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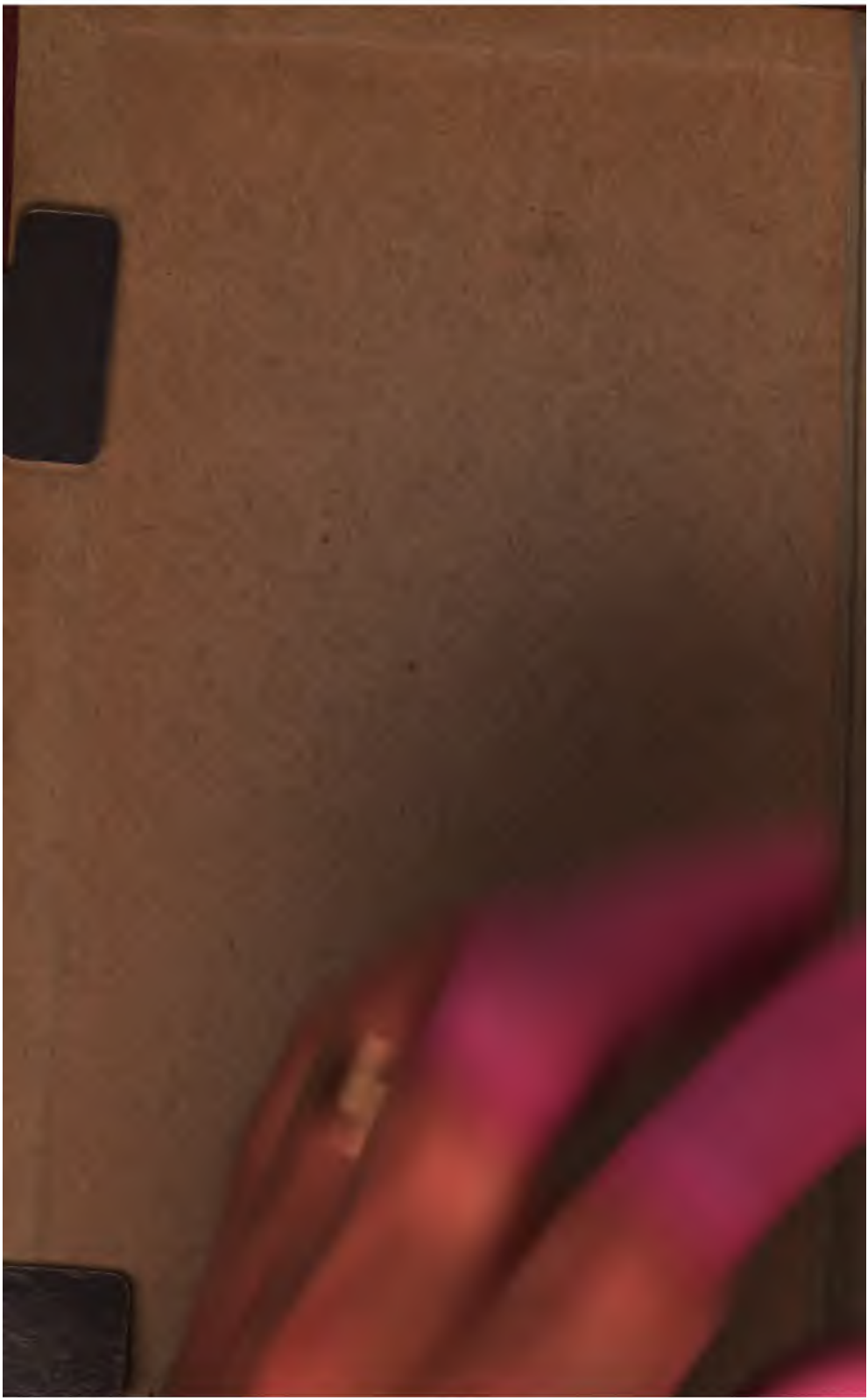

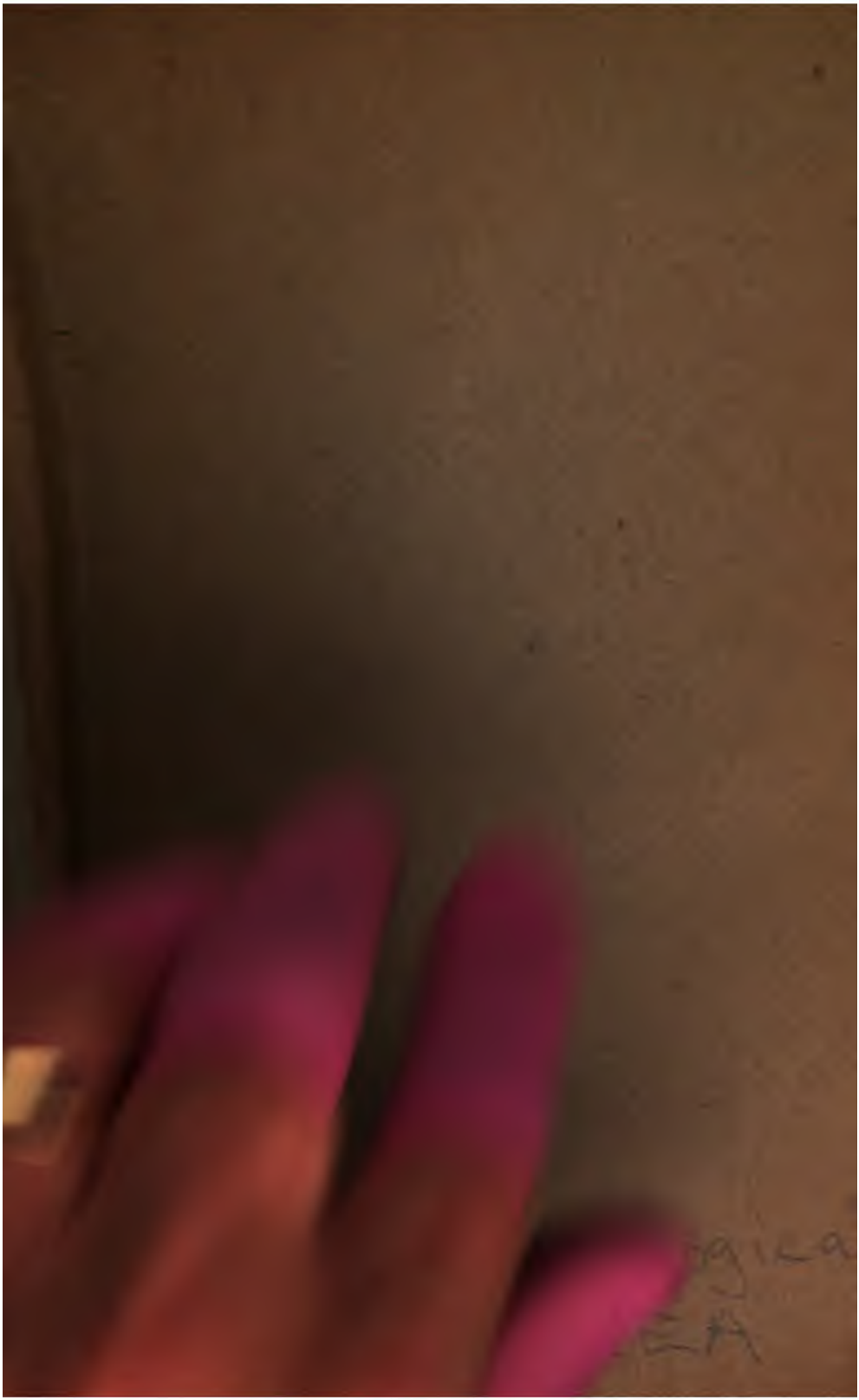

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JOURNAL.

VOLUME XIII. JULY, 1860. NUMBER I.

Art. I.—Sir William Hamilton's Metaphysics.

Lectures on Metaphysics by Sir William Hamilton, Bart., Professor of Logic and Metaphysics in the University of Edinburgh: Edited by the Rev. Henry L. Mansel, B.D., Oxford, and John Veitch, M.A., Edinburgh. Boston, Gould & Lincoln: NewYork, Sheldon & Co.,: Cincinnati, G. S. Blanchard. 1859.

These are the Lectures Sir W. Hamilton was accustomed to deliver to his classes every other year during his professorship in the University; the alternate years being occupied with a series in Logic, which is also soon to be given to the public. It is intimated by the Editor, and seems to have been generally felt by those abroad who have noticed the work, that they have not the fulness and completeness that might have been expected from one of such eminent gifts, and enjoying such ample time to perfect his views. They are marked indubitably by powers of extraordinary subtlety, strength, and comprehension, and a mastery of the literature of the subject altogether unexampled; there is no writer in the long train of metaphysicians, there is no

school of speculatists, there is no shape or shade of opinion with which he was not familiar; there is no topic that he was not capable of unfolding with the utmost ease and investing with interest; yet his lectures are far from forming a full series, or presenting many of the themes of which he treats with the clearness and amplitude which are desirable. Though his piercing glance, refined discrimination, delicate analysis, comprehensive memory, and adroitness in argument appear in every discussion, he yet is always terse, often obscure, sometimes inconsistent, and gives his lectures the air in a measure of an outline or syllabus, rather than a full presentation of his subjects; and seems to have written them more as a concise statement for himself, than for the youths to whom he addressed them. They are, however, a very important contribution to the science of Metaphysics, and are destined undoubtedly—with his other writings—to exert a large influence. They are, in the main, on the side of truth, and were probably thought by their author to be altogether consistent with the great doctrines of theism and revelation in which he professed an unhesitating faith. We regret that in the most important branch of his speculations, in which he aimed to overthrow the atheism and nihilism of the modern German schools, he admitted elements that are contradictious of his own principles, and subversive of the facts and doctrines he meant to maintain.

We have an example of this in his definition of consciousness in the perception of external objects, as a consciousness of those objects themselves. Thus he says:

"Reid maintains, against the immense majority of all, and the entire multitude of modern philosophers, that we have a direct and immediate knowledge of the external world. He thus vindicates to mind not only an immediate knowledge of its own modifications, but also an immediate knowledge of what is essentially different from mind or self,—the modifications of matter. He did not, however, allow that these were known by any common faculty, but held that the qualities of mind were exclusively made known to us by consciousness, the qualities of matter exclusively made known to us by perception. Consciousness was thus the faculty of immediate knowledge, purely subjective; perception the faculty of knowledge, purely objec-

tive. The ego was known by one faculty, the non-ego by another.

"Dr. Reid has many merits as a speculator, but the only merit which he arrogates to himself—the principal merit accorded to him by others—is that he was the first philosopher, in more recent times, who dared in his doctrine of immediate perception, to vindicate against the unanimous authority of philosophers, the universal conviction of mankind. But this doctrine he has at best but imperfectly developed, and at the same time has unfortunately obscured it by errors of so singular a character that some acute philosophers have never even suspected what his doctrine of perception actually is. One of those errors is the contradistinction of perception from consciousness.

"I may here notice that philosophers, at least modern philosophers, before Reid, allowed to the mind no immediate knowledge of the external reality. They conceded to it only a representative or mediate knowledge of external things. Of these some, however, held that the representative object—the object immediately known—was different from the mind knowing, as it was also different from the reality it represented; while others, on a simpler hypothesis, maintained that there was no intermediate entity—no *tertium quid*, between the reality and the mind, but that the immediate or representative object was itself a mental modification. The latter thus granting to mind no immediate knowledge of aught beyond its own modification, could, consequently, only recognise a consciousness of self. The former, on the contrary, could, as they actually did, accord to consciousness a cognizance of not self. Now Reid, after asserting against the philosophers the immediacy of our knowledge of external things, would almost appear to have been startled by his own boldness, and instead of carrying his principle fairly to its issue, by according to consciousness on his doctrine that knowledge of the external world as existing, which on the doctrine of the philosophers it obtained of the external world as represented, he inconsistently stopped short, split immediate knowledge into two parts, and bestowed the knowledge of material qualities on perception alone, allowing that of mental modifications to remain exclusively with consciousness. Be this, however, as it may, the exemption of *the objects of perception* from the sphere of consciousness, can be easily shown to be self-contradictory.

"What! say the partisans of Dr. Reid, are we not to distinguish as the product of different faculties, the knowledge we

obtain of objects in themselves the most opposite? Mind and matter are mutually separated by the whole diameter of being. Mind and matter are in fact nothing but words to express two series of phenomena known less in themselves, than in contradistinction from each other. The difference of the phenomena to be known surely legitimates a difference of faculty to know them. In answer to this we admit at once that—were the question merely whether we should not distinguish under consciousness two special faculties—whether we should not study apart, and bestow distinctive appellations on consciousness considered as more particularly cognizant of the external world and on consciousness considered as more particularly cognizant of the internal—this would be highly proper and expedient. But this is not the question. Dr. Reid distinguishes consciousness as a special faculty from perception as a special faculty, and he allows to the former the cognizance of the latter in its operation, *to the exclusion of its object.* He maintains that we are conscious of our *perception* of a rose, but not of the rose perceived. That we know the ego by one act of knowledge, the non-ego by another. This doctrine I hold to be erroneous, and it is this doctrine I now proceed to refute."—Pp. 154–156.

He thus maintains that in the perception of external objects, the mind is conscious not only of the modification that takes place in itself, through the organ which is the medium of the perception, but of the external reality also, which is the object of perception. This we regard as not only mistaken, but subversive of the doctrine affirmed by Sir W. Hamilton of the actual perception by the mind of external existences, and directly involving the idealism which it was a leading aim of his speculations to overthrow.

His first argument against Dr. Reid is ineffective, from his failure to notice that his theory has that very characteristic of truth which he denies belongs to it.

"In the first place, it is not only a logical axiom, but a self-evident truth, that the knowledge of opposites is one. Thus we cannot know what is tall, without knowing what is short—we know what is virtue only as we know what is vice—the science of health is but another name for the science of disease. Nor do we know the opposites, the I and thou, the ego and non-ego —the subject and the object, mind and matter, by a different law. The act which affirms that this particular phenomenon is

a modification of Me, virtually affirms that the phenomenon is not a modification of anything different from Me, and consequently implies a common cognizance of self and not self; the act which affirms that this other phenomenon is a modification of something different from Me, virtually affirms that the phenomenon is not a modification of Me, and consequently implies a common cognizance of not self and self. But unless we are prepared to maintain that the faculty cognizant of self and not self, is different from the faculty cognizant of not self and self, we must allow that the ego and non-ego are known and discriminated in the same indivisible act of knowledge."—Pp. 156, 157.

Here he plainly assumes the point he alleges as a proof of the error of Dr. Reid's theory;—namely, that the modification of the mind in sight, the consciousness of which, he admits, is a consciousness of a non-ego, is identical with the external object itself of the perception,—so that the one is the object of consciousness, as absolutely and directly as the other. But that is the very point denied by Dr. Reid. Sir William Hamilton should therefore have directly proved, not assumed it. Not a syllable, however, does he allege to show that the mind's consciousness in such an act, is not confined simply to the modification that takes place in itself, to the exclusion of the external object. As the mind's consciousness of the modification that takes place in itself in such a perception, is a consciousness of a non-ego, he cannot claim that there must, in addition to that, be a consciousness also of the external object, in order to a consciousness of a non-ego. And not being able to claim that a consciousness of the external object is necessary, in order to a consciousness of a non-ego—he cannot claim as he does, that a consciousness of the external object is involved in, and identical with the consciousness of the modification of the mind in the perception of that object.

He departs in this theory from his own definition of consciousness as a knowledge simply of what takes place in the mind.

"Consciousness may be compared to an internal light, by means of which, and which alone, what passes in the mind is rendered visible. Consciousness is simple—is not composed of parts either similar or dissimilar. It always resembles itself, differing only in the degrees of its intensity: thus, there are not

various kinds of consciousness, although there are various kinds of mental modes or states, of which we are conscious. Whatever divisions therefore of the mental phenomena may be adopted, all its members must be within consciousness itself, which must be viewed as comprehensive of the whole phenomena to be divided; far less should we reduce it, as a special phenomenon, to a particular class. Let consciousness, therefore, remain one and indivisible, comprehending all the modifications—all the phenomena, of the thinking subject."—Pp. 126, 127.

Here the objects of consciousness are defined as exclusively the modifications or operations of the mind itself—that which lies in the circle of its own movements, whether the effect of the action on it of external causes, or the work of its own volition. To extend the sphere of consciousness beyond this limit, and place the external world as far as it falls under the cognizance of the senses under its jurisdiction, is not only to desert his definition, but is to ascribe another nature to the power itself, and make it equivalent to Reid's faculty of perception. Again he says:

"The expressions, I know that I know, I know that I feel, I know that I desire, are translated by—I am conscious that I know, I am conscious that I feel, I am conscious that I desire. Consciousness is thus, on the one hand, the recognition by the mind or ego of *its acts and affections;* in other words, the self-affirmation, that certain modifications are *known by me*, and that these modifications are *mine*. But, on the other hand, consciousness is not to be viewed as anything different from these modifications themselves, but is, in fact, the general condition of their existence, or of their existence within the sphere of intelligence. Though the simplest act of mind, consciousness, thus expresses a relation subsisting between two terms. These terms are, on the one hand, an I or self as the *subject* of a certain modification, and, on the other, some modification, state, quality, affection, or operation belonging to the subject. Consciousness, thus, in its simplicity, necessarily involves three things: 1st. A recognising or knowing subject; 2d. A recognition or known modification; and 3rd. A recognition or knowledge by the subject—the mind—of the mode of the modification."—P. 133.

No definition could be framed that would more expressly limit consciousness to the mind itself and its operations, and

exclude everything exterior to itself. To have extended the definition so as to include a consciousness of external objects, would have required a fourth specification, in which that element should have been explicitly stated.

But besides this, he expressly admits and maintains that there is a distinction of the greatest obviousness and importance between the mind's consciousness of its own processes in an act of perception, and the external object itself it perceives in that act.

"A *fact* of consciousness is thus: *that whose existence is given and guaranteed by an original and necessary belief.* But there is an important distinction to be here made which has not only been overlooked by all philosophers, but has led some of the most distinguished into no inconsiderable errors.

"The facts of consciousness are to be considered in two points of view, either as evidencing their own ideal or phenomenal existence, *or as evidencing the objective existence of something else beyond them.* A belief in the former is not identical with a belief in the latter. The one cannot, the other may possibly be refused. In the case of a common witness, we cannot doubt the fact of his personal reality, nor the fact of his testimony as emitted, but we can always doubt the truth of that which his testimony avers. So it is with consciousness. We cannot possibly refuse the fact of its evidence as given, but we may hesitate to admit *that beyond itself* of which it assures us. I shall explain by taking an example. In the act of External Perception, consciousness gives, as a conjunct fact, the existence of Me or Self as perceiving, and the existence of something different from Me or Self as perceived. Now the reality of this as a subjective datum or an ideal phenomenon, it is absolutely impossible to doubt without doubting the existence of consciousness, for consciousness is itself this fact; and to doubt the existence of consciousness is absolutely impossible; for, as such a doubt could not exist, except in and through consciousness, it would consequently annihilate itself. We should doubt that we doubted. As contained, as given in an act of consciousness, the contrast of mind knowing and of matter known, cannot be denied.

"But the whole phenomenon as given in consciousness, may be admitted, and yet, its inference disputed. It may be said, consciousness gives the mental subject as perceiving an external

object, contra-distinguished from it [the external object] as perceived; all this we do not and cannot deny. But consciousness is only a phenomenon; the contrast between the subject and object may be only apparent, not real; the object given as an external reality, may only be a mental representation, which the mind is, by an unknown law, determined unconsciously to produce, and to mistake for something different from itself. All this may be said and believed, without self-contradiction—nay, all this has, by the immense majority of modern philosophers, been actually said and believed."—Pp. 188, 189.

He thus distinctly admits and affirms that the facts of consciousness, are to be considered in two points of view, either as evidencing their own ideal or phenomenal existence—that is, being a consciousness of the mind's own modifications—*or as evidencing the objective existence of something* BEYOND THEM; and that, "a belief in the former, is not identical with a belief in the latter." A consciousness of its own modifications, then, is not a consciousness of external objects. The one takes place in the mind and exists there only; and the other is, by his definition, wholly beyond those modifications, and external to the mind itself.

He omits to notice, however, it should be observed, in his exemplification from perception, that the mind's consciousness of its own modifications in such an act is wholly distinct and different from its perception of the external object. He speaks as though the consciousness of its own phenomena, and its perception of something beyond those self-processes, were identical. Their identity, however, is disproved by the fact which he admits, that it is possible to deny the reality of the external objects of perception, while the facts themselves of consciousness cannot be denied. If the external objects perceived were embraced in consciousness, and among its most essential facts, how could their reality be denied or doubted, any more than the reality of the mind's processes by which it perceives them? It would plainly be as impossible to question their reality, as it would the reality of the mind's perception of them, or the reality of the mind itself.

He thus clearly admits and reasons on the fact that the external objects of perception are wholly different from the mind's own modifications in the perception of them, and

beyond those modifications, and thence deserts and contradicts his theory that the mind's consciousness of its own phenomena, is a consciousness of the external objects, to which, in perception through the senses, those phenomena are related.

In his next argument against Reid, he falls into an equally strange mistake;—affirming that we cannot know an external object unless we are conscious of it: thus confounding our perception of an object with the object itself; and affirming that our perception of it is not a medium to us of a knowledge of it.

"Reid's assertion, that we are conscious of the act of perception, but not of the object perceived, involves, first of all, a general absurdity. For it virtually asserts that we *can know* what we are *not conscious of knowing*. An act of perception is an act of knowledge; that we perceive that we know. Now, if in perception there be an external reality known, but of which external reality we are, on Reid's hypothesis, not conscious, then is there an object known of which we are not conscious. But, as we know only, inasmuch as we know that we know—inasmuch as we are conscious that we know—we cannot know an object without being conscious of that object as known; consequently we cannot perceive an object, without being conscious of that object as perceived.

"But again: How is it possible that we can be conscious of an operation of perception, unless consciousness be co-extensive with that act; and how can it be co-extensive with the act, and not also conversant with its object? An act of knowledge is only possible in relation to an object; and it is an act of one kind or another only by special relation to a particular object. Thus the object at once determines the existence, and specifies the character of the existence of the intellectual energy. An act of knowledge existing and being what it is only by relation to its object, it is manifest that the act can be known only through the object to which it is correlative; and Reid's supposition that an operation can be known in consciousness to the exclusion of the object, is impossible. For example: I see the inkstand. How can I be conscious that my present modification exists; that it is a perception and not another mental state —that it is a perception of sight to the exclusion of every other sense—and, finally, that it is a perception of the inkstand, and of the inkstand only, unless my *consciousness* comprehend

within its sphere the object, which at once determines the existence of the act, qualifies its kind, and distinguishes its individuality? Annihilate the inkstand, you annihilate the perception; annihilate the consciousness of the object, you annihilate the consciousness of the operation."—Pp. 157, 159.

But he assumes throughout this argument the point he aims to establish, that the consciousness of the perception of the inkstand—which is a modification of the mind; and a consciousness of the inkstand itself—which is an external existence, are identically the same; that, however, is in effect to assume that the perception of the inkstand, and the inkstand itself, are identical; which is to deny the reality of the inkstand as an external existence, and convert the perception and its object into a mere mental process, and thereby overturn his own theory that the external object is an absolute reality, and a reality wholly distinct from, and independent of the mind's perception of it. If the perception of external objects, and those objects themselves are identically the same, then plainly the external universe is but an ideal existence; and our author's argument contemplates a merely supposititious case, and is wholly inept and aimless. If, on the other hand, the perception of an external object is wholly different from the object itself; and if the mind is conscious of the act of perception, without any consciousness beyond that of the object perceived; and if moreover its consciousness of the perception of an object is the means to it of as absolute a knowledge of the existence of that object as exterior to itself, as its consciousness of its own operations is of the reality of those operations, then plainly the fact that the mind is not conscious of an external object, which it perceives through the senses, is no proof whatever that it has not a knowledge of that object.

But Sir William admits, as we have shown, and assumes indeed in this very argument, that the external object of perception is a different thing from the mind's perception of it; and he could not, without inconsistency, have refused to admit it; as to affirm the identity of the perception and the object perceived, would be to affirm that the external universe has only an ideal existence, and subvert the system of realism, which it was the great aim of his speculations to sustain.

But admitting the reality of the external existences, which are the objects of our perceptions, he could not consistently deny that our perceptions of them are the medium to us of a knowledge of their existence and nature, as absolutely as our consciousness of our own mental operations is the medium to us of a knowledge of their reality and nature.

He in fact furnishes no proof that the mind is ever conscious of anything, except that which takes place in itself; nor could he. The supposition is self-contradictory; as consciousness, by his definition, is the mind's knowledge of what takes place *in itself*—of the processes and affections of which it is *itself the subject;* all exterior things are excluded from its sphere. To ascribe to it the power of knowing directly what is wholly exterior to itself, is in fact to ascribe to it a faculty of omniscience; for why, if capable of a direct and absolute consciousness of any one thing wholly exterior to itself, should it not be equally capable of a like cognizance of any and every other? It is indisputable that in many of the mind's perceptions through the senses, its consciousness is limited absolutely to the effects and processes of which it is itself the subject, and has no cognizance whatever of the external objects which are the means of those perceptions. Thus in the sensation produced by the odoriferous particles exhaled from a rose, the mind has no consciousness of anything beside its own processes. It has no consciousness of the rose itself. The rose itself is not, in fact, the cause of the sensation; but certain particles emanating from it. Neither of those invisible particles has it any cognizance directly. It does not see them. It does not feel them by the touch, as hard or soft, light or heavy, square or round. Its consciousness is absolutely confined to the effects in itself they produce through the organ on which they act. Yet it has a knowledge of the existence and exteriority to itself of the cause of its sensations, as certain and indubitable as it has of the sensations in itself that are produced by that cause. So also in hearing the external cause of the sensation is the air, thrown into regular motion by some agent, as the human voice, or an orchestra of musical instruments. But of the vibrations of the air considered by themselves, the mind has no con-

sciousness. It knows nothing of their peculiarity of movement, their numbers, force, rapidity, or the principle on which they act. It has no cognizance whatever of anything except the effects in itself produced by their action on the ear. There accordingly are thousands and millions of human beings who do not even know the fact that it is the action of the air on the drum of the ear that is the cause of the sensation of sound, nor that there is a drum in the ear. Yet they have as absolute a certainty that the causes of their hearing are external to themselves, and in most cases as absolute a certainty where and what those causes are, as they have that they are the subjects of the sensations of which they are conscious.

This, however, our author controverts. He maintains that the mind is directly conscious in all cases of the material objects that act on the senses in perception; and it is to those objects alone, he affirms, that he refers when he speaks of external objects as objects of consciousness: not the remote objects which they are the means of our perceiving.

"In regard to the relation of the external object to the senses. The general doctrine on the subject is thus given by Reid: 'A law of our nature regarding perception is, that we perceive no object, unless some impression is made upon the organ of sense, either by the immediate application of the object, or by some medium which passes between the object and the organ. In two of our senses, viz. Touch and Taste, there must be an immediate application of the object to the organ. In the other three *the object is perceived at a distance*, but still by means of a medium, by which some impression is made on the organ.'

"Now this, I showed you, is incorrect. The only object ever perceived, is the object in immediate contact—in immediate relation with the organ. What Reid and philosophers in general, call *the distant object, is wholly unknown to perception:* By reasoning we may connect the object perceived with certain antecedents—certain causes; but these, as the result of an inference, cannot be *the objects of perception.* The only objects of perception are in all the senses equally immediate. Thus the object of my vision at present is not the paper or letters at a foot from my eye, but the rays of light reflected

from these upon the retina. The object of your hearing is not the vibrations of my larynx, nor the vibrations of the intervening air, but the vibrations determined thereby in the cavity of the internal ear, and in immediate contact with the auditory nerves. In both senses, the external object perceived is the last effect of a series of unperceived causes. But to call these unperceived causes the *object* of perception, and to call the perceived effect—the real object—only the *medium* of perception, is either a gross error, or an unwarrantable abuse of language. My conclusion is, therefore, that in all the senses *the external object* is in contact with the organ, and thus, in a certain signification, all the senses are only modifications of Touch. This is the simple fact, and any other statement of it, is either the effect, or the cause of misconception."—Pp. 398, 399.

In reply to this we observe, first, that to denominate the rays of light in vision, the external object of perception, in contradistinction from the object from which the light is reflected, and forms its image on the retina, is to give the terms perception and external object a meaning wholly unknown to Reid, and that renders our author's argument against his theory of perception irrelevant and nugatory.

Secondly. He offers no proof that it is not simply the effect the rays of light produce in vision which the mind perceives, in contradistinction from the rays themselves, by which the image is formed on the retina. It is true indeed that the rays are the only external objects that come in contact with the eye; but it does not thence follow that they are the objects of the mind's consciousness, in contradistinction from the effects in the mind of which they are the means; nor that they are the external objects of the mind's perception, instead of the exterior objects from which they are radiated. They indubitably are not. The mind in vision is not conscious of the rays of light; it has ordinarily no sensation of them whatever. It is only conscious of the effect of which they are the medium; and that is the perception of the external object from which those rays are emitted or reflected, and the image of which they form on the retina. Nor in hearing, has the mind any perception of the vibrations either of the air, or of the

drum and other organs of the ear. It only perceives the effect those vibrations occasion in itself; and that is the sensation which we denominate sound; and that sensation, or modification of self, is wholly unlike the vibrations themselves either of the air or the organs which are the medium of that modification. If the mind's perception were a perception of those vibrations in place of sound—a wholly dissimilar effect—those vibrations would be as distinctly the objects of its consciousness, as the sound itself is of which they are the means.

Thirdly. He deserts in this theory the doctrine he maintains that the mind's own modifications are the non-ego, which forms a leading element in every act of consciousness. For the mind's modifications in vision most indubitably are simply its own processes, or the affections of which it is the subject, not the rays of light which merely enter the eye, and form an image on the retina. To assume that those rays of light are themselves among its processes or affections, is to affirm that they become parts or constituents of the mind itself, which is not only contradictory to consciousness, but is to exhibit the mind as a material substance. For how can light become a constituent of its being and acts unless it is itself also material?

Fourthly. This theory implies that the perception of external objects is representative merely—a doctrine he rejects—and not immediate as he strenuously maintains. If that which the mind perceives in looking at a landscape, is simply the rays of light that are reflected from it on the retina, then clearly it has no direct perception whatever of the landscape itself. That, therefore, which it perceives, is but a mere representative of the landscape. Of that which the image represents, it has no immediate knowledge. Its knowledge of it, if it have any, is only the result of inference. But that is identically the theory of representative perception which our author wholly rejects, and the confutation of which has been the leading aim of the speculations that have given him his chief distinction as a metaphysician.

His theory that the mind is directly conscious of the rays of light, vibrations of air, odoriferous particles and other material things that come in contact with the organs of

sense and are the medium of perception, and that they, and they only, are the external objects perceived by the mind, is thus unsupported, contradictious to consciousness, and subversive of his doctrine of the reality of the external world and the immediacy of our perception of it.

He fails equally to prove that our perception of external objects is not a medium to us of a knowledge of their existence. And by external objects of perception we mean the objects for example in vision of which images are formed by the rays of light on the retina; for they are the objects and the only objects external to itself which the mind perceives, and it is to them alone that Reid's theory and the question between realists and idealists relates.

The only consideration he offers to support that doctrine, is his assumption that the only way in which we can have a knowledge of objects, is by being conscious of them. Yet notwithstanding that assumption, he admits and affirms that we have a knowledge of many things of which we have no consciousness whatever. Thus he says—

"In answer to the objection—how can we know that of which we are not conscious, seeing that consciousness is the condition of knowledge—it is enough to allege that there are many things which *we neither know, nor can know in themselves*, that is, *in their direct and immediate relation to our faculties of knowledge, but which manifest their existence* indirectly through the medium of their *effects*."—Pp. 241, 242.

By his concession, then, there are many objects that do not come within the sphere of our consciousness, of whose existence and nature we nevertheless have a knowledge, through the medium of the effects which they produce in us.

And that is the fact in respect to all objects, material and immaterial, that are external to ourselves. For as our consciousness embraces nothing but ourselves, and the processes and affections that take place in us, and the acts we voluntarily exert, all our knowledge of other existences and events must necessarily be mediate, and be reached through the effects they produce in us.

Sir William Hamilton admits and maintains with the utmost distinctness that the effects wrought in us by the

action of external objects on our senses, are the medium to us of a knowledge of the existence and nature of the external world. Thus he says—

"I showed you that it is impossible to distinguish Perception or the other Special Faculties from Consciousness—in other words, to reduce Consciousness itself to a special faculty [so as to exclude Perception from its cognizance] and that the attempt to do so by the Scottish philosophers is self-contradictory. I stated, however, that though it be incompetent to establish a faculty for the immediate knowledge of the external world [whose acts should not fall within the sphere of consciousness] and a faculty for the immediate knowledge of the internal, as two ultimate powers *exclusive of each other*, and not merely subordinate forms of a higher immediate knowledge under which they are comprehended, or carried up into one;—I stated, I say, that though the immediate knowledge of matter and of mind are still only modifications of consciousness, *yet their discrimination as subaltern faculties*, is both allowable and convenient. Accordingly in the scheme which I gave you of the distribution of consciousness into its special modes, I distinguished a faculty of External, and a faculty of Internal Apprehension, constituting together a more general modification of Consciousness, which I called the Acquisitive, or Presentative, or Receptive Faculty."—P. 400.

It is a faculty accordingly which *presents* the external world to the mind, and by which the mind apprehends that world, and acquires a knowledge of it. Otherwise the terms and the discussions in which they are used, are unmeaning. He accordingly adds:—

"Perception is the power by which we are made *aware* of the phenomena of the external world; Self-consciousness the power by which we apprehend the phenomena of the internal. The objects of the former are all presented to us in Space and Time; space and time are thus the two conditions—the two fundamental forms of external perception. The objects of the latter are all apprehended by us as Time and self; time and self are thus the two conditions—the two fundamental forms of internal perception, or self-consciousness. We only know through self-consciousness the phenomena of the internal world, as modifications of the indivisible ego, or conscious unit; we only know through perception the phenomena of the external world, under

space, or as modifications of *the extended and divisible non-ego*, or known plurality."—P. 401.

The faculties of these two species of knowledge are thus discriminated from each other in the broadest manner, and the phenomena which they apprehend. Selfconsciousness has cognizance only of that which takes place within the mind; perception has cognizance only of that which is external to the mind, but which acts on the mind through the medium of the senses. That accordingly by this definition of the two powers, of which selfconsciousness takes cognizance in the acts of the perceptive faculty, is simply that they are perceptions of the external objects by which they are caused through impressions, directly or indirectly on the senses. They all fall indeed within the sphere of consciousness, as modifications of the mind, but it is simply as perceptive acts that consciousness apprehends them. It has no consciousness of the external objects of which they are perceptions. This is the only view that is consistent with these definitions. If, as our author affirms, the objects of perception are exterior to the mind, and in space, while the objects of selfconsciousness are interior to the mind, and not in space, then plainly the mind's consciousness can only embrace the perceptive acts that take place within itself, by which things external to it are perceived; not the objects themselves external to the mind which are perceived in those acts.

If, instead of this view, the theory advanced by our author is maintained, that nothing is perceived by the mind in acts of external perception except that which takes place in the mind itself, and that its consciousness in those acts embraces the material things that act immediately on the organs of sense, it is a virtual denial that there is a perception of any external objects except those that are in contact with the organs, and thence a denial of the perception of that external world of material agents and forms to which the discussion relates, and which is the real object of visual, tactual, and other modes of perception through the senses. For if the mind perceives nothing, for example, in vision, except that which takes place in itself, and if at the same time it is, as our author contends, conscious of the rays of

light which form the image on the retina; then, clearly in the first place, it has no perception of objects external to the eye; such as fields, mountains, trees, dwellings, human beings; consequently, if what it sees is the medium of a perception of such external objects, it must be as a mere representative of them. But that is a doctrine of idealism, which Sir William Hamilton rejects. But next, if that which takes place in the organ is, as he represents, the object of the mind's perception and consciousness, it is impossible that it can be the representative of the external object which the mind apprehends, inasmuch as the two are so dissimilar that the one cannot be the representative of the other. If the mind is conscious of that which takes place in the eye, it must be cognizant of all that takes place in it; and therefore must be aware that the continuance of the image on the retina from one instant to another, is not owing to the continuance of the particles of light that first formed it, but to the successive contact with it of new particles without any appreciable space between them; and amounting in a second or two to many myriads and millions; and it should be conscious of the impulse of each one of those particles, and of the exact effect it produces. It should be aware also of the passage of each particle of light, and each current of particles called a ray, through the lens of the eye, and its deflection from a straight line, at an angle determined by the part of the lens through which it passes; so that it strikes the retina at such a point that the image they jointly form is reversed; the top of the external object seen being at the lowest part of the image, and the bottom of the external object the top of the image. But if these processes that take place in the organ, were the only objects the mind perceives, it is plain that it would have no perception of objects external to the eye. It would have no apprehension of fields, groves, dwellings, human beings, clouds or other material forms, that are wholly exterior to the organ of sight. That which it sees is of a wholly dissimilar nature, and could not even be representative of such external objects. What could the ceaseless and inconceivably rapid succession of particles of light represent? What could their deflection from right lines at different angles corresponding to the angles at which they strike the surface of the lens? What could the inversion

of every part of the image? That theory is therefore a virtual denial that there is any perception of the external objects, which are the real objects of vision, and if pursued to its legitimate results, would have driven our author from the realism which he maintained, into the idealism which he rejected.

Nothing however is more certain, than that the mind has no cognizance whatever of the processes we have specified, that take place in the eye. It knows nothing through consciousness of the succession of particles of light that enter the organ, with such amazing rapidity: it knows nothing of their striking the lens at an angle, in consequence of the curvature of its surface, nothing of the deflection they receive in consequence of that shape of the lens, and nothing of the inversion of the image they are thereby made to form on the retina. Not the slightest glimpse has the mind of any of those wondrous processes from consciousness. Far the largest part of the human family, do not even know that there is a lens in the eye, that the rays are deflected by it, that an image is formed by them on the retina of the external object from which the rays are reflected; that that image is reversed so that the top of the object is at the bottom of the picture, and the right at the left; nor even that there is a retina in the eye. None of these processes fall within the sphere of the mind's consciousness; all that it perceives is the external objects the images of which are painted on the eye: and all of which it is conscious in that perception is, that that which takes place in it through the medium of the organ, is a perception of those external objects.

And finally our author admits and affirms that our nature prompts us to regard the objects of our external perceptions as realities existing without us, and renders it impossible for us to avoid acting on the conviction that that is the fact.

"Doctor Brown maintains the common doctrine of the philosophers, that we have no immediate knowledge of anything beyond the states or modifications of our own minds—that we are only conscious of the ego—the non-ego, as known, being only a modification of self, which mankind at large are illusively determined to view as external and different from self. *This doctrine is contradictory of the fact to which consciousness tes-*

tifies—that the object of which we are conscious in perception [which we are conscious we *perceive* in that act] *is the external reality as existing*, and not merely *its representation in the percipient mind.* That this is the fact testified to by consciousness, and believed by the common sense of mankind, is admitted even by those philosophers who reject the truth of the testimony and the belief. It is of no consequence to us at present what are the grounds on which the principle is founded, that the mind can have no knowledge of ought besides itself; *it is sufficient to observe* that this principle being contradictory of the testimony of consciousness, Dr. Brown, by adopting it, virtually accuses consciousness of falsehood. *But if consciousness be false in its testimony to one fact, we can have no confidence in its testimony to any other;* and Brown having himself belied the veracity of consciousness, cannot, therefore, again appeal to this veracity as to a credible authority. But he is not thus consistent. Although he does not allow that we have any knowledge of the existence of an outer world, the existence of that world he still maintains. And on what grounds? He admits the reasoning of the idealist, that is of the philosopher who denies the reality of the material universe—he admits this to be invincible. How then is this conclusion avoided by him? Simply by appealing to the universal belief of mankind in favor of the existence of external things—that is to the authority of a fact of consciousness. But to him this appeal is incompetent. For having already virtually given up, or rather positively rejected, the testimony of consciousness, when consciousness deposed to our immediate knowledge of external things—how can he ever found upon the veracity of that mendacious principle, when bearing evidence to the existence of external things? I cannot but believe that the material reality exists; therefore it does exist, for consciousness does not deceive us,—this reasoning Dr. Brown employs when defending his assertion of an outer world. I cannot but believe that the material reality is the object immediately known in perception; therefore it is immediately known, for consciousness does not deceive us—this reasoning Dr. Brown rejects when establishing the foundation of his system. . . . . Why do mankind believe in the existence of an outer world? They do not believe in it as in something unknown; but on the contrary they believe it to exist only *because they believe that they immediately know it to exist.* The former belief is only as it is founded on the latter. Of all absurdities therefore, the greatest is to assert—on the one hand, that consciousness deceives us in the belief that

we know any material object to exist; and on the other, that the material object exists, because, though on false grounds, we believe it to exist."—Pp. 193, 194.

He thus maintains in the most specific and emphatic manner that our consciousness testifies to the reality of the outer material world, which we regard ourselves as perceiving through our senses; and that to contradict that consciousness, and impeach it of falsehood, is to deny the validity of the evidence on which we believe in the existence of the external world, and to pass on to the ground of idealism. But how does our consciousness testify to the reality of the outer world? Simply by testifying that our perceptions of outer material things are literal and truthful perceptions of them as genuine external realities; and not perceptions of what is merely representative and ideal. We believe that they are, and that we perceive them, because our consciousness is a specific consciousness that we perceive them, and that our perception of them is a perception of them as external and genuine realities. And this testimony being as absolute and authoritative as the testimony of consciousness is to any of our other mental processes, we can no more divest ourselves of our belief in the reality of the outer world, and force ourselves to act on the supposition that it is unreal, than we can divest ourselves of the belief that we exert the acts of perception of which we are conscious, and force ourselves to act on the supposition that we are not the subjects of them.

We might add many other confirmations of this fact, and confutations of the doctrine that in perception the mind is conscious of the material objects that are in contact with the organs, but these are sufficient. We have dwelt thus at length on it, from the conviction that his error misrepresents our nature in an essential particular, vitiates his own system, and overturns, if pursued to its legitimate issues, the whole fabric of truth.

It misrepresents our nature in the most extraordinary manner by exhibiting our knowledge of external things as intuitive instead of mediate. It makes consciousness the medium and sole medium of our knowledge of external things in identically the same way, as it is of our know-

ledge of our own mental processes, and that is to make it intuitive. The knowledge we have by consciousness is in the most absolute sense intuitive. It is not in any measure mediate. It cannot be confirmed or weakened by anything out of the mind. No matter how the processes of the mind are excited, of which consciousness has cognizance, its knowledge of them, and all that they embrace, is obtained exclusively by its intuition of itself. It does not need to go out of itself for proof of the reality of the processes that take place in it. It could not find any exterior proofs of their existence if it sought them—for there are none. As they subsist in itself alone, so the proofs of their existence lie in itself alone. It sees them by feeling them as they take place in itself, and its sight of them is therefore in the most absolute sense intuitive. But to teach or imply that our knowledge of external things is intuitive, is to misrepresent our nature in the most consummate manner. The great characteristic of our nature is that we gain our knowledge of things external to ourselves through the medium of effects wrought by them in our senses, that differ wholly from those exterior objects themselves; and the glory of the wisdom, goodness, and power of the Almighty in framing our nature lies chiefly in the perfection and beauty of its adaptedness to that end. Nothing conceivable can transcend the directness, the rapidity, the certainty, the completeness with which it acts. The consciousness that the effect is the perception of external objects and the knowledge of their reality is absolute. The mind is put in as perfect possession of that fact, as it is of the fact that it is the subject of the perception, and that it is itself an existence. And there is an ineffable beauty and wonderfulness in this adjustment of our nature. Nothing can exceed the grandeur of the intelligence and skill that is displayed in making light, which is diffused through all the spaces of the universe, the medium of perception, and so adapting the organs of sight to it that they have but to be opened and it instantly presents to the mind the whole circle of external objects, from which the rays that enter the eye are radiated, and possesses it of as indubitable a knowledge of their existence, forms, relations to each other in space, and, in a considerable measure, their nature, as it has of its own

existence and peculiar nature. And such is the principle also of our knowledge through the other organs of perception. The whole material universe is thus a vast engine, the very office of which is, through the adjustment of our senses to its forces, to reveal itself, and through itself to reveal God to us, furnish us with the requisite materials for the evolution and occupation of our faculties, present us with a theatre for our activity, and raise us to the knowledge and prompt us to the affections that become us as intelligences.

The number of effects thus produced on us through the eye and the ear only, in a day, an hour, or a few moments even, as when we gaze on a wide scene, transcends the powers of enumeration. Yet, though these are all unlike the external objects which excite them, and of whose existence and nature they apprise us, they are the means to us of as indubitable a knowledge of their reality, as our consciousness is of our own existence. To overlook this great fact, is accordingly to misconceive in the most unfortunate manner the office of the universe in reference to us, to misjudge our own nature, and to lose the vastness and grandeur of the wisdom and power displayed by the Almighty in the means he has provided for our instruction, culture, and happiness, as sensitive and intelligent beings.

It is to overlook the great fact also that all our methods of communicating and receiving thought through the medium of language proceed on the same principle—the effect, which is the medium of the thought, being of a wholly different nature from the thought itself. Thus both spoken sounds, and letters which are the representatives of vocal sounds, are mere signs of the things—whether material and spiritual existences, or thoughts and affections—which they denote or express, and signs that bear no resemblance to the things which they signify. And such must of necessity be the nature of any medium of conveying thought.

Thought itself cannot be the direct medium of its own transmission from one mind to another. Such a method would require that the mind receiving it should have a direct intuition of it, independently of means. But in order to that a faculty of omniscience would be necessary, which is impossible to creatures. And as all our thoughts, even

when not uttered, are clothed in language, we are proceeding through the whole sphere of our mental activity on the fact that the exciting causes of our thoughts and media of our knowledge must be of a wholly different nature from our thoughts and knowledge themselves. And as this is consonant with our nature, and has its ground in it, so the fact that the effects wrought in us which are the medium of our perception of external things, are wholly different from the things themselves which we perceive through them, is equally consonant with our nature, and has its ground in it. The principle reigns necessarily through the whole of our mental activity. To overlook it, is to overlook the most characteristic and conspicuous feature of our life as intelligences.

And finally, the denial of this principle in regard to our perception of external objects, not only contradicts our consciousness and experience, but is fraught with the subversion of all certainty of knowledge, and conversion of the universe into a mere series of ideas, a procession of empty and meaningless shadows. If, as our author's theory affirms, there is no immediate discernment and apprehension in our sense-perceptions of any external things, except those that are in contact with the organs of sense, and no knowledge gained thereby of any of the external objects, fields, trees, dwellings, human agents, which we regard as the real objects of our perceptions—then it is indubitable that our nature deceives us in impressing us with the resistless belief that they are realities, compelling us to proceed in all our agency on the conviction that they are such, and making our procedure on that belief the indispensable condition of our safety, usefulness, and happiness. No misconception, no delusion could be more absolute. But if we have no certainty of their reality through the testimony of our consciousness, it is clear that we have none through any medium whatever. No one assumes or imagines that we have or can have. A direct consciousness itself of the external universe, were it possible, would yield us no certainty of its reality, if our present direct and emphatic consciousness, that we perceive the external universe, does not give us that certainty. A consciousness of external things themselves, if supposable, could be no more absolute and a medium

of infallible knowledge of their reality, than a consciousness of the perception of those things is a medium of an infallible knowledge of their reality. They could not be consciously perceived as realities unless they really exist, any more than they could be consciously felt as realities unless they actually exist. And the supposition that consciousness should be deceived in the one case, is as self-contradictious as it is that it should be deceived in the other.

But if we have not a certainty of our perception of the external universe, and precisely that certainty with which our consciousness furnishes us, then we have no certainty of the existence of the external universe. And if we have no certainty of the existence of the external universe, and of precisely that universe which we regard ourselves as perceiving through the senses, then we have no certainty of the existence of the human race; and if we have no certainty of their existence, we have no certainty of a work of redemption; no certainty of a Redeemer, no certainty of a moral government over moral creatures, no certainty of a Creator and Ruler, no certainty of any of our moral relations, no certainty of our future existence, or the future existence of anything, and we are plunged at once into the lowest abyss of idealism and nihilism.

The error we are combating is thus of the most wide-sweeping and fatal cast. The truth we are endeavoring to maintain is of the greatest possible significance and grandeur. It is the foundation on which the whole structure of natural and revealed knowledge rests. That so piercing an eye as Sir W. Hamilton's should have failed to see it, strikes us with surprise.

The lectures on Attention are highly entertaining. He defines attention indeed as only an intensified act of consciousness, which is undoubtedly mistaken. He says:

"Attention is not a separate faculty, or a faculty of intelligence at all, but merely an act of will or desire subordinate to a certain law of intelligence. This law is, that the greater the number of objects to which our consciousness is simultaneously extended, the smaller is the intensity with which it is able to consider each, and consequently the less vivid and distinct will be the information it attains of the several objects.

"Such being the law, it follows that, when our interest in any

particular object is excited, and when we wish to obtain all the knowledge respecting it in our power, it behoves us to limit our consideration to that object, to the exclusion of others. This is done by an act of volition or desire, which we call *attention*. But to view attention as a special act of intelligence, and to distinguish it from consciousness, is utterly inept. Consciousness may be compared to a telescope, attention to the pulling out or in of the tubes in accommodating the focus to the object; and we might, with equal justice, distinguish in the eye, the adjustment of the pupil from the general organ of vision, as, in the mind, distinguish attention from consciousness as separate faculties. Not, however, that they are the same. Attention is consciousness, and something more. It is consciousness voluntarily applied, under its law of limitations, to some determinate object; it is consciousness concentrated."—Pp. 164, 165.

This definition, however, is altogether erroneous. For first, as consciousness, according to his exposition of it, is the mind's attention to and knowledge of what is taking place in itself, it implies that the mind's own processes are the sole objects of its attention. But that is wholly mistaken. Far the largest share of the objects of attention are wholly external to ourselves. The artist's attention is directed to the picture he is drawing, or the statue he is sculpturing; the architect's to the edifice he is planning or erecting; the machinist's to the engine he is inventing or constructing; the husbandman's to the field he is culturing, the plants he is rearing, the crops he is gathering; the mariner's to the sea he is crossing, the storm he is buffeting, the coast and harbor he is approaching. These which are exterior to thought are as absolutely and exclusively the objects of their several attention, as the mental processes of the metaphysician are of his, when he makes them the exclusive objects of his thoughts. And next, it is not properly an act of consciousness, but is the mind's earnest direction of its thoughts to the object on which it is employing itself, without any consideration whether that object is a process that is passing in itself, or an object of the external world. Consciousness is never in fact voluntarily intensified by attention. It is altogether involuntary, and its energy depends on, and is measured by the intensity of the apprehensions and affections which are its objects.

The power of attention differs in its degrees in different individuals as largely as any other, and is justly regarded as one of the most essential to constitute a great and effective mind. Sir Isaac Newton ascribed his success in his studies more to his concentrated and persistent attention than to any other faculty. It must be associated, however, with other superior powers, and derive excitement and support from them, in order to reach the full measure of strength of which it is capable.

Its strength depends much on the energy of the will. Some persons have so high a degree of self-control that they can, by an act of volition, fix their thoughts intently on the subject of their consideration; while others, of but a feeble will, and sensibilities that are impressed by every influence that reaches them, are easily diverted from one theme to another and distracted.

Its energy depends much on the interest the object of attention excites. A theme that awakens curiosity, kindles strong emotion, rouses a sense of responsibility, or gives a keen pleasure, engages attention in a far higher measure than if familiar, common-place, or unimportant. The intensity to which it is raised depends much on the rapidity with which thoughts arise in the mind that are adapted to sustain and heighten it. A rapid train of fresh and glowing thoughts that unfold the subject of consideration, invest it with dignity and beauty, and bear the mind on to a higher comprehension of it, serves to quicken and prolong attention; while an intermission of such thoughts, and a pause in the mind's progress checks its ardor, and causes it to droop and sink into listlessness.

It depends at periods in a still higher measure on the exemption of the mind from extraordinary and inexplicable influences, springing, perhaps, from disorders of the body, that when present, divest it of its ordinary self-control, and dart into it trains of apprehension, imagination, or memory, which it violently struggles to exclude. Those incomprehensible impulses with which all are in a measure familiar, rise at times to a terrible energy, and utterly baffling the will in its efforts to extricate itself from their power, presents a humiliating exemplification of the disarray of nature and vassalage to evil, to which sin has consigned us.

The obstructions to attention, however, may be overcome in a large degree by discipline, and the power, like others, be unfolded and raised by exercise and culture to promptness and energy.

The question whether the mind can attend to more than one thing at the same time, has been earnestly debated by metaphysicians. The late Dugald Stewart maintained that it cannot.

"There is, indeed," he says, "a great variety of cases in which the mind apparently exerts different acts of attention at once; but from the instances we have given of the astonishing rapidity of thought, it is obvious that all this may be explained without supposing those acts to be co-existent; and, I may even venture to add, it may all be explained in the most satisfactory manner, without ascribing to our intellectual operations a greater degree of rapidity than that with which we know they are sometimes carried on. The effect of practice in increasing this capacity of apparently attending to different things at once, renders this explanation of the phenomenon in question more probable than any other.

"The case of the equilibrist is particularly favorable to this explanation, as it affords direct evidence of the possibility of the mind's exerting different successive acts, in an interval of time so short, as to produce the same sensible effect, as if they had been exerted at one and the same moment. In this case, indeed, the rapidity of thought is so remarkable, that if the different acts of the mind were not all necessarily accompanied with different movements of the eye, there can be no reason for doubting that the philosophers whose doctrine I am now controverting would have asserted that they are all mathematically co-existent.

"It is commonly understood, I believe, that in a concert of music, a good ear can attend to the different parts of the music separately, or can attend to them at once, and feel the full effect of the harmony. If the doctrine, however, which I have endeavored to establish be admitted, it will follow that in the latter case the mind is constantly varying its attention from the one part of the music to the other, and that its operations are so rapid as to give us no perception of the interval of time."—Pp. 165, 167.

This, our author controverts, and successfully, by show-

ing that in a concert of voices or instruments, attention to the co-existent sounds is indispensable in order to a perception of their harmony, and feeling the pleasurable sensation it excites.

"His example, taken from a musical concert, appears to me to amount to a reduction of his opinion to the impossible. In a musical concert we have a multitude of different instruments and voices emitting at once an infinity of different sounds. These all reach the ear at the same indivisible moment in which they perish, and consequently if heard at all, much more if their mutual relation or harmony be perceived, they must be all heard simultaneously. This is evident. For if the mind can attend to each minimum of sound only successively, it requires a minimum of time in which it is exclusively occupied with each minimum of sound. Now, in this minimum of time there co-exist with it, and with it perish, many minima of sound which, *ex hypothesi*, are not perceived, are not heard, are not attended to. In a concert, therefore, on this doctrine, a small number of sounds only could be perceived, and above this petty maximum all sounds would be to the ear as zero. But what is the fact? No concert, however numerous its instruments, has yet been found to have reached, far less to have surpassed, the capacity of the mind and its organ.

"But it is even more impossible, on this hypothesis, to understand how we can perceive the relation of different sounds, that is, have the feeling of the harmony of a concert. In this respect, it is indeed *felo de se*. It is maintained that we cannot attend at once to two sounds, we cannot perceive them as co-existent; consequently the feeling of harmony of which we are conscious, must proceed from the feeling of the relation of these sounds as successively perceived in different points of time. We must, therefore, compare the past sound, as retained in memory, with the present as actually perceived. But this is impossible on the hypothesis itself; for we must, in this case, attend to the past sound in memory, and to the present sound in sense at once, or they will not be perceived in mutual relation as harmonic. But one sound in memory and another sound in sense, are as much two different objects, as two sounds in sense: therefore, one of two conclusions is inevitable—either we can attend to two different objects at once, and the hypothesis is disproved —or we cannot; and all knowledge of relation and harmony is impossible, which is absurd."—Pp. 168, 169.

He might have added, that the supposition that the sound the relation of which to that now "in sense" is the object of attention, is a remembered sound, implies that that remembered sound was the object of attention when it took place, and cotemporaneously therefore with the co-existent sound with which its harmony is felt; for how could it be remembered, if it were not the object of attention when it took place?

The hypothesis is still further confuted by the consideration, that if the contemporaneous notes of the different parts of a musical composition were heard successively, instead of contemporaneously, the effect would be the total destruction of the tune, and the construction of another succession of sounds, as though the whole series formed a single part,—that would be wholly devoid of that relationship of the notes, that is requisite to constitute a tune in which a certain cast of movement and expression reigns. But that is contradictory to fact. A tune, whichever of its parts is considered, is limited to the number of notes in that part. If its parts are considered jointly, it is limited to the successive sounds in it that take place contemporaneously with each other.

Dr. Brown not only coincided with Mr. Stewart in this theory of attention, but asserted in general that the mind cannot exist at the same moment in two different states; in either of which, it can exist separately.

"If the mind of man," he says, "and all the changes which take place in it from the first feeling with which life commenced, to the last with which it closes, could be made visible to any other thinking being, a certain series of feelings alone—that is to say, a certain number of successive states of mind would be distinguishable in it, forming, indeed, a variety of sensations, and thoughts, and passions, as momentary states of the mind, but all of them existing individually and successively to each other. To suppose the mind to exist in two different states, in the same moment, is a manifest absurdity."—P. 168.

This is a surprising error: as we are conscious every hour of what he calls different states that co-exist with each other. Thus consciousness takes place uniformly coincidently with the mental states which are its objects; and emotions and affections take place coincidently with the

perceptions that excite them; and often perceptions, sensations, emotions, affections, and volitions of the most dissimilar natures are contemporaneous. We may, for example, at the same moment, feel pain in one organ while we feel pleasure in another, or others. The food that gives pleasure to the palate may excite a twinge in a sensitive tooth, while at the same instant the ear is listening to a voice or instrument that gives pleasure, and the eye is gazing on a spectacle that rouses curiosity, or a landscape that awakens a sense of beauty. Perceptions, sensations, emotions, and affections, of three or four kinds each, may thus take place contemporaneously, and each be the object of as absolute consciousness as though but one thought and feeling were occupying the mind. So far is Dr. Brown's theory from truth, that no such state of mind as he defines ever exists alone. No modification can take place without contemporaneous consciousness: no emotion without a perception, no perception without some form of feeling, no volition without its object.

Dr. Brown's theory would, moreover, as our author shows, preclude the possibility of comparison and reasoning.

"The doctrine that the mind can attend to, or be conscious of, only a single object at a time, would involve the conclusion that all comparison and discrimination are impossible; but comparison and discrimination being possible, their possibility disproves the truth of the counter proposition. An act of comparison or discrimination supposes that we are able to comprehend, in our indivisible consciousness, the different objects to be compared or discriminated. Were I only conscious of one object at a time, I could never possibly bring them into relation; each would be apprehended only separately and for itself. For in the moment I am conscious of the object A, I am, *ex hypothesi*, unconscious of the object B; and the moment I am conscious of the object B, I am unconscious of the object A. So far, in fact, from consciousness not being competent to the cognizance of two things at once, it is only possible under that cognizance as its condition. For without discrimination there could be no consciousness, and discrimination necessarily supposes two terms to be discriminated.

"No judgment could be possible, were not the subject and predicate of a proposition thought together by the mind, although expressed in language one after the other."—P. 175.

No reasoning would be possible, because the relation of proofs to the proposition, and of the conclusion to the proof, could not be seen. No obedience to law could be rendered, because the relation of a law to the subject, and of acts to a law, could not be discerned: no faith in promises could be cherished, because neither the relation of a promise to the being who gave it, nor its relation to those to whom it was made, could be seen. No trust in a Redeemer could be exercised, because there could be no apprehension of his relation as a Redeemer to the believer; nor any of the necessity of faith in his blood, in order to redemption through him; and no act of homage to God, because there could be no perception of his rights over us as Creator and Upholder; nor of our obligations, as creatures, to him. Dr. Brown's doctrine would annihilate both the divine and all human governments at a stroke, and reduce the race to a grade below the beasts; for they see many of their relations to one another, and to other objects, as to offspring, to enemies, to food, to their masters, to the places in which they dwell.

To how many objects can the mind attend at the same time? To as many as the forms of perception, thought, sensation, emotion, volition, and corporeal action are, of which it is capable at the same time, and they are numerous. That it is susceptive of different perceptions and sensations, through touch, smell, taste, hearing, and seeing at the same moment, and of emotions, judgment, volitions, and acts contemporaneously with them, we know. The complication of contemporaneous objects that engage its attention through a long series of acts is great, as in speaking, reading, and writing. In the last, for example, the mind at the same moment attends to the paper, the pen, the ink, the hand; the volitions by which it is moved and the letters and words are formed; the letters themselves and words, the sound of the words, their signification, and perhaps their grammatical relation to one another, the propositions they express, and the character of those propositions, as clear or obscure, good or evil.

His confutation of the theory of representative perception is brief and sharp. Its advocates admit that there is an external world; but deny that we have any direct perception of

it, and maintain that we know it only through representatives in the senses. But how can we know the reality of the external world, if we have no actual perception of it? And how can we know that our sense-perceptions are representatives of it, if we do not know what that is which is represented?

"We can only assert the existence of an external world, inasmuch as we know it to exist; and we can only assert that one thing is representative of another, inasmuch as the thing represented is known, independently of the representation. But how does the hypothesis of a representative perception proceed? It actually converts the fact into an hypothesis, actually converts the hypothesis into a fact. On this theory we do not know the existence of an external world, except on the supposition that that which we do know truly represents it as existing. The hypothetical realist cannot, therefore, establish the fact of the external world, except upon the fact of its representation. This is manifest. We have therefore next to ask him, how he knows the fact that the external world is actually represented. A representation supposes something represented, and the representation of the external world supposes the existence of that world. Now, the hypothetical realist, when asked how he proves the reality of the outer world, which, *ex hypothesi*, he does not know, can only say that he infers its existence from the fact of its representation. But the fact of the representation of an external world supposes the existence of that world; therefore he is again at the point from which he started. He has been arguing in a circle. There is thus a see-saw between the hypothesis and the fact; the fact is assumed as an hypothesis, the hypothesis explained as a fact; each is established, each is expounded by the other. To account for the possibility of an unknown external world, the hypothesis of representation is devised; and to account for the possibility of representation, the hypothesis of an external world is devised.

"The cosmothetic idealist thus begs the fact he would explain. And on the hypothesis of a representative perception, it is admitted by the philosophers themselves who hold it, that the descent to absolute idealism is a logical precipice, from which they can alone attempt to save themselves by appealing to the natural beliefs, to the common sense of mankind,—that is, to the testimony of that very consciousness to which their own hypothesis gives the lie."—Pp. 364, 365.

Our author defines memory as a two-fold faculty, a conservative power, which retains, as in a depository, the past sensations, perceptions, thoughts, affections, and acts of which a person has been the subject: and a reproductive power, which recalls the apprehension of them, as thoughts, affections, and acts of which he has before been the subject.

"In the term memory, the conservative faculty—the phenomenon of retention is the central notion, with which, however, those of reproduction are associated; in the term recollection, again, the phenomenon of reproduction is the principal notion, accompanied, however, by those of retention."—P. 412.

He alleges no proof, however, of the propriety of this distinction, nor is it easy to see how he could have verified it. There plainly are no phenomena of retention, except those of reproduction. Take away the fact of reproduction, and not the slightest signal would exist that anything of the past is retained in the mind. Nor is there any evidence that at any time there is more laid up in it, than it is able at that time, with due effort, to recall. The foundation is doubtless laid of the possibility of the recollection of an event by the mere fact that it has been an object of consciousness, so that our nature admits, under influences of which we are susceptive, of recalling to a distinct consciousness every sensation, perception, thought, emotion, affection, volition, and act of which it has ever been the subject: but that that possibility depends on anything in the nature of the mind, except the mere faculty of reproduction, we see no reason to believe. If that faculty, under influences of which we are susceptive, is competent to the reproduction of all that has taken place in the sphere of consciousness, what necessity, what scope is there in addition to that for a faculty of retention?

There is no faculty perhaps that differs more in different individuals than this; or that varies more in the proportion its strength and comprehensiveness bear to the other powers with which it is associated. It sometimes is seen in great quickness, energy, and grasp in minds in which the intellect is of but ordinary energy; while in other instances, it is found in moderate degrees of strength, in association with intellects

of great compass and power. It appears in some minds of an almost incredible grasp. It is related of Joseph Scaliger, that he committed Homer to memory in twenty-one days; and the whole Greek poets in three months. Seneca mentions that he had been able to repeat two thousand names read to him, in the order in which they had been spoken; and that on one occasion two hundred unconnected verses having been pronounced by the different pupils of his preceptor, he repeated them in a reversed order. Muretus states that having heard that a young Corsican, who occasionally visited his house, had an extraordinary memory, he requested from him a specimen of his power; when dictating a series of words, Latin, Greek, barbarous, significant, and non-significant, disjoined and connected, until he had wearied himself and the scribe who wrote them down; the young man, fixing his gaze on the ground, stood silent for a few moments, and then began and repeated the whole series in the order in which they had been delivered, without the slightest hesitation; then commencing from the last, he recited them backwards; then again, so that he spoke the first, the third, the fifth, and so on; and in any other order that was asked without any error. He averred, moreover, that he could recite in that manner a series of thirty-six thousand words, and that they so adhered to his memory that, after a year's interval, he could recall them without difficulty.

Grotius, Pascal, Leibnitz, Sir James Mackintosh, Sir W. Hamilton himself, Macaulay, the late Joseph Addison Alexander, and many other eminent scholars have had the gift in its highest forms,—being able to commit with the utmost ease whatever they pleased, and forgetting nothing which they had learned, read, witnessed, or done.

Some writers hold it unnecessary to suppose a special faculty to account for this reproduction of the past; maintaining that the fact that the mind has been the subject of certain thoughts, conceptions, affections, and volitions, is as adequate a reason for the re-excitement of them, in the proper conditions, as the agencies were, in their peculiar conditions, that originally caused them. Their having taken place in the mind is indeed an indispensable condition of their reproduction as memories, but it is not the sole

or main cause of it: else why does not the remembrance arise at one time or another of all the forms of thought and affection of which the mind has been the subject? And why does it not ordinarily rise on as large a scale in one mind, in proportion to its past agency, as in another? Why is not the reproduction of the past as much to be ascribed to a special faculty, as its original excitement is?

Memory fluctuates greatly in all minds in its energy, and sometimes, in certain conditions of the body, fades almost into extinction.

"No other power betrays a greater dependence on corporeal conditions than memory. Not only in general does its vigorous or feeble activity essentially depend on the health and indisposition of the body, more especially of the nervous system; but there is manifested a connection between certain functions of memory, and certain parts of the cerebral apparatus. This connection, however, is such, as affords no countenance to any of the hypotheses framed to explain it now in vogue. For example, after certain diseases, or certain affections of the brain, some partial loss of memory takes place. Perhaps the patient loses the whole of his stock of knowledge previous to the disease; the faculty of acquiring and retaining new information remaining entire. Perhaps he loses the memory of words, and preserves that of things. Perhaps he may retain the memory of nouns, and lose that of verbs, or *vice versa;* nay, what is still more marvellous, though it is not an unfrequent occurrence, one language may be taken neatly out of his retention, without affecting his memory of others. By such observations, the older psychologists were led to the various physiological hypotheses by which they hoped to account for the phenomena of retention,—as for example, the hypothesis of permanent material impressions on the brain, or of permanent dispositions in the nervous fibres to repeat the same oscillatory movements,—of particular organs for the different functions of memory,—of particular parts of the brain as repositories of the various classes of ideas,—or even of a particular fibre, as the instrument of every several notion. But all these hypotheses betray only an ignorance of the proper object of philosophy, and of the true nature of the thinking principle. They are at best but useless. It cannot be argued that the limitations to which the retentive, or rather the reproductive faculty is subjected in its energies, in consequence of its bodily relations, prove the absolute depen-

dence of memory on organization, and legitimate the explanation of this faculty by corporeal agencies; for the incompetency of this inference can be shown from the contradiction in which it stands to the general laws of mind, and which, howbeit conditioned by bodily relations, still ever preserves its self-activity and independence."—Pp. 419, 420.

An extraordinary instance of the loss of memory from illness came to our knowledge several years since. A young man on beginning to recover from a fever that had been attended with an unnatural heat in the brain, though causing no approach to delirium, found himself unable to recollect the incidents that occurred from hour to hour as the day passed. He at first thought it the result of his extreme prostration, and presumed he should recover his memory of what had taken place in proportion as he regained his strength. Instead of that, as he gradually recovered from illness, and became able to ride and walk out, and engage slightly in the employments with which he was familiar, the fact disclosed itself that his power of recollection was in a large degree annihilated. All the incidents of his early life were totally erased from his memory. All the anecdotes and narratives of striking events he had heard from the lips of his parents and others, were swept to oblivion. While he retained in the main his knowledge of English, his knowledge of Greek and Latin was absolutely extinguished. He was as unable to conjugate a verb, or decline a noun, as though he had never heard of them. The most he could recall was a vague shadowy feeling that there were such things, and that they were variations in the terminations of the words that modified in some way their meanings, or varied the attitudes or relations in which that was presented of which they were the names; but what those variations were or what the principles were on which they proceed, he could not recall the faintest trace. On opening a grammar, however, and looking through a conjugated verb, the whole recurred to his comprehension as perfectly as anterior to his illness; but faded away again almost immediately on his closing the book. He was at times unable to remember his own name, though sure of the fact that he had one. The attempt to recall it was like looking into vacancy, or endeavor-

ing to distinguish objects in pitch darkness, and he was for some time obliged to make a memorandum of all his principal acts, as that he eat breakfast, or dined, that he read a chapter in the Bible, that he offered prayer, that he rode out or walked, that he made a call and saw certain persons, or wrote a note, or received a visit, in order that he might be sure of the events of the day. This gradually passed off, and his recollection of the ordinary occurrences of life became as quick and vivid nearly as before his illness; but he could never repossess himself fully of the languages he had lost; though he appropriated years to the effort. Though he studied a Greek or Latin book till he became familiar with all its aim, its narratives, its thoughts, its expressions and its words, if laid aside, a few weeks or days swept it to oblivion, and made it necessary to study it again much as though it had never been read; and his own essays and discourses, though carefully elaborated, and bespeaking a mastery of the subject of which he treated, in a few weeks so vanished from his memory, that if transcribed by another hand, and read to him as the compositions of another person, who was known to entertain much the same views, he would listen and approve, and suggest fresh confirmations of the points advanced, without recognising them as his own, or recollecting that he had ever written on the subjects.

One unexpected and highly beneficial result, however, sprang from this loss of memory. As his other powers remained in their integrity, and he devoted himself assiduously to study, his inability to recall what he had learned from books, drove him to the necessity of investigating subjects directly and independently by a scrutiny of their elements; and the issue soon was the development of a power of analysis, of seizing principles, of tracing relations, and of pursuing truths to their results, which he probably would never have reached in other circumstances, and made him a more effective thinker and reasoner, than though he had drawn his knowledge in a larger degree from books.

The effect of disease in other cases, however, is greatly to quicken the memory, as in the instance of the young woman related by Coleridge, who, in a fever that induced delirium, repeated passages of Latin, Greek, and Hebrew, she had heard

read years before, though she had no knowledge of their meaning. In cases also of exposure to sudden and alarming danger, the mind is raised to a preternatural activity, and the memory in a few moments reproduces with the greatest distinctness long trains of thoughts, actions, and purposes, for which it apprehends it is about to give account, that ordinarily would not have recurred to it.

A similar quickening of the powers generally in which memory shares proportionally with the others sometimes takes place in sleep.

"A young man had a cataleptic attack in consequence of which a singular effect was operated in his mental constitution. Some six minutes after falling asleep, he began to speak distinctly, and almost always of the same objects and concatenated events, so that he carried on from night to night the same history, or rather continued to play the same part. On wakening he had no reminiscence whatever of his dreaming thoughts,—a circumstance by the way which distinguishes this as rather a case of somnambulism than of common dreaming. Be this, however, as it may, he played a double part in his existence. By day he was the poor apprentice of a merchant, by night he was a married man, the father of a family, a senator, and in affluent circumstances. If during his vision, anything was said in regard to his waking state, he declared it unreal and a dream.

"Somnambulism is a phenomenon still more astonishing. In this singular state a person performs a regular series of rational actions, and those frequently of the most difficult and delicate nature, and what is still more marvellous, with a talent to which he could make no pretensions when awake. His memory and reminiscence supply him with recollections of words and things which perhaps were never at his disposal in the ordinary state. He speaks more fluently, a more refined language, and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perceptions through other channels than the common organs of sense, but the sphere of his cognitions is amplified to an extent far beyond the limits to which sensible perception is confined."—P. 458.

"In this remarkable state the various mental faculties are usually in a higher degree of power than in the natural. The patient has recollections of what he has wholly forgotten. He speaks languages of which, when awake, he remembers not a word. The imagination, the sense of propriety, and the faculty

of reasoning are all in general exalted. The bodily powers are in high activity, and under the complete control of the will; and it is well known persons in this state have frequently performed feats, of which, when out of it, they would not even have imagined the possibility. And what is even more remarkable, the difference of the faculties in the two states seems not confined merely to a difference in degrees. For it happens, for example, that a person who has no ear for music when awake, shall, in his somnambulic crisis, sing with the utmost correctness, and with full enjoyment of his performance. Under this affection persons sometimes live half their lifetime, alternating between the normal and abnormal states, and performing the ordinary functions of life indifferently in both, with this distinction, that if the patient be dull and doltish when he is said to be awake, he is comparatively alert and intelligent when nominally asleep."—Pp. 222, 223.

These and similar facts have their chief interest in the indication they present that our powers are susceptive of far higher development, and more energetic forms than we reach in the ordinary course of the present life. Our bodies, under the blight of the fall, are obstructions and limitations, in disastrous degrees, to our sensibilities and our intelligence. When freed from their clog, especially when, at the resurrection, they shall be made incorruptible and spiritual, that is, having the spirit as their life-inspiring principle, we shall find we have a strength, and comprehensiveness of intelligence, and a refinement and rapture of sensibility that will fit us for the lofty stations and activities that are assigned us in Christ's kingdom.

Sir W. Hamilton does not treat directly in these Lectures of the relations of his Metaphysics to Natural and Revealed Religion. The editor, however, has inserted an article in an appendix in which Sir W. refers to his doctrine respecting the Infinite, the Absolute, and the Unconditioned, and endeavors to shield it from objections with which it has been assailed; and we turn to notice it briefly. His theory that the Infinite, the Absolute, and Unconditioned lie wholly beyond the sphere of our knowledge, is presented in his celebrated Review of Cousin's philosophy of the Unconditioned. It is enough to transcribe the following passages:—

"In our opinion the mind can conceive, and consequently

can know only the *limited, and the conditionally limited.* The unconditionally unlimited, or the *Infinite;* the unconditionally limited, or the *Absolute*, cannot *positively* be construed to the mind; they can be conceived, only by a thinking away from, or abstraction of, those very conditions under which thought itself is realised; consequently the notion of the Unconditioned is only negative,—negative of the conceivable itself. For example, on the one hand we can positively conceive neither an absolute whole, that is, a whole so great that we cannot also conceive it as a relative part of a still greater whole, nor an absolute part, that is, a part so small, that we cannot also conceive it as a relative whole, divisible into smaller parts. On the other hand, we cannot positively represent, or realise, or construe to the mind (as here understanding and imagination coincide) an infinite whole; for this could only be done by the infinite synthesis in thought of finite wholes, which would itself require an infinite time for its accomplishment; nor, for the same reason, can we follow out in thought, an infinite divisibility of parts. The result is the same, whether we apply the process to limitation in *space*, in *time*, or in *degree*. The unconditional negation, and the unconditional affirmation of limitation; in other words, the *infinite* and the *absolute properly so called*, are thus equally *inconceivable to us.*

"As the conditionally limited (which we may briefly call the *conditioned*) is thus the only possible object of knowledge and of positive thought—thought necessarily supposes conditions. *To think* is *to condition;* and conditional limitation is the fundamental law of the possibility of thought. For as the greyhound cannot outstrip his shadow, nor (by a more appropriate simile) the eagle outsoar the atmosphere in which he floats, and by which alone he may be supported; so the mind cannot transcend that sphere of limitation, within and through which exclusively the possibility of thought is realized. Thought is only of the conditioned; because, as we have said, to think is simply to condition. The *absolute* is conceived merely by a negation of conceivability; and all we know is only known as

'Won from the void and formless *infinite*.'

How, indeed, it could ever be doubted that thought is only of the conditioned, may well be deemed a matter of the profoundest admiration. Thought cannot transcend consciousness; consciousness is only possible under the antithesis of a subject and object of thought, known only in correlation, and mutually limit-

ing each other; while independently of this, all that we know either of subject or object, either of mind or matter, is only a knowledge of each in the particular, of the plural, of the different, of the modified, of the phenomenal. We admit that the consequence of this doctrine is,—that philosophy, if viewed as more than a science of the conditioned, is impossible. Departing from the particular, we admit that we can never, in our highest generalizations, rise above the finite; that our knowledge, whether of mind or matter, can be nothing more than a knowledge of the relative manifestations of an existence, which in itself it is our highest wisdom to recognise as beyond the reach of philosophy.

"The conditioned is the mean between two extremes,—two inconditionates, exclusive of each other, *neither of which can be conceived as possible*, but of which on the principles of contradiction and excluded middle, *one must be admitted as necessary.* On this opinion therefore reason is shown to be weak, but not deceitful. The mind is not represented as conceiving two propositions subversive of each other, as equally possible; but unable to understand as possible, either of two extremes, one of which, however, on the ground of their mutual repugnance, it is compelled to recognise as true. We are thus taught the salutary lesson, that the capacity of thought is not to be constituted into the measure of existence; and are warned from recognising the domain of our knowledge as necessarily co-extensive with the horizon of our faith. And by a wonderful revelation we are thus in the very consciousness of our inability to conceive aught above the relative and finite, inspired with a belief in something unconditioned *beyond the sphere of all comprehensible reality.*"—Philosophy, Pp. 454–457.

The Unconditioned, the Absolute, and the Infinite, are used by Cousin to denote God, the Selfexistent; and they are employed in that sense by Sir William Hamilton. In affirming, therefore, that "the Infinite and the Absolute are inconceivable to us," and that "we can never in our highest generalizations rise above the finite," he affirms that God is inconceivable to us, and that we can never rise in our generalizations to him. But is not this a denial that we have or can have any knowledge of Jehovah? Can it be reconciled with the truth of natural and revealed religion? The manner in which he attempted to meet these questions, is seen

in the following passages from a letter in the appendix, to Sir H. Calderwood.

"I regret that my doctrines have been now again so much mistaken, more especially in their theological relations. In general, I do not think that you have taken sufficiently into account the following circumstances:

"1. That the Infinite which I contemplate is considered only as *in thought:* the Infinite beyond thought being, it may be, an object of *belief*, but not of *knowledge*. This consideration obviates many of your objections.

"2. That the sphere of our belief is much more extensive than the sphere of our knowledge; and, therefore, when I deny that the Infinite can by us be *known*, I am far from denying that by us it is, must, and ought to be *believed*. This I have indeed anxiously evinced, both by reasoning and authority. When, therefore, you maintain, that in denying to man any positive cognizance of the Infinite, I virtually extenuate his belief in the infinitude of Deity, I must hold you to be wholly wrong, in respect both of my opinion, and of the theological dogma itself.

"Assuredly I maintain that an infinite God cannot be by us (positively) comprehended. But the Scriptures, and all theologians worthy of the name, assert the same."

"You maintain that thought, conception, knowledge, is, and must be finite, whilst *the object* of thought, etc., may be infinite. This appears to me to be erroneous, and even contradictory. An existence can only be an object of thought, conception, knowledge, inasmuch as it is an object of thought, conceived, known; as such only does it form a constituent of the circle of thought, conception, knowledge. A thing may be partly known, conceived, thought, partly unknown, etc. But that part of it only which is thought, can be an object of thought, etc.; whereas the part of it not thought, etc., is, as far as thought is concerned, only tantamount to zero. The Infinite, therefore, in this point of view, can be no *object* of thought, for nothing can be more self-repugnant than the assertion, that we know the Infinite through a finite notion, or have a finite knowledge of an infinite object of knowledge."—Pp. 684, 685.

These considerations, however, in our judgment justify, instead of extenuating, the objection they were meant to remove. We regard it as wholly improper to denominate the Deity, the Infinite, in the sense in which Sir William Hamilton employs the term in this discussion; for he con-

ceives of it, plainly, as an infinite substance, or existence that has parts. "We can positively conceive," he says, "neither an absolute whole, that is, a whole so great, that we cannot also conceive it as a relative part of a still greater whole; nor an absolute part, that is, a part so small, that we cannot also conceive it as a relative whole, divisible into smaller parts." He speaks also in the same manner of the Infinite. But these are purely material conceptions, and have no appropriateness to an intelligence whose attributes are not extension and figure; but power, wisdom, goodness, will, that are not direct objects of the senses, but reveal themselves only through effects to which they give birth.

He conceives of the Infinite, also, like Hegel, as comprehending all things, real and possible; that which is created, as well as the creator, that which is material as well as spiritual.

"Again, you describe the Infinite to be 'one and indivisible.' But to conceive as inseparable into *parts*, an entity which, not excluding, in fact includes, the worlds of mind and matter, is for the human intellect utterly improbable [impossible]. *And does not the infinite contain the finite?* If it does, then it contains what has parts, and is divisible; if it does not, then it is exclusive; the finite is out of the infinite, and the infinite is conditioned, limited, restricted,—*finite*."—P. 685.

He thus exhibits the Infinite as comprising all things that exist, the universe of mind and matter. It is not the Deity, therefore, unless the Deity and the universe are the same. His Infinite is the infinite accordingly of pantheism, and is the greatest of all conceivable errors and solecisms; as while it elevates creatures to the level of God, it degrades God to the level of creatures, and ascribes to him all their imperfections, their sins, and their miseries. If all are God, all the acts of all are God's, and all the penal retributions of their guilty acts are retributions of him.

Sir William Hamilton's infinite, therefore, is an utter misconception. It is not the Deity. To denominate it God, is infinitely to traduce Jehovah, the selfexistent and allholy.

The Absolute, as he conceives it, is also equally unreal, a mere fiction of the imagination. For he defines it as that which is not only complete and perfect in itself, but is wholly without relations to any other existence. But God

does not exist without relations. He is the first cause, the upholder, and the ruler of all things. The supposition of such an unrelated Deity as an object of knowledge, is a contradiction; as, if he were without any relations to other beings, he must have withheld himself from all acts by which he could have brought himself within the sphere of their cognizance; and having made no manifestation of himself, he could not possibly be the object of their knowledge. If, moreover, the infinite and the absolute are the same, it is clear from his definition of the infinite that there neither is nor can be an absolute. For if the infinite embraces all that is, then, as there is a perpetual augmentation of what is, by the springing of new intelligences into being, the infinite is continually enlarging in proportion as new beings come into existence; and as our race is for ever to go on in selfmultiplication, the time will never come when the universe will reach its maximum, consequently there neither is, nor ever can be, an Absolute; that is, a universe, or sum of existence, that is, in that respect, complete and perfect in itself.

In like manner the Unconditioned, as he defines it, is altogether unreal. For by the unconditioned he means, not only that which is underived, and which has no dependence, but that which has no limitation and *no relation*. But God does not exist without relations. Moreover, if the unconditioned and the infinite are one, and the infinite is hereafter, as he implies, to receive continual augmentation, then it is now conditioned, and therefore is not what the definition declares it. It therefore is not God; as he is not to receive any accessions to his being, and is not without relations to other existences, but is the Creator and Upholder of all.

The unconditioned, the infinite, and the absolute of his definitions are thus altogether unreal; the figments of an inconsiderate and perverse speculation.

The question whether God can be known by us or not, is not the question at all whether he can be known without relations; that is, irrespective of any connection that subsists between him and ourselves and the universe. That question is wholly trifling and self-contradictory; for as if God sustains no relations to us and the universe, he cannot have manifested himself by anything that lies within the

sphere of our knowledge, it is nothing else than the question whether we can know him without his making any revelation of himself to us; and that is whether we can know him without any means; by a direct intuition. But as that would require the powers of omniscience, the supposition is contradictious both to our nature and his, and is unbecoming and absurd.

The question whether God can be known by us, is the question simply whether he can be known as an Intelligence, Selfexistent, Allknowing, Allwise, Almighty, infinitely good, the Creator, the Upholder, and the Ruler of the universe; for he is a pure intelligence, and exists and reveals himself in those relations, and in those alone. And that we can know him in the manifestations he makes of himself in those relations, is as indubitable as it is that we can know the reality and nature of any of the dependent existences around us.

As we look out on the exterior world we perceive a variety of objects,—earth, trees, dwellings, animated beings; which our constitution compels us to regard as real existences without us. On examining them we find that they not only have extension and figure, but solidity, weight, mobility, and other qualities like our own bodies. We find also that they are susceptive of changes by the action on them of external agents; and learn from that fact that they are not *self-existences*, but owe their being to an exterior cause. For if the ground of their existence lay in themselves in contradistinction from an external cause, that ground would determine *the mode and condition* of their existence, as well as their existence itself; and they would thence be *unsusceptive of any influence from without* that could affect their *extension, figure, solidity, weight, immobility*, or any other quality or condition that is predicable of them. If the mode or condition of their existence can be affected and varied in any measure by causes exterior to themselves, they plainly are not independent in their being, and thence are not selfexistent. And generalizing this knowledge, as we are compelled to do, we reach the conclusion with the greatest possible certainty, that all the material things around us, worlds, systems, the universe, are dependent existences, and owe their being to an underived, self-subsist-

ing, immutable, almighty, allknowing, allupholding, and allcontrolling cause; and that devising, creating, sustaining, and ruling cause is God. No knowledge can be more indisputably certain than this. We are not more sure of our own existence, than we are of the existence of the material world around us, which we discern with our senses; for our nature compels us to believe the reality of the one as absolutely as it does the other. We are not more sure that we are derived and dependent existences, than we are that all other material natures are also. For our reason teaches us that other material natures that are subject to modification by exterior causes, are derived and dependent, as clearly as it teaches us from our subjection to modification from causes that are exterior to and independent of us, that we are derived and dependent beings, not self-existences; and it teaches us also as indubitably and emphatically, that the cause that created us and the universe of worlds and creatures must be an Intelligence, underived, allknowing, allwise, almighty, alldirecting. As we cannot be more certain of anything than we are that we and all other material and finite things are derived and dependent; so we cannot be more certain of anything than we are that our maker and theirs must be a being of infinite intelligence, infinite wisdom and goodness, and infinite power. It is equally indubitable that we can know him in the revelations he makes of himself as our moral governor, in the institution of laws, the expression of his will, and the disclosure of future events. For besides the characteristics of the revelations themselves, which bespeak them to be divine, the attestations with which they are accompanied demonstrate that they proceed from the creator and ruler of the universe; for they manifest a perfect dominion over the external world, and intelligence and power to do with it what he pleases. Thus, in the deliverance of the Israelites from Egypt, their sustenance in the desert, and their establishment in Canaan, there was a vast number of creative acts; as in calling the swarms of insects into life by which the Egyptians were plagued, rearing the pillar of cloud by day and of fire by night, distilling the manna from the atmosphere, and kindling the fires of Sinai;—a vast number of acts in which the most absolute dominion was

exercised over the realms of nature; as in converting the waters of the Nile into blood, destroying the firstborn of the Egyptians, dividing the Red Sea and the Jordan, opening the earth and engulphing Corah and his company; causing a river of water to gush from the rock at a stroke from Moses's rod; and the fall of the walls of Jericho at the blast of the rams' horns and shout of the Israelitish host. In like manner the attestations of Christ's mission, and the mission of his apostles, were indubitably the work of the being who made and reigns over the world; for among them were creative acts, as in the multiplication of bread; and acts displaying the most absolute dominion over all the realms of nature, such as the conversion of water into wine, the hushing of the tempest, the healing of the sick, the gift of sight to the blind, the raising of the dead. They are effects that could not possibly be wrought by any but a being of infinite intelligence and power, and the identical being who created and upholds the world. For as the possession by the subjects of those miraculous changes, of the special natures in the special conditions that were theirs the moment before those changes were wrought, was the effect of the creator's omnipotent and sovereign will; the supposition that any other being than he could have altered those natures would be self-contradictory, since it would imply that there is a being who is mightier and more intelligent than the self-existent, all-creating, all up-holding, and all-controlling Jehovah, which is an infinite solecism: as it would indicate that he is not self-existent, independent, and almighty, and that the worlds and creatures he creates and upholds, are not in fact dependent on him alone for existence, but may owe their existence, nature, and condition to another being. No truth therefore can be more intuitively certain, than that the being who wrought the miracles by which Christ's mission, and the mission of his apostles was attested—was the being who created and upholds the universe. We have thus as direct and absolute proof that the revelations of the Scriptures are revelations from the creator and upholder of the universe, as we have that the universe itself is the work of a creator and upholder of absolute independence, and of infinite intelligence, goodness, and

power. The fact that we cannot know God perfectly, is no obstacle—as Sir W. Hamilton represents—to our truly knowing him as an Intelligence, selfexistent, of infinite wisdom, righteousness, and goodness, the creator and upholder of all worlds and dependent beings, exercising a government over his moral creatures, revealing to them his will, and blessing them for their obedience, or punishing them for their rebellion. That our knowledge of him is necessarily limited, partly from the limitation of our faculties, and partly from the limitation of the manifestations he makes of himself to us, is no proof that we have not a real and truthful knowledge of him as an Intelligence of infinite perfection, and sustaining the relations to us of creator, upholder, lawgiver, and benefactor, any more than the fact that our knowledge of ourselves and other created things is necessarily limited and partial, is a proof that we have no knowledge of ourselves and them. Our knowledge of ourselves is very narrow and imperfect. There are many elements of our bodies of which we have no knowledge. Of its various functions, there is not one of which we have a perfect comprehension, and perhaps not one of which we have even an approximate conception. What the bond is that connects the spirit and the body; in what it is that the adaptedness of the brain to be the organ of the mind consists; what its exact function is, or how it fills that function; how it is that the effects are produced in the mind of which the eye and the ear are the instruments; how the power by which the muscles and limbs are moved is transmitted to them from the brain; how life begins; what it is on which the spontaneous and unwearying motions of the heart depend; how food is converted into blood, and flesh, and bones, and endowed with life and sensibility—these, and a thousand other things belonging to our nature, are almost absolutely unknown to us. They necessarily lie, from the limitation of our powers, beyond our comprehension. Yet this impossibility of a perfect cognizance of ourselves is no obstacle whatever to our having a real and truthful knowledge of the great facts of our being; that we are creatures; that we are intelligent and moral; that we are under law; that we are responsible for our conduct; that we are sinners; that we are the

objects of God's care and pity; that we may obtain eternal life by faith in the Redeemer; and thousands of other truths that intimately concern our duty and our destiny. Nor is the fact that we can have but a partial cognizance of our fellow men, any obstacle to our having a true and large knowledge of them. We know that they are human beings like ourselves; that they are the work of the same creator; that they owe him the same allegiance; that they are fallen; that they are mortal; that they are summoned to repentance and faith; and thousands of other essential facts and truths that come within the sphere of our discernment. The facts and truths respecting them which we do not, and cannot know, are facts and truths that, from the limitations of our nature, are not manifested to us, or from negligence have not attracted our attention. Yet our knowledge, as far as it extends, of the facts and truths that respect their being and nature, is as real and reliable, as a knowledge of all the facts and truths that relate to them would be, if it embraced them all. We cannot be more certain than we are that we and they exist; that we and they are human beings; that we all are creatures; that we are intelligent and moral; that we are capable of happiness and misery; that we are offenders against God; that we need redemption from sin and its penalty, and many other facts. Although we do not know all, we most indubitably know this.

And in like manner, that we have but an imperfect cognizance of God, is no hindrance to our having a real and indubitable knowledge of him. We have as absolute a certainty of his existence as we have of the existence of the universe of worlds and creatures. We have as absolute a knowledge that he is an infinite, selfexisting, almighty, allcreating Intelligence, as we have that the material worlds and finite creatures are derived and dependent existences. And the present limitation of our knowledge, does not arise from an incapacity in us of a higher cognizance of him; but partly from the limits within which he restricts the manifestation of himself to us, and partly from our failure to derive the information we might from the revelations he has made of himself.

Were the assumption on which our author reasons

legitimate, that we can have no true knowledge of a being or thing of which we have only a partial knowledge, we should be precluded from a knowledge of ourselves, our fellow-beings, and the material world, as absolutely as we should from a knowledge of God; for our knowledge of these is as truly and necessarily partial as our knowledge is of him.

God accordingly, in the revelation of himself to man, proceeds on the fact that though he is selfexistent, infinite, almighty, allknowing, allcreating, allupholding, alldirecting, he yet can make himself known to us as such an Intelligence, and raise us, and with the utmost ease and certainty, to such a discernment and comprehension of his being, perfections, and relations to us, as to make it practicable to us, and place us under the most clear and imperative obligations to recognise, reverence, adore, love, and obey him, as the selfexistent and infinite, the creator and ruler of all. For he not only demands it as due from us to him, but makes the refusal of it an everlasting forfeiture of all good, and subjection to evil. The very announcement of himself as Jehovah, God, merciful and gracious, longsuffering and abundant in goodness, and the enactment of laws, proceeds on the fact that he can be known, acknowledged, and loved, and obeyed as such. If such a knowledge is impossible, the proclamation and law are a solecism. The displays made of his Deity in the fires and thunders of Sinai, and the voice in which he proclaimed the law, proceeded on the fact that the Israelites might be constrained to see that they were supernatural, and were wrought by a being who had dominion over the material world. The working of miracles in attestation of the revelations made through Moses, proceeded on the fact that the Israelites could discern that they were the product of infinite intelligence and power, and could thence be constrained to see that they were the work of the creator and ruler of all. In like manner the miracles of Christ were founded on the fact that the Hebrew nation held it as an indisputable truth that such wonders were the work of the Almighty, and were direct and decisive attestations of the divine mission of those in connexion with whose teachings they were wrought, and they produced the conviction,

accordingly, that he was a messenger of the Most High. Nicodemus represented it as the acknowledged belief of the people generally, that Christ was a teacher come from God, because no one could work the miracles which he wrought except God were with him; and that conviction was irresistible. Those who witnessed the healing of the sick, the expulsion of demons, the gift of sight to the blind, and speech to the dumb, and the resurrection of the dead, had as absolute demonstration that it was the power of the Almighty that wrought them, as they would have had that he was the worker, had they witnessed the formation of the earth or the creation of the first pair. How unlike are God's thoughts and God's ways to the representations of transcendental philosophy! On that theory of the impossibility of a knowledge of God, Christ's miracles could no more have produced such effects on men than on unintelligent natures. They would have been as incapable of comprehending their import, and feeling their just impression, as the brutes that perish.

In like manner God proceeds in the imposition of laws, on the fact that men are capable of a knowledge of his being, character, relations, and will; and in such a degree as to act habitually with a supreme reference to him. In order to recognise Jehovah as their God and lawgiver, and reverence, love, and obey him, a knowledge of him as such is indispensable. If incapable of it, they are as unsuitable to be subjects of such legislation, as unintelligent objects. To offer him homage and invoke blessings from him, implies that he is everywhere present, allseeing, of universal dominion, allpowerful, and gracious; since if not allseeing, it were absurd to suppose that he could hear; and if not of universal dominion, almighty and benign, it would be absurd to expect, if he heard, that he would bestow the gifts asked of him. The offering the Lord's prayer accordingly implies a knowledge of all the great facts and truths of God's universal government: Of his being; that he is our Father; that he reigns in heaven; that he is entitled to the veneration and love of all his creatures; that he has subjects in the heavenly worlds as well as on the earth; that the inhabitants of the heavenly realms obey him perfectly; that men ought also to render him a similar obedience; that he gives

all the gifts by which our life is sustained from day to day; that he can forgive our sins; that it is our duty to forgive those who trespass against us; that he exerts a providence over all things, and can, if he please, shield us from temptation, and deliver us from the evil one; and that he is to reign in power and glory for ever and ever. Without a cognizance of these great realities and implicit faith in them, the offering of that prayer were worse than senseless; it were an open mockery, an impious affront; for it were an ascription to God of attributes and rights that cannot be known nor believed to belong to him; and an invocation of gifts from him, which the offerer can have no evidence or belief he can bestow. So also an acceptance of Christ as a Saviour, reliance on him for pardon and justification, and rest on him for deliverance from the dominion and curse of sin, and the gift of an immortal life of holiness, blessedness, and glory, implies a knowledge of all the great facts and truths of our fall, of Christ's redemptive work, and of his purposes to deliver those who believe on him, from the power of sin and death, and exalt them to a spotless, glorious, and immortal life in his kingdom. How can there be an acceptance of Christ as a Saviour, without a consciousness of sin against God? How can there be a consciousness of sin against him, without a knowledge of his being, relations, rights, and will? How can there be faith in salvation through Christ, except it be by confidence in the divine rectitude, wisdom, goodness, truth, and power? How can there be hope of an immortal and glorious existence in Christ's kingdom, except by faith in his infinite intelligence, power and grace, in his absolute sway over his works, the perpetuity of his being and reign, and the unchangeableness of his purposes? Those acts of acceptance, trust, and hope, proceed on the positive knowledge and assurance of these great realities. Without a direct intelligence and certainty that places them altogether out of the sphere of doubt, those acts were but mere delusions and mockeries. And thus in every step of his government God proceeds on it as a fact, that men are capable of a true knowledge of his being, character, relations, and will. To deny them that capacity is therefore to impeach him of infinite injustice in the whole structure of his rule. And all

the obedience they render to his laws, every act of homage they perform, all the love they feel, all the submission they cherish, all the trust and hope they exercise, require as conditions of their possibility a true knowledge of him as the selfexistent, infinite, almighty Intelligence who gave them and all other creatures their being, and upholds them and reigns over them. On no other ground can an obedience be rendered, or a moral government be exercised.

And this knowledge is to be equally essential to our holiness and happiness in the future life; and the higher measures we are there to reach are to be received through the same media, the senses and revelation; though the latter may be in far greater proportion relatively than here. There our powers are to be perfected. There probably the boundless empire of the Most High is to be brought within our cognizance, and the infinite manifestations it presents of his power, wisdom, and love. And there he that sitteth on the throne and the Lamb are to reveal themselves directly to us, and raise our intelligence immeasurably above the glimmer and twilight of this life. "Now we see through a glass darkly; then face to face. Now we know in part; then we shall know even as we are known." It is one of the most indubitable but most wondrous characters of our nature, that we are capable of a knowledge of all God's works and ways, and such a comprehension of them as to see and feel the ineffable grandeur of the perfections he displays in forming and reigning over them. It is one of the most wondrous of his great acts, that his Spirit should condescend to impart to us that knowledge by his immediate influence, and make us temples in which he is to dwell for ever, and light up with his own ineffable glory.

Sir William Hamilton's theory on this subject is thus at the greatest possible distance from truth. It is irreconcilable with our nature. It is in contradiction to all the great measures of God's procedure with us in his moral administration. It in effect denies the possibility of his revealing himself to us, and exercising a government over us, and represents religion itself as a solecism and impossible.

We are astonished at this feature of his system. He appears to have been betrayed into it by the German idealists, whom, while opposing in others, he follows in this

part of their scheme; by his extreme addiction to mere speculation, or the rigid pursuit of postulates and definitions to their logical results; and by a failure to test his assumptions and conclusions by consciousness, which he aimed to make the chief criterion of truth in metaphysics. While impressed with his lofty powers and the unexampled familiarity he exhibited with the philosophies of former ages, we are saddened by the fresh exemplification he furnishes of the unreliableness of the human mind in its theories and judgments respecting itself. No more humbling exhibition has ever been made of its weakness and facility of self-delusion, than is presented by its speculations respecting its own powers, the laws of its thoughts, its responsibility for its actions, its relations to God, and the certainty of its knowledge. Many have denied the veracity of our faculties, and represented the belief to which they constrain us in the reality of the outer world as a delusion. Many have denied our individuality, and affirmed that God and creatures are one. Many, like our author, have denied the possibility of a knowledge of God, and laid the ground, if their principles are followed to their legitimate issues, for a blank atheism. Some have affirmed that in our volitions we act independently of influences; and others, that we are slaves to the power of motives, and have no freedom of will; and numberless other self-evident and fatal errors have been maintained, and on themes that, lying within the sphere of consciousness, where truth is perpetually developing and asserting itself, it might have been supposed it would most easily be discovered, and correct the false speculations by which it is opposed. It is delightful to rise out of this abyss of conflicting and delusive opinion into the universe of realities as they are revealed and proclaimed to us by our unsophisticated nature, and the indubitable and authoritative voice of God in his word: and they are in perfect harmony: for when we follow in our speculations, in respect to ourselves, the instinctive promptings of our own nature,—our senses, consciousness, and reason, we proceed on identically the facts and principles which God himself makes the basis of his revelations of himself to us, and the measures of the providential and moral administration he exercises over us.

Art. II.—Memorial of Joel Jones, LL.D.

It may not be known to some of our readers that the articles under the title of Notes on Scripture, that have for several years occupied a large space in the Journal, and contributed greatly to its interest, were from the pen of the late Judge Joel Jones of Philadelphia. They will share in the regret we feel that those contributions, marked not only by eminent learning, but in a still higher measure by an insight into the sacred word that often seemed the work of peculiar illumination, have reached their close. We shall gratify them by placing on our pages the following just and tasteful memorial of his life and character, delivered by the Rev. C. W. Shields at his obsequies.

Judge Joel Jones was a native of Coventry, Connecticut, and born October 25th, 1795. Descended of Puritan ancestry, and religiously trained by a mother who was of the same godly race, he exemplified the inheritance of natural virtue and the covenant mercy which is from generation to generation. At an early age, impelled by that love of learning which became the master passion of his life, he resolutely braved the adverse fortune in the way of his education, and entered upon the collegiate course at Yale with no other resources than his own labors as a teacher of youth in the intervals of study. To the necessities and struggles of this period, as well as to original disposition, he no doubt owed the formation of those habits of untiring industry, perseverance, and system, which characterized his whole subsequent career, and were the foundation of his success and usefulness. And so proficient did he become in this school of blended trial and study that he not only maintained his academic standing, but digressed into some medical studies outside of the course, and graduated with the Berkleian prize, and at but one remove from the highest honors of his class. His legal studies were pursued under eminent teachers at New Haven and Litchfield. On their completion, he removed to this State, and commenced practice at Easton. Here he rose rapidly in his profession, acquiring a reputation for learning and ability, declining several proffers of judicial position, and, at length, accepting

that which brought him to our city, and ultimately established him as President Judge of one of its courts. From this post he was called to the Presidency of Girard College, and during the brief term of his incumbency, impressed upon that institution, then in its formation, a marked and salutary influence. On resigning this position, he was elected Mayor of the city, from which office he retired to active private life, and had been engaged with all his early zeal in his professional labors, church duties, and favorite studies, until a recent period, when it became sadly evident that his physical system, so long overtaxed by incessant mental application, was beginning to yield to fatal disease. Having reluctantly abated his labors and submitted to the necessary retirement and quiet of an invalid, after a severe and painful illness, he at length passed away from the bosom of his family-circle and friends, while in the full possession of his faculties, and with an assured hope of glory.

As a public man, Judge Jones has left a reputation of almost singular value. He was, doubtless, too much of a scholar and too little inclined by his retiring habits, his religious tastes and principles, to adopt congenially much of the routine which has become essential to a successful politician. Yet, he never held an office or discharged a trust in which he was found wanting in any of the moral qualifications of probity, discretion, and true solicitude for the public welfare: and if his political friends and adversaries alike found it impossible to draw him into some of the current arts of partisanship, he certainly did not forfeit their respect by his strict adherence to duty, right, and principle.

As a jurist, his peculiar excellence is too well known to need a place in our present reflections. His pupils and associates have already hastened to bear testimony to his uniform official courtesy and propriety, to his accurate habits of thought and expression, to his severe discrimination, to his sound practical judgment, to the value of his judicial decisions, his legal consultations and opinions, and to his thorough mastery of the whole philosophy, literature, and practice of jurisprudence.

As a church officer, he has left vacancies lamented alike for the personal intercourse and judicious counsel which

they terminate. In the various ecclesiastical boards, of which he was an active and punctual member, his literary and legal opinions, always freely bestowed, were invaluable. In the church of which for several years past he was a ruling elder, his characteristics were fidelity, humility, conscientiousness, an edifying fervor and unction, and a blameless and holy life. The prayer circle found him always at his post, and while leading its devotions, with his rich scriptural phraseology, drawn from a heart imbued with the mind of the Spirit, and alike removed from the language of literature or of conversation, the scholar and the lawyer for the time so wholly disappeared in the humble Christian, that the lowliest listener found himself in sympathy.

But it was as a trained and ripe scholar that he impressed himself most obviously and characteristically upon the casual observer. Though no trace of pedantry tinged his ordinary intercourse, yet it was impossible not to see that his stores of learning were indeed vast; that his erudition was accurate, profound, and extensive, involving solid acquirements rather than mere graceful accomplishments. Both fitted and inclined by nature for severe studies, he had furnished himself with the aids of two extensive libraries, the one unequalled for its treasures of divinity, and the other not less remarkable in the department of his profession; and, joining to these appliances a thorough mastery of ancient and modern languages, he entered and traversed the whole field of human learning until there was scarcely a recess left unvisited.

In jurisprudence, his acquirements have been described as exhaustive. He was "conversant not only with the English common law, but with the civil law of Rome and the modern European systems. The compilations of Justinian were no less familiar to him as objects of study than the Commentaries of Coke. Indeed, from his taste for antiquities and for comparative jurisprudence, he was not only peculiarly qualified, but intellectually inclined, to explore the doctrines of the law to their historical sources, and gather around them, in tracing their development, all the accessories which history and learning could supply. This was to him a loving labor, for he regarded the law as a lofty science, and its practice as the application of ethical princi-

ples by a trained logic." And he has adorned the literature of his profession with productions that will remain as monuments of his learning and industry.

In theology his attainments were perhaps even more varied and remarkable. He was closely familiar with the versions of the original Hebrew and Greek Scriptures, with the early Christian fathers, with the writings of the scholastic theologians, and of the English divines, particularly those of the Westminster Assembly; and if he neglected the modern German theology, it was more from a distaste for some of its remote tendencies than from any want of preparation for its acquisition. Into the rarely-explored fields of Rabbinical literature, both ancient and modern, he had so extensively penetrated as to have acquired a European reputation, while in the literature and history of the Millennial controversy, which he made a speciality, he was without a superior in this or any country. His collection of books upon the subject, it is believed, is unequalled. He brought to the prophetical Scriptures his legal habits of interpretation, and, by an original exegesis, had constructed, upon the basis of the Augustinean and Calvinistic theology, a doctrine of the futurities of Christianity which was not a mere theory, but inwrought with his whole personal experience. The second coming of Christ, as ever imminent, was with him a belief that imparted a glow to his whole piety, swayed his daily conduct, and invested his life with an habitual, though cheerful solemnity.

In philology, he had made himself master of the Oriental, classical, and modern languages. He had a linguistic taste and tact which made such acquisitions a pastime rather than a drudgery.

As a well-read lawyer, a writer and a thinker, a linguist, a theologian, a Biblical critic, he could have taken rank with the most eminent. But yesterday the scholars of the Church were gathered at the grave of its most learned clergyman [Dr. J. A. Alexander]; there are those present who will deem it no exaggeration to say that to-day we are burying its most learned layman.

The only regret that can be felt in view of such immense knowledge is, that it must perish from among us without adequate memorial, and that, with the exception of contri-

butions to periodical literature, and an occasional volume for the instruction of youth, he has so wronged, by his modesty, his reputation and usefulness.*

It was this ardent love of learning for its own sake, and almost without conscious regard to its uses and advantages, which, fed by long indulgence, had become an absorbing passion, and even threatened to verge into a besetting infirmity. It showed itself in a desire for the accumulation of curious volumes and ancient editions, and for the acquisition of extinct languages. A rare, old book, if it could be procured at any sacrifice short of a principle, was a temptation it was simply impossible for him to resist. He expended large sums upon his theological library.

His heart warmed, as with instinctive sympathy, towards needy scholars and struggling students, who on applying to him were always sure of a welcome and a helping hand. He lived the life of a student, amid the bustle of a great city, and under the rigorous claims of a laborious profession, and was never happier than when secluded from the world among his treasured books, or discoursing to a congenial friend on his favorite views in theology.

And yet, with all his learning, he was still content to be a pupil in the school of godliness, and a scholar at the feet of Jesus. Without pedantry, without intellectual pride, without sophistry or scepticism, or vain philosophy, he preserved the humility and simplicity of a lowly disciple, through all the temptations of learned investigation, and would have esteemed it the most precious of privileges to have been permitted to devote himself exclusively to sacred and scriptural studies.

If we turn away from these more public actions, and visible traits which make up his ordinary reputation, and penetrate into his private life and experience, we find ourselves in presence of a character which cannot be appreciated from any mere description; it was so simple, equable, and pure. It was the true gentle heart of a child, masked under the gravity of a sage, and expressing itself in a blended kindness and decorum, which had the grace of truth itself, and

* The most important of those Contributions are Notes on Scripture, printed in the Journal, which we are glad to say are soon to be reissued on behalf of Judge Jones's family, in two volumes, by Messrs. W. S. & A. Martien.

was utterly lost upon all who could not come within the circle of his spiritual sympathies. Though unassuming, he was still content with himself in any human presence. He was incapable of pretence or guile, and shunned display.

But it was his deep and fervent piety which formed his crowning characteristic. Religion in him had acquired the permanence of a habit and the force of a regulating principle. It pervaded his whole character and life, and was carried by him into every position and on all occasions, not as a profession, but because he could not do otherwise, and even in the most worldly associations, though never obtruded, still made itself felt with his very presence as an atmosphere of holiness and a rebuke to sin. All knew that he was a godly man, though no expression of mere personal experience was ever allowed to escape his lips.

It was only when disease and the prospect of death invaded his characteristic reserve and equanimity, that his secret walk with God began to reveal itself with a richness, a tenderness, and beauty that surprised even his most familiar friends. His spirit seemed lingering as upon the very borders of heaven. His heart was full of Christian love towards all who approached him. To his relatives, his friends, his pastor, his fellow-members of the session, he sent messages of kindly counsel and affection.

His only expressed anxiety to live was that he might complete some Scripture studies in which he hoped to embody the matured results of his investigation of Divine truth. Between this holy solicitude and the commencing appreciation of the glory shortly to be revealed, he hovered like the Apostle, in a strait between two, willing to remain, yet having the desire to depart and be with Christ, which is far better. Once, while weighing this latter event as probable, he suddenly exclaimed, with an eye scanning unblenched the whole dread futurity, "Blessed Saviour! do I not love thee? Show me thy glory!"

It was a deathbed around which was shadowed no terror. Such unclouded tranquillity, such perfect assurance, such strong intelligent faith, such humility, trustfulness, and tender affection, such glimpses of the heavenly glory, made it like the exit of a saint of the olden times of our faith; and when at length the bodily pulse began to wane, the beatific

vision so grew upon his spirit as to swallow up all earthly interests and affections, and even illumine the clouds of physical anguish with the prophetic light of that broken utterance, the last ever breathed from his lips on earth—"*A far more exceeding and eternal weight of glory.*"

How the light of heaven falls in holy tranquillity upon the couch of the dying believer! What a deep, rich calm there ensues upon the turmoil of life and the pains of parting and dissolution! We would not disturb it with one murmur of repining; and though life for a while must seem impoverished, and the earth vacant and lonely, yet we soon learn to thank God for the grace illustrated in the life and death of his servants, and for one more proof that, even in this sinful world, true virtue shall not lose its reward.

With his departure passes away a type of the Christian scholar as singular in its excellence as it is difficult to delineate. It must remain a solitary model of blended learning and goodness that may be revered and cherished, but cannot be perfectly matched or imitated. Some may have approached him in mere erudition; some may have equalled him in mere piety; a few, under the impulse of an academic or clerical vocation, may have illustrated as signally the harmonious union of those two attainments; but it was his rare merit and, it would seem, his peculiar mission, that, while actively engaged in the legal profession, he should yet make himself a master in theology, and though called to public positions and busied with secular interests, should so thoroughly fuse together the judicial virtues and religious graces, as to present the twofold aspect of a Christian without a trace of cant or enthusiasm, and a jurist without a taint of duplicity or worldliness.

Art. III.—Theories Erroneously called Science, and Divine Revelation.

The Stars and the Angels. Philadelphia: W. S. & A. Martien. 1860.

This is one of a number of volumes, lately presented to the public, that aim, by a theory, to solve the phenomena

generally of the material and spiritual world, and reconcile the teachings of the Scriptures with the current doctrines of natural science; but which, in fact, instead of contributing to that end, misrepresent and mislead. The work consists of two parts. In the first the author treats of matter and the material universe, and endeavors to show that creation, organization, life, growth, death, and all other processes take place by a law of material forces; and in order to that, assuming that all other material worlds are formed of the same species of matter as ours, maintains that the great forces of which organization, life, growth, and other processes are the effects, are light, heat, electricity, and magnetism; and that they act in the same forms and give birth to the same effects in all other worlds as in this:—that the formation of the worlds must therefore have occupied vast periods; that the light of the sun and stars is the effect of combustion, as artificial light is in this world; that as few and perhaps none of the other orbs have the same degree of heat and density as ours, few or none of them can be supposed to be inhabited by vegetables, animals, and intelligences; that this theory of material forces corroborates the modern geological doctrine respecting the gradual formation of our world; and finally, that the narrative of the creation by Moses may be interpreted so as to harmonize with this scheme. In the second part he treats of intelligent creatures, and maintains that man is the highest in rank; that angels and all other orders are bodied beings; that corporeal death is the penalty of the sin of angels as well as the sin of men; that light, heat, electricity, and magnetism are the life forces of human beings; and that it is by them, acting by a law, that organization, life, growth, and death are now wrought, and that the change hereafter of the living from mortal to immortal, and of the dead from corruptible to incorruptible and spiritual, is to take place. He touches also on many other subjects. We shall not follow him through his circle of topics, but shall only point out the groundlessness or error of his leading theories, and show that in place of reconciling the Scriptures with what he denominates science, he arbitrarily divests them of their meaning and authority, and assigns them a signification that suits his philosophy. How clearly it is his aim, not so much to unfold and vindi-

cate the word of God, as to draw confirmation from it of his peculiar views, is seen from the following passage:

"A traveller who, by some rare accident, is enabled to examine some locality which was never before, or may never again be visited, would be an extremely valuable contributor to any science dependent on such phenomena as he had witnessed. It is upon this principle that the facts and phenomena of Scripture ought to be valuable to the scientific inquirer, because they are, many of them, disclosures of things now not seen, and yet intimately connected with the things that are. In a narrative which describes events and phenomena connected with heaven and earth, God and man, angels and devils, it was impossible that there should not be many facts stated which, when viewed in connexion with modern science and with each other, are possessed with the highest scientific value. An objection to receive them as legitimate contributions to natural science, cannot be justified on any ground consistent with the acknowledgment of their truth, and though they may appear to some as though they were incapable of being incorporated with the ascertained results of modern observation and experiment, a more mature philosophy will find in them not isolated and mysterious and heterogeneous elements, but connecting links and consistent phenomena."—P. 23.

I. He commences his discussion with the infidel objection to the work of redemption drawn from the slightness of our world compared not only to the universe, but to many of the resplendent orbs that sparkle in the sky; and, instead of meeting it on proper grounds, attempts to set it aside by his theory that there is no such disproportion between the intelligent inhabitants of the universe and the population of our world, as subsists between the material worlds as a whole and our earth; and endeavors, in order to establish that, to show that a few only of the countless spheres that fill the realms of space are the abodes of intelligences.

"*First*, It can be shown that science does not give us any reason to conclude that any great proportion of the celestial bodies are capable of sustaining animal or vegetable life. *Second*, That out of those which are capable of supporting animal and vegetable life, there is reason to believe that not one in a million is inhabited by a race of intelligent and moral beings;

and *Third*, that out of this extremely minute proportion, another unknown, and probably only very small number is inhabited by fallen intelligences, to whom alone the incarnation would be necessary or desirable."—P. 35.

But he thus in fact gives validity to the objection by offering as his only answer to it, what he concedes he cannot prove. If he can give only a possible or probable answer, the infidel may claim that by concession the objection is possibly or probably legitimate; and that is to admit that Christianity is not a demonstrated truth, but only possibly or probably true. His theory, moreover, in place of deriving confirmation from the Scriptures, contradicts them; as they represent the universe generally as peopled by intelligent beings, Neh. ix. 1, and Ps. ciii. 19–23.

Instead of that mistaken method, the proper reply to the objection is, that the size of our earth is not the measure or determiner at all of the number of the race who are the objects of Christ's redemptive work; inasmuch as they do not all exist here contemporaneously, but come into life in succession. As they enter life in a series, and are to continue to through innumerable ages, the number who will at length become the subjects of redemption will not only infinitely transcend the capacity of the earth to sustain them, but the capacity of thousands and myriads of other orbs however great may be their dimensions beyond ours. The vastness of the race who will be saved will finally, therefore, become proportional in a measure to the wonderfulness of Christ's work, and vindicate his wisdom and love in stooping to the assumption of their nature, and submission to their penalty, in order to their recovery from the sway and curse of sin. On the other hand, as their hosts are finally to be so infinite, the orb in which they enter on existence must of necessity be disproportioned to them as an aggregate, and may, for aught that appears, most advantageously fill the office assigned it, if only of the moderate dimensions of our earth. The numbers it can sustain at once, and the rapidity with which they enter and pass from life, and other peculiarities that spring from the size of the world, may be conditions of the wisest administration that could be chosen. The removal also of countless millions of the race, in their glo-

rified form, to other worlds, though a necessary result of the earth's narrow dimensions, may have ends of great significance to other intelligences. They may be placed in intimate relations to them, and be the means of advancing them to a knowledge of Christ's work and its effects which they would never otherwise attain. The objection is thus shown to be wholly groundless. The diminutive size of our globe, instead of an obstacle to its being the scene of the work of redemption, is a qualification for it.

II. He proceeds on the assumption, and makes it the ground of many of his hypotheses, that all other worlds are formed of the same species of matter—though differing in their proportions—as ours. But that assumption is altogether unscientific and absurd. It cannot be inferred from the fact that only certain elements, that differ in kind, are constituents of our globe, that there are no other species of matter, any more than from the fact that in certain portions of the earth only half of those elements are found, it can be inferred that only that half subsist anywhere else. It cannot be supposed that it is impossible to God to create other species of matter. As other species are to him as conceivable as these, and as he is able to speak what he conceives into existence, he has only to command, and infinite varieties will leap into being. There is accordingly no reason to suppose, and it cannot scientifically be assumed that there are not innumerable species in other worlds, that are unlike those of which our world consists. There may be other metals, other earths, other gases, other acids, other alkalies, and myriads of kinds as unlike in nature to the great constituents of our globe, and to one another, as the most diverse of ours are to each other.

All we know of the nature of other worlds is, first, that they are material, because they are fraught with and subject to the force of gravity. But that yields no clue to the species of which they consist. As gravity is a property of all matter, that it is a property of the planets and stars is no more a proof that they consist of one set of species, than it is that they consist of another. The only property of their materials which it can indicate, is their density as an aggregate; the attracting and gravitating forces of an orb being determined by the density of its elements. But inasmuch

as there may be innumerable species of matter that are of the same density, and innumerable combinations of species, differing in density, in masses that would have the same average weight, neither the strength of the gravitating force nor the density of the mass would be any clue to the species of which it consists. And next that light and heat, or the causes of the phenomena of light and heat, are among their elements. They belong to them, because they radiate or reflect them, or cause them to be radiated and reflected to our world. That there is a solitary species of matter besides that is common to them and our world, however possible or probable it may be, we have no absolute certainty. That light, for example, is reflected from the planets and their moons, is no proof of the identity of the matter in kind from which it is reflected, with the matter of our world which reflects light. For as nearly all solids and fluids here reflect the light that strikes them, it only proves that the matter of those orbs is of such a nature and of such density as to produce that effect on the sun's rays; but as that nature and density may belong to innumerable species of matter, it contribntes nothing towards determining what the particular species are of which those worlds consist.

Such, consequently, of our author's speculations in respect to the planets, sun, and stars, as proceed on the assumption that they consist of precisely the same elements as our world, instead of resting on a scientific basis, are mere hypotheses or conjectures, and contribute nothing towards a reconciliation of what he calls natural science and the teachings of revelation.

III. His theory of the causes of the light and heat of the sun, founded on his hypothesis that the materials of that orb are exactly those of our world, is so unscientific and wild as to excite the feeling that he aims to entertain his readers with a dashing sketch from his fancy, rather than express the convictions of his reason.

His assumption is, that the sun is surrounded by an atmosphere millions of miles in height of pure oxygen; that the space extending from that far beyond the remotest planet, and perhaps to the limits of the sun's attracting influence, is filled with meteorolites and gaseous bodies, that like inflammable gases, metals, and earths of our globe, are capa-

ble of combustion in oxygen; that those bodies revolve round the sun, but owing to a measure of retardation which they meet from a resisting medium through which they move, gradually approximate to the sun, and on reaching its atmosphere are fired by the friction and heat that result from their rapid motion, and produce by their combustion the light and heat that are radiated to the earth! And this preposterous fancy is to reconcile science and revelation!

But in the first place, he has no evidence or probability that the sun is surrounded by an atmosphere of pure oxygen, and of such immense height, six, eight, or ten times, perhaps, the diameter, according to his estimate of it, of the orb itself.

In the next place, he has no proof or probability of the existence of such an immense ocean of meteorolites and meteors, as his hypothesis contemplates. They must, according to his theory, be as thick as motes in a sunbeam, or drops of water in a rain-storm. If an atmosphere of such bodies—some of which he represents as of very great size, and weighing hundreds of thousands of tons—fills the space that intervenes between the sun and the several planets, not a ray of its light, it is apparent, could ever reach the most distant of them, nor more than a faint glimmer the nearest. The cloud occupying at any moment the space betwixt the earth and the sun, would, if united in a body, form a screen of furlongs in thickness. And that occupying at any moment the space between the earth and the remotest star that is visible through the telescope, or to the eye, would be enough to form a score of impenetrable screens.

In the third place, he has no proof of the existence of such a retarding medium throughout the spaces of the solar system, as he holds, obstructs this vast tide of meteorolites in its circuit round the sun, and thereby causes it to sink nearer to it, and plunge in a circle of perhaps a half million of miles in depth annually into it. Instead, we have the most positive proof that no such retarding medium is diffused through the spaces of the solar system. If there were, the planets would feel it, and show its effects by a retardation of their motion round their orbits, and a nearer approach to the sun. But no such changes take place in

their movements or positions. The year of the earth is to a moment the same in length as it was thousands of years ago, and the earth's average distance from the sun identically what it has ever been.

In the fourth place, if his theory were true, the meteorolites would be kindled, or raised to a red or white heat, at millions of miles' distance from the sun, and would reflect and radiate such a flood of light, as to enlarge the sun's apparent disc to hundreds of times its present size. He says:

"The heat of the sun is so great, that these meteorolites will be melted while they are yet millions of miles away. We shall suppose one to be a million of tons in weight, another a thousand tons, and a third a ton. We shall also suppose that they are made of the usual materials of meteoric stones, say iron and nickel. When they have approached the sun, so as to be melted by its heat, the pure metal, being the heaviest, will sink to the centre of the mass, and the oxides and other materials will rise to the surface, and float upon it, so as to cover up the metal, and protect it from the atmosphere."—P. 92.

An ocean of such glowing materials, millions of miles in height, and reflecting from the incandescent surfaces of its innumerable forms the dazzling blaze of the sun, would undoubtedly be nearly as visible as the sun itself (for the sun could only be seen through it), and would enlarge its apparent disc to hundreds of times its present size. That it has no such exaggerated dimensions is proof, therefore, that it is not surrounded by such an ocean of melted matter.

In the fifth place, the quantity of meteorolites required, according to his calculation, for the combustion of twelve months, would be equal in bulk to a vast globe. He admits that a layer of "powder," the residuum of the combustion, of at least six feet in depth, would be deposited by such a process on the sun every month or seventy-two feet in a year. But that would require a layer of meteorolites of several hundred feet in thickness, and be equivalent to a sphere of vast magnitude. He says:

"Supposing the real diameter of the sun to be 530,000 miles, one half of this would represent the deposit which has accumulated from the centre upwards; that is to say, 265,000 miles is

the depth of the materials which have been deposited as the product of the sun's combustion.

"It has been calculated that the fall of one pound of meteorolites every five hours on every square foot would be sufficient to produce the light and heat of the sun, *supposing the meteorolites to fall from an infinite distance.* This, at five times the density of water, would give six feet every year; but as the meteorolites do not fall from an infinite distance, we may multiply the six by ten. From this, however, we must deduct, say one-twelfth part, for the light and heat produced by the oxidation or combustion of the meteorolites, which would reduce the deposit to fifty-five feet in a year.

"But as each meteorolite, when burned, would add nearly a third of its own weight of oxygen to the mass, this addition gives us the ratio of nearly seventy-two feet for a year's deposit, or one mile in seventy-three years and four months. This would give nearly 65,000,000 of years as the age of the sun." —Pp. 83, 84.

Are these the sober convictions of a scientific inquirer? Are they not, rather, the freaks of a speculatist who aims to startle by the novelty and extravagance of his views, philosophizing with his fancy in place of his reason; or else a mere burlesque on the pretentious quacks of the day, who attempt to settle the great questions respecting the formation of the earth and the universe by methods that are unscientific and absurd? Many of the theories of geology and astronomy that have a wide currency are of precisely the same preposterous cast as this.

In the sixth place, such an augmentation of the matter of the sun would have caused an equal increase of its attractive power, and given it such a preponderance over the projectile force of the planets, that they would have been drawn from their orbits into narrower circuits round the sun, and long since dashed on its surface. Their continuance in their present orbits depends on the continuance of the ratio between their projectile and gravitating forces, which is the cause of their pursuing those orbits. A five, ten, or twenty-fold augmentation of the gravitating force exerted on them, such as would result from a corresponding increase of the matter of the sun, would drag them instantly from their natural path, and precipitate the remotest of them, after a few revolutions, on the bosom of the sun.

That no such deflection from their orbits has taken place, that the ratio of the attraction exerted on them by the sun, to their projectile force, is now precisely what it has been from the moment of their creation, is an unanswerable proof, therefore, that no such addition to the mass of the sun has taken place as this wild theory represents.

And finally, were the theory true, had not a sufficient time passed since their creation to effect that catastrophe, it would infallibly sooner or later take place, and when the whole planetary system had been absorbed by the sun, its light-giving combustion would go out, and the pall settle on it of eternal night.

Instead, however, of such an extinction, at the remotest but a few steps in advance of us, the Scriptures represent the sun and earth as to continue interminably in their respective spheres, and their perpetuity is given as a measure of the perpetuity of Christ's kingdom, which is to endure without end. Psalm lxxii. 5, 17. As the earth is to be the scene of Christ's everlasting kingdom, Daniel ii. 44, vii. 13, 14; Luke i. 33, this theory thus virtually denies its perpetuity, and exhibits it as destined, at the farthest, to a speedy and eternal extinction. Such is the harmony which this writer affects to establish between science and revelation! Is it in utter thoughtlessness, in delusion, or in mockery, that he puts forth these preposterous speculations?

IV. The assumptions on which he proceeds in his attempt to show that few other planets or worlds beside the earth, perhaps none, are inhabited by intelligent beings, are unscientific and absurd.

"We are now prepared to resume the consideration of the question. Whether the earth be not, even in a scientific point of view, a very remarkable exception to other worlds, and therefore one which the infidel is not warranted in regarding as unlikely to be the scene of the incarnation.

"On a review of the whole solar system, as it has passed before us, the first thing that strikes us is, the extreme diversity of all its members—not one of them resembling another, even in a remote degree. If, therefore, there be a certain warmth, a certain quantity and quality of atmosphere, a certain inclination of axis, and a certain size and density of mass, which are most

favorable to the development of animal and vegetable life, one thing is certain, that these have not been all attended to in the creation of any of the planets except our own. In regard to it, indeed, these concurrent advantages are so marked, and so extraordinary, that it would be difficult to say how they might be improved; while, in regard to the others, our only difficulty is to conceive how life can possibly exist in any one of them.

"Those, therefore, who plead that all the stars must be inhabited, must take their choice of one or two lines of argument, but they cannot resort to both of them. They must either hold that animal and vegetable life is independent of such circumstances—that plants and animals receive a constitution suited to the circumstances of each world, whether it be wet or dry, burning or freezing, naked or aerated. In that case they must regard the constitution of our own world as altogether unimportant—the wisdom and goodness of the Creator being exercised—not in its preparation, but in the production of vegetables and animals adapted to its peculiar concurrence of circumstances, just as his wisdom and goodness are exercised in creating animals and vegetables for the sun, the moon, and the stars, in all their infinite varieties of climate and circumstances.

"Or they must hold that there are certain requisites to animal and vegetable life, and that these may be more or less favorably combined in every celestial body. In this case they will not only adore the infinite wisdom and goodness of God that fitted the animal and vegetable life for being developed under such circumstances, but they will also admit that, in the formation of the earth as the abode of man, these requisite favorable circumstances have, by the wisdom and goodness of God, *been provided by the operation of the natural laws.* But they who adopt this latter position, must at the same time admit that although these advantages have all united in the formation of the earth, they have not been so united in the formation of any other world, so far as we have an opportunity of knowing. They must not plead, because they observe an atmosphere in one, a similarity of seasons in another, and hills and valleys in a third, therefore there must be animals, and vegetables, and moral and intelligent beings in them all. *If all these requisites be not united, so as to provide the necessary attributes of a world fitted to support animal and vegetable life* AS WE FIND IT, *they cannot with any confidence assert that they are inhabited.*" —Pp. 111–113.

This is truly a sorry speculation for one who professes to receive the Scriptures as a revelation from God, and undertakes to harmonize them with the facts and doctrines of science. It is nothing less than the assumption that our world, in its present state, is more perfectly adapted to vegetable and animal life in their highest forms, than any other actual or possible world! But how is that to be harmonized with the teachings of the Bible, that our world is under a blight and curse, in consequence of the fall of man, that renders it eminently unfavorable to the highest forms of the vegetables and animals, and especially the intelligent agents that inhabit it; that obstructs, weakens, and deforms them, and strikes them with disease, decay, and death? His doctrine overlooks and denies the fall, and the penal effects with which it smote man and the earth, and asserts that the earth is an unblighted Eden, and its population unfallen from innocence and immortality! Or how is it to be reconciled with the great promise of the Divine word, that the earth is at Christ's second coming to be freed from the curse, and restored to its original salubrity, fruitfulness, and beauty, and its inhabitants released from the sentence of death, and restored to a healthfulness and energy by which their life will continue undecaying for ever? This great futurity he appears to have forgotten. It is an unfortunate mistake for a Christian philosopher, whose professed aim is to vindicate the ways of God, to select a world in which sin and death reign and blight and deface it with a terrible curse, as a model world—the beau-ideal of a sphere designed for vegetable, animal, and intellectual life, in their highest possible forms! If we credit the Scriptures, our world was not only in its original state immeasurably better adapted than at present to all the forms of life with which it is peopled, but it is hereafter to be raised from its ruin by a new creation, invested with more than its pristine splendor, and be the everlasting abode of man, exalted to a corporeal and intellectual perfection unspeakably transcending all the race has hitherto known, and fitting them to dwell in the scene in which the glorified Redeemer is to reign, render him an unspotted obedience, and enjoy the most emphatic tokens of his love.

But the writer's logic is as unscientific and absurd as it is

unscriptural. The peculiarities of our world adapt it to be the residence of such vegetable organisms, such animal forms, and such intelligent beings as have their life on it. But that does not prove that other worlds differently constructed, are not equally adapted to other forms of vegetable and animal life, and such intelligent beings as God has created to inhabit them. It indicates, indeed, that they are not so well, and perhaps not at all suited to such natures as have their proper abode in our world; but that is no ground for the conclusion that they are not suited to any forms of life whatever. Instead, the fact that our world is fitted in such a measure to be the abode of the organized and conscious natures that God has placed in it, is a proper ground for the inference that other worlds differing from ours are also as wisely fitted to be the abodes of other forms of vegetable and animal life that are assigned to them. On the principle on which he argues, it might be proved with equal effect that not a solitary species of vegetable or animated being that inhabits our world exists here. For if, as he assumes, the fact that our world is fitted only for the life of such vegetables and animals as dwell here, is a proof that worlds that are differently constituted are not capable of supporting vegetables or animals of any species whatever; why will not the fact that our atmosphere is fitted only for the life of such vegetables and animated beings as dwell in it, be equal proof that no vegetables or animals of any kind can exist in so different an element as our rivers, lakes, and seas? And why, on the other hand, will not the fact that the rivers, lakes, and seas of the earth, are only suited to the life of such vegetables and animals as live in them, prove with equal certainty, that no vegetables or animals whatever can subsist in so dissimilar an element as the earth's atmosphere; and the point be thus established that our world has no vegetable or animal inhabitants whatever.

Our author attempts to fortify his logic, by the pretext that no wisdom would be shown in the creation of vegetables and animals with natures that were suited to the worlds in which they were placed, if those worlds differed essentially from ours. But why would not as much wisdom be exercised and manifested in creating vegetable and animal natures that were suited to the soil, the atmosphere, and the

waters of Jupiter and Saturn, as in forming vegetables and animals with constitutions that fit them for the soil, atmosphere, and waters of our world? The pretence that there would not, is a selfcontradiction. It assumes that that which it is wise to do here, it cannot be wise to do there. But that implies that wisdom in Jupiter and on the earth, has directly opposite characters, which is a solecism. It might as well be pretended that truth in different worlds has directly opposite natures. The scope, moreover, for the display of intelligence and goodness in the creation and sustenance of living natures there that are fitted to fill spheres like those which vegetables, animals, and men occupy in this world, is unquestionably as wide as it is here; and the fact that every realm of our world, air, soil, and water, is peopled with organisms suited to their several natures, presents a high probability that those and all other similar orbs are, in like manner, peopled by living forms that are adapted to their air, water, soil, and other peculiarities. This is confirmed by their being lighted and warmed by the sun; their revolution on their axes, and their successions of seasons, which have no intelligible end except a subservience to vegetable and animal life, and the necessities of intelligent natures.

But the Scriptures expressly teach, as we shall hereafter see, that there are numerous orders of intelligences in the divine kingdom, and that the worlds generally are peopled by them. And it is the vastness of their hosts, in a measure, we are also taught by the Bible, that gives Christ's redemptive work its immeasurable significance; as they are all made intimately acquainted with it; they are all brought to recognise and adore him as their Creator and Lord; and they are all raised thereby to a fuller knowledge of God, a higher confirmation in love, and a loftier blessedness than they would otherwise have attained.

V. Having proceeded in all these speculations on the assumption that the views entertained by modern geologists respecting the formation and vast age of our world are just, he now turns to the question how they are to be reconciled with the divine history of the creation in Genesis. That they are seemingly at utter variance he fully admits.

"When geology was first becoming a science, men were startled by its revelations, and many thought that Scripture had at length been proved untrue. The Mosaic account of creation seemed not only to be superseded, but actually to have met a complete contradiction in its most important assertion, viz. the time occupied in the creation of the universe. If there be one feature more than another which distinguishes the Bible testimony regarding it, it is this, that *in six days* God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh day; and it is upon *this point* also that geology gives its most emphatic and most characteristic testimony, affirming that the creation of the world occupied *a length of time so great*, that it must be measured, not by days, but (if it can be measured at all), by thousands of years.

"So complete and so decided seemed the contradiction, that many religious men, at once, abandoned all hope of reconciliation, and choosing their side, did not hesitate to affirm, that geology was a fallacy, and its inductions false."—Pp. 123, 124.

How now does our author attempt to relieve the Scriptures from this confutation by "the science" of geology? First, by the pretext that it is not the aim of revelation to teach scientific truth.

"The fundamental error appears to lie in expecting a scientific, or even a historic explanation of cosmogony in an inspired revelation. They who require or expect in Genesis a treatise on geology will be equally disappointed, with those who expect a book of history in the Revelation of St. John."—P. 126.

But the point at issue, is not whether Genesis presents a treatise on geology or not; but whether the statements it makes in respect to the creation of the world are true or not. It affirms that God created the earth with all its vegetable and animal tribes, and man, in six consecutive days. If true, therefore, the earth is only, according to modern chronology, 5998 years old, and as it represents that man was created on the sixth day—his origin dates within five days of that of the earth itself. Are those statements true? If they are, then the science of geology which ascribes to the earth an existence of millions on millions of years, is false. If they are not true; if they are convicted of falsehood by modern geology, then their falsehood is not relieved

by the fact that the history which contains it, is not a treatise on geology. That it is not a treatise on geology no more shields it from the dishonor of the grossest untruthfulness, than the fact that it is not a treatise on algebra, fluxions, or logic, saves it from that discredit. Doubtless it is not a treatise on geology. Is it any the less, however, a revelation from God? Is it any the less entitled to implicit credence? Is the supposition of its error, is the impeachment of its truth, any the less guilty and revolting? What an extraordinary method of justifying such an assault on the divine word! It is not a scientific treatise on geology: therefore, although it is a revelation from God, its truth may be denied without impairing its authority, or reflecting on its divine author! It must be a very unsatisfactory science that requires an expedient like this for its support.

He next attempts to save the sacred narrative from the discredit of error, by the pretext that it is symbolical, in much the same manner as the visions of the Apocalypse are:

"The similarity of the opening chapter of Genesis to the closing scenes of the world's history in Revelation, is very marked: and this is not the only feature in which the beloved apostle resembled the ancient friend of God. The septenary arrangement in both is conspicuous, and the dramatic form the same; seven seals, seven trumpets, and seven vials, correspond with the seven days mentioned in Moses. We perceive also, a symbolic character given to each. In the first trumpet and vial the earth is the scene of the events; in the second trumpet and the second vial, the sea is turned into blood; in the third trumpet and third vial, the rivers and fountains of waters are visited with similar judgments; in the fourth trumpet and fourth vial, the sun is the subject; in the fifth trumpet and vial, we find darkness and torment; in the sixth trumpet and vial, the river Euphrates is the scene of events; and in the seventh, voices, thunders, earthquakes and hail. So in Genesis, we find a single idea made to represent the work of each day; on the first the light; on the second the firmament; on the third the land and vegetation; on the fourth, the sun and stars; on the fifth the birds and fishes; on the sixth, man and the beasts; and on the seventh, rest and benediction."—Pp. 129, 130.

It is on a slight foundation truly that he attempts to build this extraordinary doctrine. The only resemblance between

what he here presents as parallels lies in the ordinals; first, second, third. The *things* that are thus numbered have no analogy whatever. What likeness is there between the first *day* and the first *seal*, the first *trumpet* or the first *vial*? What analogy is there between what was created on the first day and what was transacted by symbols under the first seal, the first trumpet, or the first vial? The writer is plainly proceeding on the absurd assumption that, inasmuch as several series of symbols in the Apocalypse were presented under seals, trumpets, and vials, that are numbered first, second, third, fourth; therefore all other things, whether periods, agents, objects, acts, or events that are numbered in the Scriptures are also symbols. But if that be just, then, for a like reason, the fact that a far greater share of the symbols of the Apocalypse are not numbered according to the order in which they were seen in the visions, must be an equal proof that all other agents, objects, and events that are presented in the other parts of the sacred word are symbols also. Why not? If the fact that certain symbols were in a series that is numbered, is a proof that all other things that are numbered are symbols;—why will not the fact that many symbols are not in a series that is numbered, prove that all other things that are not numbered are also symbols? But if that be so, then everything like literal history, biography, laws, maxims, hymns, and language predictions is struck from our hands. They are only representatives of something else. We not only have no history of the creation; we have none of the fall, of the flood, of the patriarchs, of the migration of the Israelites into Egypt, of their passage thence through the sea to the wilderness, of the institution of the law with its typical ritual, of their settlement in Canaan, of their apostasies, of their subjugation by foreign nations, of their return from Babylon, of the incarnation, ministry, death, and resurrection of Christ; nor of the proclamation of the gospel, and institution of churches by his disciples! All are turned into mere symbols, of other agents, acts, and events, but who, what, or where, no one can know or conjecture! And all this being in order to save Genesis from confutation by geology, and bring revelation into harmony with science, the way in which that is attained, is by emptying

revelation of every fact and truth that is a subject of science, or has any relation to it, and converting the pages of Scripture into a blank, without an inscription or sign! What an exquisite device for a Christian philosopher! What lofty powers! What adroit training it bespeaks!

His construction of Genesis on this theory, is as lawless and absurd as the principle itself is false.

"What effect, then, would interpretations [on this principle] have upon the history of creation, as symbolizing the history of the world, or rather of the church; for the world exists only for the sake of the church? Might we not read it thus?

"The first day's work, which consisted in *the creation of light*, symbolizes the revelation of the gospel in Christ as the object of faith. This was first published in Eden.

"The second day's work, which consisted in *the creation of the firmament*, symbolizes the institution of civil government.

"The third day's work, which consisted in *the separation of the land from the sea*, and *the creation of vegetation*, symbolizes the institution of the visible church in the call of Abraham. May not vegetation symbolize spiritual nourishment, whether it be ordinances or the word of God? If so, may not the creation of grass, herbs, and trees, symbolize the contemporaneous ordinances, revelations, and covenants, which always accompanied each fresh consecration or limitation of the church?

"The fourth day's work, which consisted in *the creation of the sun, moon, and stars*, symbolizes the rise of the central monarchies, beginning probably with Babylon, and ending with Rome. (This is rendered the more probable from there being no sun in the new heavens of Revelation.)

"The fifth day's work consisted in *the creation of birds and fishes. Perhaps we have no warrant for any interpretation of this symbol:* but there is some slight reason for supposing that the development of a higher type of animation in the sixth day's work, above the fishes and the birds of the fifth, points to the institution of *the Jewish Church* as an imperfect development; and consequently the sixth day's work, in so far as the lower animals are concerned, would represent the New Testament dispensation, as the perfecting and fulfilment of the old. *This, however, may be mere fancy, as it has no warrant in Scripture.*

"The sixth day's work, which consisted in *the creation of the beasts*, and then of *Adam and Eve*, symbolizes the incarnation of Christ, the image of the invisible God, receiving his humanity

from the dust of the earth by the Virgin Mary by the immediate act of Deity in Trinity, and his establishment in the government of the world.

"The seventh day symbolizes the rest of God into which we are to enter.

"How, then, are we to understand the Mosaic narrative? Is it a *mere* allegory? By no means: *else were every other portion of the Books of Moses an allegory also.* Every single portion of them is typical, and yet they are authentic history. So it is with the first chapter of Genesis; we may affirm it to be a history as real, and a record as literal, *as was at all possible, consistently with the purpose for which it was written.* It was written for the Hebrew bondsman, as well as for the Christian philosopher—to reveal the great features of creation to the one, *as far as it was possible for him to receive them, without anticipating the discoveries of science for the other.*"—Pp. 134–136.

Can it be that the writer sincerely thinks the history in Genesis is relieved by this device from the objection of infidel geologists? It looks far more like a treacherous surrendering of the truth of the sacred narrative. For, first, assuming that there is but one method of vindicating it from confutation by geology, he then admits that that method is without authority and defeats itself! "Is it," he asks, "a mere allegory?" and he answers, "By no means; else were every other portion of the books of Moses an allegory also." It is not merely ideal representation, then, but is literally descriptive of facts. He accordingly says, "it is a real authentic history:" yet he claims that it is "typical." But if it is a real and authentic history of facts, its being typical—supposing it to be so—does not save it from irreconcilableness with geology, if the facts which it narrates are in direct contradiction to the postulates or conclusions of that science. So far from it, if the facts that are asserted to be types are false, it will follow that that which they typify is also false. For nothing but realities are used in the Scriptures as types; and they are all used as types in their real genuine nature, and in spheres that were real and natural to them. If, then, the facts related in Genesis are false facts, and yet are used as types, that which they typify must be equally unreal and false; and the infidel, accordingly, may claim that by this writer's own principles, the church, the Jewish institutions,

the incarnation and work of Christ, the gospel, are all mere fictions; as far from the truth, as, on his views, the Mosaic narrative of the creation is from harmony with the doctrines of modern geology! And this, with scarce an attempt to disguise it, he admits, in his closing paragraph, in which he represents that a true history of the creation would have given all the supposed facts of modern science: and that it was to avoid such premature disclosures that the history received the shape it bears, by which it conceals the genuine truth and gives false views. "It was written [not] to reveal [but to conceal] the great features of creation as far as was [necessary to avoid] anticipating the discoveries of science." In what form could this writer more stupidly, or treacherously, whichever it may be, yield to the infidel all he asks? The Bible has no worse enemies than those who undertake to save its first chapter from confutation by theories borrowed from the great corrupters of religion, Origen, Swedenborg and their followers—that empty the whole of its teachings of their genuine meaning, and turn them into senseless myths and deceitful shadows.

He next attempts to prove that the Mosaic history of the creation is in harmony with the nebular theory of the formation of worlds. His assumptions, however, and misconstructions are so groundless and wild that it is not necessary formally to refute them. He proceeds confessedly on mere hypothesis, and is not at all embarrassed by the irreconcilableness of his construction with the language of the sacred narrative. The earth is turned into water, the water into air, and the air into gas, at his bidding, with the utmost ease. We will quote a single passage in which he attempts to show, by a series of suppositions, how the creative acts of the fourth day may be construed into harmony with the theory that millions of years intervened between the periods denoted by the first and the fourth day.

"We may observe, that if in accordance with our chemical understanding of earth and water, [that they mean gas] the atmosphere was at one time burdened with the entire mass of the ocean in a state of aqueous vapor; and if, moreover, the sun be continually increasing in its bulk and splendor, these two circumstances, taken together, would sufficiently account for

all that is stated by Moses on the subject. If some 30,000,000 of years ago, the sun had only one-half of its present diameter, and only one-quarter of its light; and if *at that period* the atmosphere of our planet resembled the present supposed atmosphere of Jupiter, in being several thousands of miles deep, and varying in its density and temperature to a degree such as we can scarcely understand; it is evident that although by the rotation of the earth on its axis there would be a succession of light and darkness over its surface, still the sun, as we know it now, did not then exist, and could not have given any indication of its presence in any visible form. It could only be at a period long subsequent, when the sun had attained a magnitude somewhat approaching to its present size, and when the atmosphere had considerably decreased in density and increased in transparency, that the sun, moon, and stars would become visible at the surface of the earth; and then it might be said, in the language of inspiration, that they would rule the day and the night; and be for signs, and for seasons, and for days and for years."—Pp. 146, 147.

To what lower level could the most rabid infidel wish the authority of the Divine word degraded, than it is in this professed attempt to save it from confutation by science? If the terms of the Mosaic record may be assumed to have meanings that are wholly unknown to them; if the facts which they express may be taken to be what the nebular theory affirms; then the record and the theory are identical as far as the record extends! But this reckless trifler seems not to have seen that if the principle on which he proceeds is legitimate, it is as applicable to the nebular theory, as it is to the history in Genesis, and as effectually shrinks his 30,000,000 of years, and his ocean of gas extending half way to the moon, into the dimensions of the Mosaic narrative, taken in its literal sense, as it works the opposite effect in the six days, and the earth, water, air, and sun of the Mosaic history. If four days may mean 30,000,000 of years, because this writer of *the Stars and Angels* has a particular "chemical understanding of earth and water;" why may not his 30,000,000 of years be but four days, inasmuch as Moses had a "chemical understanding of earth and water," which implies that that was the period occupied by the creator antecedent to the fifth

day? We may safely challenge this writer to prove, on his method of procedure, that there is a nebular theory, in the sense of Herschell and La Place. Though he should work at it through 30,000,000 of years, he will not advance a step towards accomplishing it. Unfortunate adventurer, that he did not see that the device with which he wrenches Moses so easily in one direction may be made to wrench himself with equal effect in the other.

How destructive this theory is to the truth of the divine word, is seen also from the assumption on which it proceeds, that no creative acts were exerted, after the materials of the universe were spoken into existence, till the creation of man; that all the intermediate effects were the mere work of natural forces, acting according to their respective laws.

"What is called the nebular theory, is the only theory which attempts to explain the great facts of astronomy"—such as the formation of the sun and other orbs—"as the result of the operation of natural laws."—P. 157.

And he applies this theory to the formation of vegetables and animals, as well as to the worlds.

"The expression that we find used to indicate the creation of the plants and trees, would lead us to suppose that they were not produced by miraculous interposition, as was the case with man, but *according to some law at present unknown to us*."—P. 145. "It is by no means discordant with the analogies of nature, to suppose it quite possible that the successive creations of the pre-Adamite world were not the products of miraculous power, but *the natural results* of some great law, of the nature of which we are at present ignorant, and of which we cannot perhaps form even a conception."—P. 148. "The Mosaic narrative rather encourages, than otherwise, the idea of a normal origin of all the lower animals, as well as of vegetation. 'Let the sea bring forth,' and 'Let the earth bring forth,' are the phrases which are used on these occasions; and if we be permitted, *without being subjected to the charge of infidelity*, to discover in the works of the first and second days of creation the action of natural laws, there can be no particular reason why we should deny the *possibility* of a similar explanation of the work of the days that follow."—P. 149.

But that is to extend the theory to the origination of man as much as of the beasts; for though he attempts to evade the fact, it is as expressly asserted that God, "created great whales and every living creature that moveth, which the waters brought forth after his kind, and every winged fowl after his kind," as it is that he created man. On his theory, accordingly, that contemplated as effects of material forces, in contradistinction from creative acts, they are symbols or types, it follows that that which they symbolize or typify must also be the effect of mere natural material forces, not in any measure of immediate acts of divine power; and thence it results according to him, that the whole work of redemption is a mere process of natural forces, in opposition to sovereign acts of divine power. The revelation of the divine will, the enactment of laws, the appointment of sacrifices as types of Christ, his incarnation, the renovation of the mind, forgiveness and justification through his blood, and resurrection from death in glory and immortal life, all were and are mere processes of nature, the work of forces that belong inherently to the constitution of man, and of the world; and not of the sovereign and miraculous power of God! Man is, accordingly, to all intents, his own Deity and his own Redeemer! He has no lawgiver but his own nature; he needs no other Saviour than himself! Such is the blank naturalism in which this vaunted reconciliation of revelation and science terminates! Is it credible that the writer is not aware of it?

Our author now passes from "the stars to the angels," and advances theories respecting them that are equally unauthorized and mistaken. He first affects to show that all created intelligences in the universe belong to the human species.

"Scripture interpreted by science will be found to teach that human nature is the very highest type of created intelligence; and we shall endeavor to show that all the moral and intelligent creatures that people the universe belong exclusively to the human species. The physical constitution of men, angels, and devils, is represented in Scripture as in every respect identical, their apparently different natures being nothing more than the different states of *development* of which it is susceptible."—Pp. 156, 157.

The pretext that science or revelation teaches such a doctrine, is too preposterous to merit a formal refutation. It is a dictum of Swedenborg; not of reason or the Bible. That angels exist is known to us only by faith. They are not within the sphere of our perceptive powers. The Scriptures, through which we gain our knowledge of them, give no intimations that they belong to our race. So far from it, they not only exhibit them as existing before our race was called into being; represent them as of numerous orders; and ascribe to them acts, to which men, unless endowed with supernatural powers, are wholly incompetent; but they expressly show in the affirmation that Christ did not lay hold of angels in becoming incarnate, but laid hold of the seed of Abraham, that their natures are not the same. This writer's doctrine implies not only that Christ became incarnate in the nature of angels, as absolutely as he did in the nature of man, but that he died also and rose for them, as absolutely as he did for men; and for the unfallen angels as well as the fallen; for the Scriptures teach that he died for all mankind. This implies that all moral creatures have fallen; yet in other passages he represents a portion of the angels as never having sinned. Nor does reason, experience, or observation, furnish any ground for the belief that they were once men. The fact that man is the only intelligence of our world, is no ground for the conclusion that all other created intelligences are men; any more than the fact that our earth is of the peculiar constitution it is, is ground for the assumption that all other worlds are of identically the same nature. And no indications appear here of a tendency in men to develop themselves into angels of light. The antediluvians, whose lives extended through eight or nine centuries, exhibited no more signs of such a tendency than the short-lived generations of the present age.

He passes from this theme to speculations on the unfallen angels, whom he regards as bodied beings, and devils, who he holds have become disembodied by death; on the spiritual body man is to receive at the resurrection, which he asserts is to consist of flesh and blood, and be capable of assimilating vegetable and animal food, though it is to be so sublimated as to be without weight, and to be

able to *pass through solid substances without obstruction;* on the distinction between the human soul and spirit; the nature of demoniacal possession; the state of the redeemed while disembodied, and the resurrection; in which he runs into a variety of wild and preposterous errors; such as that the spirits of the ransomed during their intermediate life, numerous as their millions are, all have their residence in Christ's glorified body; and that the change from mortal to immortal, that is to be wrought in living believers at Christ's second coming, and the resurrection of the holy dead in spiritual and glorified forms, are to be by natural processes, rather than a miraculous exertion of divine power; but we have not space to pursue him further; and we have already given sufficient proofs of his superficiality and unreliableness in theology as well as in science. With far higher attractions than Mr. Hequembourg's volume, Mr. Lee's, or Mr. Hudson's, his work is of essentially the same cast as theirs—an attempt to wrench the Scriptures into harmony with a science, falsely so called, the leading principles of which are wholly at war with their teachings and subversive of their authority. Whatever our author's aims may have been, the tendency of his book will be to unsettle the faith of his readers in the great truths of revelation, betray them into crude and false notions, and prepare them for a lapse at length into mere rationalism, naturalism, or pantheism, which have become so current in Europe, and are spreading with rapidity here.

Art. IV.—The Apostasy and The Man of Sin. 2 Thess. ii. 1–12.

This prophecy has been regarded with great interest by the church from the time of its promulgation. In the first five centuries especially, the questions, What is the apostasy here foretold? Who is to be the Man of Sin? What is the scene, and still more, What is the age in which he is to appear? were subjects of earnest inquiries and discussions by the Fathers of both the Greek and Latin church. The coming of the Lord by which the son of perdition is to be destroyed, was universally believed to be Christ's second

personal coming, when he is to raise the holy dead, and establish his kingdom in its glory. The Man of Sin, they held, was to be one individual, instead of a series or combination of persons, and the destruction it is foretold Christ is to inflict on him they regarded as a destruction by which that usurper will be swept from the earth and consigned to perdition. Antichrist, who opposeth and exalteth himself above all that is called God, was regarded as still future by Gregory the Great, at the close of the sixth and beginning of the seventh century. After the papacy had become a civil power, especially when, in the eleventh century, it entered on the career of persecution which it continued for so many ages, the Albigenses, Waldenses, and others began to interpret the prophecy of that hierarchy; and that construction was placed on it generally by Protestants in the sixteenth, seventeenth, and eighteenth centuries, and still is by most in Great Britain and this country. During the last fifty years, however, the wide differences of the characteristics of the Man of Sin from those of the papacy, have led not a few to doubt their identity, and to regard the Man of Sin as still future, and probably to follow the overthrow of the Catholic hierarchy. We propose to treat these and the other chief points of the prophecy. The following is a literal translation of the passage.

"Now we entreat you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not quickly shaken from your mind, nor troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ has come. Let no one deceive you in any way. For [*it shall not come*] unless the apostasy have come first, and the Man of Sin have been revealed, the son of perdition, who opposeth, and exalteth himself above all that is called God, or an object of worship, so that he sits in the temple of God, showing himself that he is God. Remember ye not that while still with you, I told you these things? And now ye know that which hinders, in order to his being revealed in his own time. For the mystery of lawlessness is already working, only he who hinders [will hinder] until he be removed from the midst, and then shall be revealed the lawless one, whom the Lord Jesus shall consume with the breath of his mouth, and de-

stroy by the appearing [visibleness—resplendence] of his coming;—[*even him*] whose coming is according to the working of Satan in all power and signs and wonders of falsehood, and in all deceit of unrighteousness towards those who are perishing, because they received not the love of the truth that they might be saved. And on that account God sends them the working of deceit to their believing the lie, that all may be condemned who believed not the truth but found pleasure in unrighteousness."

The coming of our Lord Jesus Christ, which is here foreshown as to take place at the destruction of the Man of Sin, is his second personal coming. This is clear, 1. from the word παρουσία the literal and only sense of which is, coming, advent, becoming present: Christ's coming is, therefore, his personal advent; his becoming personally present in our world. 2. It is shown, also, by the designation of the day it is to take place, as the day of Christ. The day of Christ, is the day of his second coming, when he is to raise his saints and complete their redemption, and to judge and destroy his enemies. Phil. ii. 16; 1 Thess. ii. 19, iii. 13, iv. 14–17; Matt., xxiv. 4, 30, 31. 3. It is shown to be his second personal coming, by the gathering together of living believers to him. That is to take place at his second coming, and at no other time. He is then to send his angels and gather his elect together from the four winds of heaven. Matt. xxiv. 31. And the believers who are then in life are to be caught up together with the glorified saints, to meet the Lord, and are, thereafter, ever to be with him. 1 Thes. iv. 17. 4. It is expressly defined as a personal and public coming by the expression, "appearing of his coming:" the word επιφανεια denoting visibleness, a coming that is manifest to the eye, and of dazzling resplendence therefore; as it is foretold that he is to come in power and great glory. 5. It is shown, also, by the destruction that is then to take place of the Man of Sin; as it is foretold in many passages, that at his second coming he is to destroy the wild beast and false prophet, who are then to be leagued against him. Dan. vii. 9–12; Zech. xiv. 1; Rev. xix. 11–21; 2 Thess. i. 6–10. 6. This is confirmed by the use of the same word παρουσία, coming, to denote the rise and the personal presence of the Man of Sin, and lawless one, in the scene in which he exercises the

impious agency ascribed to him. It cannot be denied, therefore, that Christ's coming, foreshown in the passage, is a personal, public, and visible coming, without in effect denying that the coming, presence, and agency of the Lawless One is a personal and visible one, and thereby converting the actors and events of the prophecy into mere shadows, and rendering it impossible to attach any clear meaning to any of its terms. For if the Man of Sin and Son of Perdition is a mere empty shade, can his assumption of the prerogatives and throne of God be anything more than an equally empty shadow? But as the coming, presence, and action of the Man of Sin and Lawless One are to be a real personal coming, presence, and agency; and his destruction is to be a real destruction; so the coming, presence, and agency of our Lord Jesus Christ are to be a real, personal, visible coming, presence, and agency; and the breath of his mouth and the visibleness of his advent by which he is to consume the lawless one, are to be real, and are to accomplish the real personal destruction of that usurper of his throne. 7. If Christ's coming does not denote his coming in person, it must denote, as those who deny it that meaning affirm, a mere act of providence. But, if the Thessalonians regarded it as denoting a mere act or event of providence that had already befallen them, why should they have been shaken from their mind and troubled by it? How should they have been excited, as by a spirit, or word, or letter, as though from the apostle, to regard it with disquiet and alarm? And how happened it, if that were their construction of the term, that the apostle did not remove their misapprehension by explaining the true nature of the providential occurrence to which they attached so false a meaning? 8. And finally, there is no other coming of our Lord Jesus Christ foreshown, except his second personal coming, of which the apostasy and revelation of the Man of Sin here predicted can have been, or can be antecedents. Nothing can be more indubitable, than that the great apostasy that has taken place in the church, did not occur till ages after this prophecy was uttered: and nothing can be more certain than that no such personage as the Man of Sin and Lawless One here depicted, has yet risen in the church. To assume, therefore, that the coming here foreshown of Christ, was a mere

act of providence, a mere infliction of extraordinary judgments by the usual agents, famine, pestilence, and the sword, is to assume that no such acts of providence have been exercised since the middle of the first century, and is thence, in effect, not only to deny that the prophecy foreshows Christ's personal coming; but is to convert it into a prediction that he was not for more than eighteen centuries to exercise any sway whatever over the earth, and exhibit him as through that long period abandoning the church as well as the world. It is, in fact, therefore, to justify the lawless one in usurping the name and throne of God. For, if the Most High has abandoned it, as the construction we are opposing implies, why may not the claim of the Man of Sin, that he has no divine superior, be legitimate? Such is the abyss into which those presumptuous interpreters precipitate themselves, who, to escape this announcement, that Christ is to come in person at the destruction of Antichrist, maintain that the advent here foretold is a mere intervention of providence; an advent only of the ordinary second causes by which judgments are inflicted on the nations.

The advent of Christ foreshown here, then, is his second personal coming. And the prophecy is accordingly consistent with itself, and with all the other predictions that relate to his second coming and his destruction of antichrist. That the coming of Christ contemplated by the Thessalonians, was his second personal coming, explains the doubt and agitation into which they were thrown by the report, as from Paul, that he had already come, when neither they were changed to immortal as they had expected at his advent; nor as far as any signals were discerned by them had their friends who had fallen asleep in Christ been raised from the grave. Such a seeming disappointment of their most cherished and confident hopes, must naturally have overwhelmed them with surprise and dismay. It harmonizes the passage with Dan. vii. 9–14; Rev. xix. 4–21; 2 Thess. i. 6–12, and other prophecies, in which it is foreshown that the Lord Jesus is at his second coming to destroy antichrist. And it indicates that the reason that the last great effort of the hostile powers against him is called the battle of the great day of God Almighty is, that it is to be the aim of the Man of Sin in it, to verify his claim, that he

is above all that is called God, or is an object of worship. The question at issue in that conflict will be,—Who is the Supreme God of this world—Jehovah Christ, or the Man of Sin? And the lawless one will contemplate his expected victory over the Hebrews returned to Jerusalem—near which the battle is to take place—as a triumph over the Messiah, and an extinction of his claim to the homage of men, and annihilation of his kingdom.

But this coming of our Lord Jesus Christ, was not to take place, until *the apostasy* should have come, and *the Man of Sin* should have been revealed. They are called *the* apostasy and *the* Man of Sin and son of perdition, because, as the apostle immediately states, he had previously foretold them, and given their characteristics. The apostasy, was *the* apostasy, not *an* apostasy, because it had been foreshown as the great apostasy, transcending all other departures from the truth; and as to continue through a long series of ages to the coming of Christ. And the Man of Sin was called *the* Man of Sin, *the* son of perdition, and *the* lawless one, because he had received those designations in the prophecies Paul had before communicated to the Thessalonians in respect to him, and because he was the only human being that was to be guilty of the daring impiety he was to commit.

What then is *the* apostasy? As an apostasy is a departure from the truth; a rejection of what has been made known or instituted by God; and a substitution of what is false in its place; *the* apostasy is undoubtedly the most fundamental and far-reaching rejection of what God has revealed and appointed, and substitution of what is false in its stead, that has taken place in the church; and that is unquestionably the apostasy of the Romish Church from the most essential institutes and truths of the work of redemption, and adoption of a false system in their place; such as the rejection of Christ's death as the exclusive expiation for sin, and substitution of the mass in its room; the rejection of his righteousness as the sole ground of justification, and intrusion of the merits of creatures in its place; and the denial of his exclusive intercession in behalf of men, and ascription of the office of mediator, and intercessor to saints and angels; the homage of images, and other kindred errors. This is indubitably *the*

apostasy; as it is far more radical and wide-reaching than any other, has continued through a longer period, and has wrought a greater sum of mischief. The fall of the Greek and other eastern churches from the truth, which took place contemporaneously, and is in a large measure parallel with it, except in respect to the mass, is doubtless included in the apostasy. It had its beginning as early as the third century, and soon after the usurpation of power over Christianity by Constantine, spread through the whole nationalized church, and prevailed alike in the east and the west, with few obstructions, to the Reformation; and prevails still, except in a share of the Protestant communions. This departure from the essential facts and truths of the gospel, and institution of false objects of worship, a false method of redemption, and a false piety, so widely extended, and continuing through so many ages, is undoubtedly *the* apostasy of this prediction that was to precede Chrit's second coming. To suppose that the apostle had no reference to this; that his glance into the future extended only to some temporary or inferior error of some branch only of the church, is to suppose that the event revealed to him had no proper correspondence to his language; and that *the* apostasy that was to cast a baleful shadow over the world for fifteen centuries before the revelation of the Man of Sin, and Christ's second coming, instead of being disclosed to him, was hid from his prophetic eye.

What are the relations of the apostasy to the acts of the Man of Sin? Are they the same? Is the apostasy the lawless one's self-deification, and enticement of the crowd to worship him? or are they wholly separate and unlike? The impression has very generally prevailed from the time of the Reformation, and still prevails, that they are the same, and are the acts of the Romish hierarchy, and the pope its head. It is undoubtedly however a mistake; as while many of the characteristics of the pope present a resemblance to those of the Man of Sin, the great features of the apostasy which reigns in the Catholic church, differ essentially from the peculiar arrogations of the lawless one.

Thus the pope does not claim an absolute superiority to God; instead, he professes to be his vicegerent, and represents the authority with which he alleges he is invested,

as derived entirely from him. He recognises his being, his infinite perfections, his absolute rights, his supreme dominion, and affirms that he is pope by God's express appointment, and that he exercises the functions of his office as head of the church in subordination to him. And it is in this character, accordingly, that he demands the homage which he exacts. Though therefore these arrogations are wholly false and impious, they are unlike those of the Man of Sin, and show that the apostasy, instead of being identical with the lawless one's deification of himself, is a wholly different event. The apostasy of the Catholic church lies in substituting a false worship, and a false method of salvation, in place of those which God has appointed. The sin of the Son of perdition lies, in his asserting an absolute exemption from the authority of Jehovah, claiming that he himself is God, and demanding the homage of himself by men as such.

Is the Man of Sin then, the combination of persons represented by the ten-horned wild beast of Daniel and John, who exercise civil dominion in the western Roman empire during the twelve hundred and sixty years? He manifestly is not; as those rulers in professing the Catholic religion, and nationalizing the Catholic church, gave their assent to the creed of that church, which recognises the being, attributes, and supreme rights of Jehovah, and the Scriptures as an authoritative revelation from him; and acknowledged and rendered submission to the pope in the character he assumed of God's vicegerent on the earth. They did indeed arrogate an authority in religion that belongs only to God, and gave effect to the decrees of the church prohibiting the reading of the Scriptures, and consigning the witnesses of Jesus to death; but they did it under the pretext of obedience to God, not of superiority to him, or independence of him. The great aim of their agency was, accordingly, to give efficiency to the Romish church, and drive their subjects to submission to its will. The true worshippers who resisted their power are thence said to have been victorious over the wild beast and its image. As the church and the state, while thus united, acted in harmony, it is apparent that the revelation of the Man of Sin is not to take place until the church has been divested of her nationaliza-

tion, and ceases to be legalized by the civil government. The supreme ruler plainly cannot legalize the church as a divine institution having authority from God, and at the same time claim that *he* has higher authority than Jehovah, and make himself the supreme and exclusive object to his subjects of religious homage.

The characteristics of the Man of Sin and son of perdition are quite unlike those of either the pope or the rulers symbolized by the wild beast. 1. He is "the Man of Sin." His aim is not like that of the pope and the civil rulers who act with him, to beguile or drive his subjects to offer a false worship to God; but to withhold them from offering him any worship whatever, and draw them to an exclusive homage of himself as God. His whole endeavor, therefore, is the perpetration and promotion of sin of the most unmixed and impious character. He would banish from the sphere of religion every trace of rectitude, truth, goodness, and decency, and make it a complication of the rankest wickedness. 2. He accordingly opposes himself to the rights, authority, and laws of God. He takes the attitude of a direct antagonist to him, disowns his prerogatives, assails his institutions, and strives to allure or force his subjects to a renunciation of him and his salvation. 3. He exalts himself above every being called God, or that is an object of worship; claiming not only an absolute independence of them, but higher attributes, higher rights, and a higher title to homage. No being, he affirms, has any claim to his homage; none has any dominion over him. That implies that he is self-existent, independent, and supreme in every relation. A more daring arrogation probably of what belongs exclusively to Jehovah, than was ever before made by a creature. 4. On the ground of this arrogation of the peculiar attributes of Jehovah, he assumes the throne in the temple of God, proclaims that he is God, and as such, demands and receives the homage of men. This is an audacity of wickedness no other human being has exhibited. 5. He is accordingly the lawless one. He denies that he owes any allegiance to Jehovah. He denies that there are any laws that are obligatory on him. He denies, moreover, the very righteousness of righteousness itself, the truthfulness of truth, the wiseness of wisdom,

and the benignness of benignity, and endeavors to fasten on them the evil and infamy of wickedness. His truthless, malignant, and impious mind is his only law, and his sole aim is to work and lead others to work the unrighteousness of a perfect revolt from God.

All this implies that he is to be a being of extraordinary power, much resembling Satan in audacity, the reach of his thoughts, the intensity of his malice, and the strength of his will. 6. His coming is accordingly to be like "the working of Satan in all power, and signs, and wonders of falsehood; and in all deceit of unrighteousness toward those who are to perish." He is not to be content with simply announcing his claims; but is to employ all the arts of deceitful persuasion to induce men to assent to them. The means by which he is to endeavor to accomplish his object are to be such as Satan has used to betray men into apostasy from God:—pretensions to divine power; the seeming working of wonders, that in the eye of the crowd give confirmation to his claims; all the powers of falsehood, all the artifices of deception, all the cheating shows and cunning impositions of feigned miracles he will exhaust; all the stratagems and deceits that unrighteousness can devise he will employ, especially with those who are about to perish. This indicates that he is to act on a settled plan; that he is to have a vast array of agents and co-operators; and that he is to display an activity, and boldness, and a cunning, and be animated by a rancor of hate and fury of ambition that are equalled only by Satan. And he is to expend his arts on those who are to perish: and his success with them is to result from their unrighteousness. It is to be because they do not receive the love of the truth that they might be saved that his cheats are to prevail with them. Their hatred of the truth, their aversion to the service of Jehovah, their disdain and rejection of salvation by Christ, are to be such that God is to abandon them to the sway of deceit, that they may believe the lie the Man of Sin proclaims to them, that through that exhibition of their hearts it may be seen by the universe that they merit the condemnation they are to receive;—and his success is to be limited to them. None who believe in God are in any measure to be deceived by him.

As no such person or combination of persons has yet appeared in Europe or Asia, the revelation of the Man of Sin is unquestionably still future. Who then is he to be? What is the sphere in which he is to reveal himself? And what is to be his period?

That he is to be a civil ruler, arrogating supreme authority over men, his acts show. No indication appears that there is to be a contemporaneous civil power, separate from his, whose concurrence in his claims he is to seek and gain. He appears as the absolute chief of the empire, making his will the only law; and he is undoubtedly the eighth king, Rev. xvii. 10, 14, in whom all the powers of the wild beast are to be concentrated, when the kings, becoming his dependents, give their strength to him, and unite with him in a war on the Lamb. As that imperial monarch is to have all the other rulers of the ten kingdoms in entire subordination to, and concurrence with himself, and is to engage in a war on the Lamb, he is plainly to be in a condition to wage that war of usurpation and rivalry which this prophecy foreshows. And that he is the person whom it foreshows, is confirmed, first, by the corresponding prediction in Daniel xi. 36–39, in which it is foretold that after a long period of judgments on the people of God, "The king shall do according to his will, and he will exalt and magnify himself above every god; and against the God of gods will he speak marvellously; and he will prosper till the indignation [on the Hebrew nation] is completed. To the gods of his fathers he will have no respect, nor to the delight of women; to no god will he have any respect, but he will magnify himself above all." As this personage is to exalt himself above every god, and is to speak marvellously against Jehovah, the only true God, he is undoubtedly the same as the Man of Sin; and as he is a king and is to attempt to enforce his claim to divine attributes and rights by a war, and is to perish in Palestine, where antichrist is to be destroyed, he is undoubtedly the eighth king of Rev. xvii. 10–14, who is also to make war on the Lamb and be destroyed by him. And next, this is made certain by the prediction, Rev. xix. 11–21, that the wild beast, in the form it is finally to assume, after its rise from the abyss, Rev. xvii. 8–14, is to be destroyed by Christ at his second coming. As the Man of Sin

and Son of perdition is to be antichrist in the last shape that impious agent is to assume, and as antichrist in his last form is symbolized by the wild beast in the last great battle, and is defined as at that epoch an eighth king who is to possess imperial power over the western Roman empire, and is to make war with the Lamb and be destroyed by him; it is clear that that king and the Man of Sin are the same.

When then is the revelation of the Man of Sin to take place? 1. It is manifestly to be after the return of the wild beast from hades; as immediately after its return to life, it is to bear the woman Babylon, the symbol of the Catholic hierarchy, in her last persecution of the saints; which indicates that at that epoch the civil power, denoted by the beast, is to nationalize the Romish church, and cooperate with her in her war on the true worshippers. The civil ruler will, therefore, at that time, still recognise the Catholic as the church of God, and thence in effect recognise Jehovah as God. 2. It is also to be subsequent to the fall of Babylon, the symbol of the denationalization of the Romish church: for as the nationalization of that church is a virtual acknowledgment of the truth of Christianity and the being and rights of Jehovah, the Man of Sin, who is wholly to reject the religion of the Bible, and claim a superiority to Jehovah, cannot appear in his character as the lawless one, while that church continues to be nationalized. His assumption of that character and arrogation of the attributes, rights, and throne of God will take place after the denationalization of the Catholic hierarchy; and will spring, not improbably, on the one side, from the atheism that will then generally prevail; and on the other, from the necessity of some species of religion, to give support to the government, and keep society from utter dissolution. That the kings, Rev. xvii. 16, who are at length to denationalize the church, and the multitude who, after her fall, are to despoil and destroy her, xviii. 6–11, are to reject Christianity itself, with that false form of it, is highly probable. The crowds, generally in Italy, who are already alienated from her, and desirous to escape from her coercive power; and also the people of France, Spain, and Germany, who have ceased to regard her with trust and veneration, have not, in relinquishing her faith, embraced Christianity

in its truth; but have passed into mere deism, atheism, or pantheism. And that may be their course when more fully apprised of her deceits and hypocrisies, they turn to wreak their vengeance on her for the delusions she has practised on them, and the oppressions with which she has crushed them to the dust. And out of the blank atheism into which the multitude will be plunged, may arise a motive to the chief of the empire to arrogate to himself the name and rights of God. To embrace Christianity in its truth and purity, may not only be incompatible with his convictions and tastes, but deemed selfdestroying; inasmuch as it would be to vindicate the witnesses of Jesus, whom, in conjunction with the Romish church, he will have just persecuted and put to death; and to overturn his government by admitting that the predictions in the divine word, that he will shortly be destroyed by the Lord Jesus coming in the clouds of heaven, and taking vengeance on his enemies, are to be verified on him. There will be no form of false religion that had before prevailed, such as paganism, Mahometanism, Fetishism, in which he can reinspire any faith: and feeling that some species of religion is necessary as an auxiliary of his civil power, he may deem the deification of himself more eligible for that purpose than any other.

The power that has hitherto hindered the revelation of the Man of Sin, and is still to hinder it, till his time comes, is the civil government of the Roman empire which, by nationalizing at every stage a different religion, has precluded the institution of such an one as the Man of Sin is to establish. The legalization of paganism through the three centuries and more during which it continued after this prophecy was uttered, was an effective barrier to the advent of such a denier of that and all other religions and deifier of himself as the Man of Sin is to be; and since the fall of paganism the exclusive legalization of Christianity and nationalization of the church, have been equal obstacles hitherto to his revelation of himself; and will still be, as long as they continue. On the denationalization of the Catholic church, however, there will, to the government and the great mass of the people, be no rival religion to preclude the chief of the empire from setting himself in the temple of God, and making himself the object of homage. His own time of

revealing himself will therefore be the time when the civil rulers and the people generally, having renounced the false Christianity of the Catholic church that had before been nationalized, are left without any religion whatever; and the imperial chief may thence, without encountering any obstacle in the faith or prepossession of the multitude, attempt the deification of himself.

What he is to make the ground of his claims to the attributes and honor of deity beyond the false miracles he is to work, the prophecy does not indicate. It seems implied, however, in the parallel prediction, Dan. xi. 38, 39, that it is to be his military power, or the force wielded in his engines of war. For though he exalts himself above every God, and to no God has any respect, yet he honors the power that presides in strongholds, as though divine, and thence, perhaps, his own military power being supreme, will claim supreme honors to himself as divine.

How long a period may probably yet intervene ere his time arrives? It can only be judged by the events that are to precede his revelation of himself. They may occupy a considerable space. The alienation of the Catholics from the papal hierarchy is to become still more general. The Euphrates of that power is to be wholly dried up. The governments of the ten kingdoms are to undergo the changes by which they are to receive an imperial head. The Romish hierarchy is again to be invested with the power of persecuting the true worshippers, and the witnesses are to be slain. They are to be raised from death and assumed to heaven. Under the demonstrations those events are to form that the Catholic is a false church, the nations are to renounce, denationalize, and destroy her. In the meantime, the gospel is to be far more generally preached to the pagan world, and not improbably a body of Israelites are to return and establish themselves in Palestine. What series of years these occurrences are to fill is indeterminable. If the twelve hundred and sixty years during which the saints of the Most High were to be delivered into the hands of the little horn, are to be dated from the nationalization of the papacy by the Lombards, it is noticeable that they expired in the year 1851, in which the monarchy of France returned from hades in the person of the present emperor, Napoleon III.

If they are to be reckoned from the nationalization of the Romish church in the whole of the ten kingdoms, they will probably expire *this year* or *the next;* and at the remotest, a few years later. And events are advancing with rapidity. Within the last twelve months a large share of the pope's civil subjects have extricated themselves from his grasp, and ere the year closes, not improbably the rest will desert him, and not a drop remain of his political Euphrates. His ecclesiastical Euphrates is nearly as thoroughly dried up. At the same time the civil governments are disposed to sustain him and his hierarchy as an ecclesiastical power. The tendency of political events is plainly towards the weakening and overthrow of the old governments, and the institution of new forms, and on principles that may very naturally issue in the elevation over them of an imperial chief.

It is equally noticeable and significant that the end is drawing nigh, that the changes that are taking place in the pagan world seem to indicate that a brief space may suffice for the proclamation of the gospel to all nations. Within a few years several hundred millions of the race have become accessible to missionaries in Eastern Asia and Central Africa, and for aught that appears, ere another generation passes, the glad news of salvation may be made known in every land, and heard by every ear. Notwithstanding the magnitude of these events, a very brief period may witness their occurrence and bespeak the close of this dispensation as at hand.

How unlike is the future, as here disclosed, to the expectations entertained generally by the church! There is no delusion greater than theirs who persuade themselves, and with the confidence and passion of zealots, that the world is to be converted and enjoy a millennium of righteousness and peace before Christ comes to expel from it his enemies, and make it the seat of his throne. There is scarce a change to be wrought ere his advent, that will transcend in greatness the conversion that is to take place of the Protestant church from that false theory to a full and joyous faith in his premillennial coming, and the establishment of his kingdom on the earth. Yet long ere the Man of Sin is revealed, that revolution will be accomplished. The drying up of the Euphrates of the Romish Babylon, the subjection

of the ten kingdoms to an imperial head, the reinvestiture of the Catholic hierarchy with the power to persecute, the slaying of the witnesses, the fall of Babylon, and her destruction, will reveal to all who seek the truth, the error of the notion now so passionately held by multitudes that man is to be the great agent in the overthrow of antichrist, and lead them to believe and welcome the speedy coming of our Lord Jesus Christ in his power and glory to vindicate his deity, to dash his enemies, to deliver his captive church, and to complete the redemption of the world.

Happy they who look most assuredly and earnestly for his appearing. Happy they whom he enables to anticipate most adequately the glory and blessedness of the reign on which he is then to enter.

Art. V.—Darwin on the Origin of Species.

On the Origin of Species by Means of Natural Selection; or, the Preservation of favored Races in the Struggle of Life. By Charles Darwin, M.A., Fellow of the Royal, Geological, Linnæan, etc., Societies, author of Journal of Researches during H.M.S. Beagle's voyage round the world. New York: D. Appleton & Co. 1860.

Mr. Darwin's aim, in this treatise, is to set aside the doctrine taught in the sacred Scriptures, and held almost universally by naturalists, that all the great families of the vegetable and animal world, now have, and have had at every preceding stage of their existence, identically the same peculiar and distinctive natures that belonged to the originals from which they have descended, and that were imparted to them by the fiat of the Creator, when he spoke them into being; and to substitute in its place the theory, that their present natures are essentially unlike those of the first organisms of which they are the offspring, and owe the characters that now distinguish them to the slow operation of subsequent and merely secondary causes. The question he debates is therefore not one of mere curiosity, but of fun-

damental interest; as, if he establishes his hypothesis, he not only convicts the Mosaic history of the creation of fatal error, and overthrows Christianity itself, which proceeds on the fact that man is in nature, and is to be in all ages identically the same being as the first pair from whom he descends; but subverts all human history also, and testimony in regard to the sameness of man in all ages, and the transmission by all the great families of the animal and vegetable world of their several peculiar natures to their descendants, and divests the science of created entities of all stability and certainty. On his scheme, the present is no ground of deduction in regard to the past, nor of inference in respect to the future. Neither man nor any other race of beings can at any former era have been what they now are; nor can they be at any future stage of their endless progression.

Instead of this, the Scriptures teach that God originally created different kinds of vegetables and animals, and made their several natures such that each propagated its own specific kind. "And God said, Let the earth bring forth grass [vegetables], the herb yielding seed, the fruit-tree yielding fruit after *his kind*, whose seed is in itself, upon the earth. And it was so. And the earth brought forth grass [vegetables], herb yielding seed after his kind, and the tree yielding fruit whose seed is in itself, after his kind. And God saw that it was good."—Gen. i. 11, 12. The vegetables that were created are thus exhibited as of two great divisions: the first, comprising all herbs or plants whose structure is tender, and whose growth is completed in a single season or year; the other, all trees whose growth continues through a series of seasons and years, and whose substance is hard; and each is represented as consisting of many kinds—as numerous, it is implied, as those were that were in existence two thousand four hundred years after the creation itself; when the narrative was written; and each as yielding seed after its own kind; by which it perpetuated herbs or trees precisely like itself.

The living inhabitants of the waters, the air, and the earth were in like manner severally endowed with natures that differed from others, and that gave birth to offspring that were precisely like themselves. "And God said, Let the

waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them and said: Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And God said: Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so, and God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And God saw that it was good."—Gen. i. 20–25. This enumeration embraces every species of living creatures, whether large or small; whether inhabiting the water, the land, or the air; and each division is exhibited as consisting of many kinds; all the kinds that belonged to those classes originally, or at the time the history was penned; and they were formed to be fruitful and multiply each its own kind.

Man, in like manner, was formed with a nature peculiar to himself, and invested with a dominion over all other living things: that implied both that his peculiar nature would be perpetuated in his offspring, and that their several distinctive natures would be transmitted and perpetuated in theirs. "And God said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his image, in the image of God created he him; male and female created he them. And God blessed them. And God said unto them: Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man, thus, not only received a nature peculiar to himself and greatly superior to all other living creatures, and a nature that he was to retain and to transmit to his offspring, but his investiture with dominion over all other living

things, implies that they also were to retain their peculiar natures, and transmit them to their progeny. As his dominion was founded on his possessing intelligence, if either he lost it, or the animal tribes gained it, by a gradual evolution of their natures, he would naturally lose his dominion over them. The continuance of his power would depend on the continuance of the same relations between his and their nature, which were the original ground of it.

The perpetuation of man's nature was indispensable, moreover, in order to the institution of a settled government over him. As his duties to God and to his fellow creatures depended on his nature and relations to God and those creatures, it is manifest that that nature and those relations must remain essentially the same, in order to the institution over him of fixed and ever obligatory laws. If his nature were perpetually changing, whether by advancing or receding in the kind, number, or strength of its faculties, his duties would necessarily vary proportionally in kind and degree. If his nature and relations to fellow creatures were continually varying, his obligations would necessarily vary in a corresponding manner; and the administration under which he was placed, would need to receive a proportional change in its prohibitions and demands.

But the peculiar administration which God instituted over man, by which Adam was made the head and representative of his posterity, and his obedience or revolt made to determine the moral condition in which they were to come into life, rendered the transmission of his distinctive nature to them indispensable; as it is an essential condition of such an office that the representative and they whom he represents should be of identically the same nature. This is shown by the assumption by the Eternal Word of our nature, in order to his filling the office of the second Adam. In order that he might be and act as the head of the race, to recover it from the effects of the first Adam's fall, it was necessary that he should possess the same nature, assume the same relations as a subject toward God, be placed under the same law, subjected to tests of his allegiance of the same kinds, yield the same obedience that is demanded of men, and bear their penalty. But plainly, neither Adam

nor Christ could be such a head and representative, unless the nature of the race remain the same. If portions of them are radically changed; if some lose their intelligence and sink to the rank of mere brutes; if others ascend above the sphere of humanity and acquire the nature of angels—it is manifest that neither Adam's nor Christ's nature could be any adequate representative of theirs. They would not be human, but a different order of beings. All the laws, accordingly, God imposed on the race, contemplated their continuing to possess precisely the same nature as Adam's and Eve's at the birth of their first offspring; such as the institution of marriage, the appointment of a religious worship with rites, that proceeded on the fact that all were to be sinners, and all were to be under the sentence of death; and the imposition of commands like those of the decalogue, which contemplated them as always to sustain the same relations to God and to one another, to possess the same passions, be exposed to the same temptations, and suffer the same shapes of evil. The same great truth entered with equal distinctness into every measure of the work of redemption. In order that Christ could, in his human nature, represent every individual of the race, it was necessary that his nature should be the same as theirs; in order that His obedience could be an obedience in their place, it was necessary that it should be a perfect obedience in their nature, and such as they are bound to render; and, in order that his death could be a death in their stead, it was necessary that it should be endured in their nature and be the penalty of their sin.

On the other hand, the divine institutes that related to other living creatures, all proceeded on it as a settled truth that those creatures were to continue to possess the same natures as were peculiar to them at the time of their enactment; such as the prescription of sheep and goats, and cattle, and doves and pigeons for sacrifices, and the prohibition of all others; and the appropriation of certain animals for food, and preclusion of others from that use. As those injunctions and prohibitions were founded on the nature of those animals, their adaptedness to the end for which they were instituted, and the obligation of the law from age to age, and century to century, for thousands of years, depended

on the perpetuation of the animals with their distinctive peculiarities of nature. All the rites, commands, and promises that relate to vegetable offerings and food, proceed likewise on it as a truth that they are for ever to continue to be of the same identical natures. Such are the great pledges to Adam and Eve of the herbs and fruits of the earth as food; to Noah and his family of an endless continuance of successive seasons, seedtimes and harvests; and such as the commands and promises to the Israelites in respect to their barley and other grain harvests, their olive, fig, and other fruit-bearing trees, and their vineyards.

It is indubitable, therefore, that the Most High has proceeded, and proceeds, in all the measures of his administration over the world, and especially in the work of redemption, on it as a certainty that man is to possess, through all his successive generations, identically the same nature as that of the first pair; and that all other living beings and vegetable forms are to transmit to their successors, from age to age, precisely the same nature as that which their originals received from the hand of the Creator.

And this great characteristic of the living natures of our world has been exemplified in all their history to the present time. They consist, now, of the same four great classes as at first; those that have their origin and life in the waters; those that have wings and fly in the air; those that creep and walk the land; and man, who bears the image of God and has dominion over the earth, and all its other inhabitants. And the distinctive natures of these four classes have been, and are, wholly incommunicable to one another. Each only produces creatures of its own kind. No other beings ever spring from the union of human beings but human beings, and human beings of identically the same distinctive nature as their parents. No other animals ever spring from four-footed beasts of the same kind but four-footed beasts of that kind; none from reptiles but reptiles; none from insects but insects; none from the inhabitants of the waters, but inhabitants of the waters; none from the fowls of the air, but fowls of the air. And this great law holds equally of all the great families into which those great classes of the animal world are divided. The whale gives birth only to the whale; the shark only propagates sharks;

the crocodile, crocodiles ; the herring, herrings, and so throughout. No instance is known, of any one of the innumerable orders that people the waters, giving birth to progeny that are not of identically the same nature as themselves.

And so, also, of the birds of the air. The eggs of the eagle never yield any other young than eagles ; the eggs of the ostrich never any other than ostriches ; the brood of the condor are condors; of the heron, herons; of the peacock, peacocks; and the thrush, the nightingale, the jay, the robin, the wren, the humming-bird, only yield progeny of their own several natures.

So also of the inhabitants of the land. The elephant never pairs with any but its own kind, and never yields any other progeny than elephants; and so of the camel, the giraffe, the lion, the buffalo, the deer, the ox, the sheep, the hog: nor does the horse and the ass, when pairing with their own kind, ever give birth to offspring except of their own identical nature.

This law thus holds universally that creatures of the same kind give birth only to offspring of their own distinctive nature. The law holds, also, almost absolutely, that creatures of different kinds never unite and propagate; and a small number that are exceptions, of which the horse and the ass are the chief, yield a mixed progeny that cannot perpetuate itself. And this is verified not only by the observation and convictions of men generally of the present time, but of all past ages. All the laws which men have ever instituted for their government, whatever may have been the age or the nation in which they had their origin, have contemplated man as identically the same being in nature, sustaining essentially the same relations, owing much the same duties, exposed to the same temptations, and liable to the same physical evils. All historians have drawn precisely the same picture of his mind and his body, his passions and his actions, his enjoyments and his miseries, his life and his death. Moses, David, Solomon, Homer, Herodotus, Thucydides, the Greek and Latin orators and dramatists, painted him as exactly the same being as he is now. The sculptures and drawings of the Assyrians, Babylonians, and Egyptians, and the statues and paint-

ings of the Greeks and Romans exhibit him as of identically the same form, size, acts, and expression as in the present age.

The descriptions also in the Pentateuch, and other most ancient parts of the Hebrew Scriptures, of the animals appointed for sacrifice, and others, as the horse, the ass, the camel, the lion, the bear, the fox, the hart, the eagle, the raven, the owl, exhibit them as of the same nature as those that now bear the same names; and the animals described by Aristotle are exactly the same in nature as those bearing the same names that now inhabit the land and sea of Greece and Asia Minor; and those depicted by Virgil and Pliny, the same as those of the present day, that inherit their name.

This constancy of animals to the nature of their progenitors, this undeviating transmission by them of their distinctive peculiarities unaltered to their offspring, observed and acted upon by mankind of all generations, has been recognised and held by naturalists generally, to be the law of their being. It is the faith, our author admits, with but two or three exceptions, of the whole body of eminent men who have made it a subject of special study.

Mr. Darwin, however, denies it. He believes in no such constancy in the nature either of animals or plants. He maintains that none of the living creatures or vegetables that now inhabit the earth have even essentially the same natures as the originals from which they are descended. Instead of being, by the law of descent, identically what their originals were by the creative fiat that gave them being, he holds that they owe their distinctive peculiarities to a gradual modification of those primary natures by casual and perpetually varying second causes. Thus he says:—

"Although much remains obscure, and will long remain obscure, I can entertain no doubt, after the most deliberate study and dispassionate judgment of which I am capable, that the view which most naturalists entertain, and which I formerly entertained, namely, that each species has been independently created, is erroneous. I am fully convinced that species are not immutable; but that those belonging to what are called the same genera, are lineal descendants of some other, and generally extinct species, in the same manner as the acknowledged varieties of any one species. Furthermore, I am convinced that

natural selection has been the main but not exclusive means of modification."—P. 13.

"It may be asked how far I extend the doctrine of the modification of species. The question is difficult to answer, because, the more distinct the forms are which we may consider, by so much the arguments fall away in force. *But some arguments of the greatest weight extend very far.* All the members of whole classes can be connected together by chains of affinities, and all can be classified on the same principle, in groups subordinate to groups. Fossil remains sometimes tend to fill up very wide intervals between existing orders. Organs in a rudimentary condition plainly show that *an early progenitor* had the organ in a fully developed state; and this in some instances necessarily implies *an enormous amount of modification in the descendants.* Throughout whole classes various structures are formed on the same pattern, and at an embryonic age the species closely resemble each other. Therefore I cannot doubt that *the theory of descent with modification embraces all the members of the same class. I believe that animals have descended from at most only four or five progenitors, and plants from an equal or lesser number.*

"Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from *some one prototype.* But an analogy may be a deceitful guide. Nevertheless, all living things have much in common, in their chemical composition, their germinal vesicles, their cellular structure, and their laws of growth and reproduction. We see this even in so trifling a circumstance as that the same poison often similarly affects plants and animals; or that the poison secreted by the gall-fly produces monstrous growths on the wild rose, or oak-tree. *Therefore I should infer* from analogy, that probably *all the organic beings which have ever lived on this earth have descended from* SOME ONE PRIMORDIAL FORM, *into which life was first breathed.*"—Pp. 418, 419.

He thus holds that not a single species of the organized beings that now inhabit the earth has the nature of the original from which it has descended; and that most have but a very slight touch of it. If all animals descended from but four or five progenitors, the modifications through which they have passed must have extended to all the essential elements of their bodily and psychical natures. Their instincts, their appetites, their passions, must have

undergone as great changes as their organization and their mode of life. How radical he holds their transmutations have been, is seen from his intimation that the horse may be a modification of the tapir, or the tapir of the horse, or that perhaps both may have descended from a common parent of a still different nature; and his avowal that he can believe that the whale was wrought by "natural selection" from a bear. "In North America the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competition did not already exist in the country, *I can see no difficulty in a race of bears* being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, *till a creature was produced as monstrous as a whale.*"—P. 165.

Man has, of course, on Mr. Darwin's theory, been the subject of these modifications in common with all other living creatures, and descended therefore from a progenitor essentially unlike himself; and perhaps a being without reason; a quadruped, a reptile, a fish, a bird, no one can tell what; and under the influence of the same causes is destined to assume, in a future age, a nature as unlike his present, as this is unlike the unknown original from which he drew his being.

The question whether Mr. Darwin's theory is true or not, is therefore of the greatest moment, not only in a scientific but in a theological relation. If man is not now the same being that he originally was, his obligations cannot be the same, the same moral government cannot be suited to him; nor can a redemption that contemplates the race as having one and the same nature, as subject to one and the same penalty, and needing one and the same expiation by the death of a Divine Redeemer united to their common nature, be possible.

Has Mr. Darwin then verified his theory? Has he invested it in any considerable measure with an air of truth? Has he furnished an array of facts and arguments that seem to support it to such a degree as to shield it from the discredit of an unscientific, wild, and atheistic dream? In our

judgment he has not. It is highly pretentious. It is artful, it is bold—and at times defiant; but it has no solid basis. It begs what it affects to prove. It is at war with the most indisputable and essential facts, and it is confuted at every stage by its own admissions and reasonings.

Thus he builds his whole system on a gratuitous and most improbable postulate; namely, the existence of one or more creatures of whose being he has no evidence, and whose nature he is wholly unable to determine. In admitting that he cannot tell how many original forms there were from which all present animal races have descended, he admits that he has no knowledge that any one of the four or five he supposes there may have been, ever existed: and in maintaining that whether five, four, or less, they were essentially unlike those now in life, he admits that he has no knowledge what their distinctive characters were—whether those of insects, fish, birds, beasts, man, or part, or all of them united. His originals of the present races are, therefore, mere hypothetical beings. He not only cannot prove that they ever had a place in the world; he cannot even tell what they were! But it is wholly unscientific thus to build a system on a mere supposititious basis. It is attempting to account for the stability of the earth by placing it on the back of a turtle; while the turtle itself is left without anything to stand on. Mr. Darwin cannot argue back from the present races of living creatures to any antecedents as progenitors, but such as he can show have really existed and had certain distinctive natures. When he reaches the last in the upward series that he can identify and characterize, he has exhausted the materials on which he can reason and build a system. His whole theory thus, at the first critical touch, crumbles into dust.

Next, the postulate on which he builds his first argument, —namely: that variations from the distinctive type arise in individuals of a species that gradually advance to such an extent as to erase from the subjects of it the features of that type, and constitute a new species—is assumed without authority and against fact. He says,

"We have many slight differences, which may be called individual differences, such as are known frequently to appear

in the offspring from the same parents, or which may be presumed to have thus arisen, from being frequently observed in the individuals of the same species inhabiting the same confined locality. No one supposes that all the individuals of the same species are cast in the very same mould. These individual differences are highly important for us, *as they afford materials for natural selection* to accumulate, in the same manner as man can accumulate, in any given direction, individual differences in his domesticated productions. These individual differences generally affect what naturalists consider unimportant parts; but I could show, by a long catalogue of facts, that parts that must be called important, whether viewed under a physiological or classificatory point of view, sometimes vary in the individuals of the same species. I am convinced that the most experienced naturalist would be surprised at the number of the cases of variability even in important parts of structure, which he could collect on good authority, as I have collected during a course of years."—P. 47.

The point, however, to be proved, is not that variations may and do take place and in important parts of structure, but *such* variations as naturally remove the subjects or inheritors of them from the species to which their progenitors belonged, and convert their acquired peculiarity into a new species; and that he does not prove. He only affirms that slight individual differences appear in offspring of the same parents. Nor could he prove it; first, because no differences that change, or lay a foundation for a change of the distinctive characteristics of their species ever arise in offspring of the same parents that are of the same species. Only three kinds of difference appear in such offspring. 1st. Defects or monstrosities; but they being injurious, he excludes from the class he contemplates; which he holds are uniformly beneficial. 2d. Variations that do not affect the distinctive characteristics or qualities of those in whom they appear; such as a greater or less size, weight, agility, and other attributes or qualities that are in some degree common to all who belong to the species. Such diversities are plainly unessential, and are no ground for the formation of a new species. To suppose them a natural and adequate basis for new species, would be to suppose that there may be as many different species as there are individuals; for

no two individuals of the same species were ever absolutely alike. A diversity, Mr. D. holds, to be the ground of a new species, must consist of something essential that does not belong to the species, and at the same time is not a defect, but an improvement. No such diversity, however, is specified by him, nor can be. For 3d, The only other variations are variations in the perfection of either some or all the leading characteristics that belong to the species. There often are individuals in the same brood, the same litter, or the same family, that are higher or more perfect types of their own species than other and the greater number of other individuals. They have a more perfect form, a higher grade of physical energies, or a stronger, quicker, more delicate and better balanced psychical or intellectual nature; and perhaps all these united. But these transmitted singly or conjointly to offspring, only contribute to perfect those who inherit them, as members of the species to which they already belong; they tend in no degree to form another species. To suppose it otherwise, is to contradict their very nature; as it is to suppose that a being that is a perfect example of its own species, is not such an example, but has in itself an element or characteristic that not only does not belong to its own species, but is fraught with a power of supplanting that species by a different one.

Now the variations which Mr. Darwin specifies, are of either the second or third of these classes; and are diversities that are perfectly natural and suitable to beings that belong to the same species. The fact, that in a numerous family of children of the same parents, no two of the same sex are exactly alike, in form, size, strength, agility, expression of countenance, quickness of sensibility, vigor of intellect, is no barrier to their being equally members of the same species. The fact that of the many hundreds of leaves on a tree, no two are perfect matches in figure, size, weight, color, flexibility, and power of absorbing carbon, and disengaging other elements, is no proof that they are not all of the same species. That diversity is essential doubtless to the perfection of the tree; and is the result of the constitution by which it is a member of the species to which it belongs; and in like manner the diversities that appear in the families of man, and in the species of the animal world, undoubt-

edly belong naturally to the several species in which they appear, and have their ends in the discrimination of individuals from one another, and other benefits of variety; and are no ground whatever for the formation of different species. To meet the requirement of his theory, Mr. Darwin should have produced instances of variations of individuals of a species, by the appearance in them of some new element, such as a new structure, a new organ, a new function, or instinct, such as wings springing from the shoulders of a lion, the conversion of the paws of a bear into the fins of a fish, the growth of a proboscis, like an elephant's, from the head of a giraffe, of feathers instead of hair from a horse, or others of a like kind. But he alleges no novelties of that nature. His only instances of variation, are variations produced by art in domestic animals, that left the distinctive nature that belonged to them as species wholly unaltered. We quote his most authoritative instance, the varieties produced by breeding, directed through a long succession of generations to that end in domestic pigeons.

"Believing that it is always best to study some special group, I have after deliberation taken up domestic pigeons. I have kept every breed which I could purchase or obtain, and have been most kindly favored with skins from several quarters of the world, more especially by the Hon. W. Elliott, from India, and by the Hon. C. Murray, from Persia. Many treatises in different languages have been published on pigeons, and some of them are very important, as being of considerable antiquity. I have associated with several eminent fanciers, and have been permitted to join two of the London Pigeon Clubs. The diversity of the breeds is something astonishing. Compare the English carrier and the short-faced tumbler, and see the wonderful difference in their beaks, entailing corresponding differences in their skulls. The carrier, more especially the male bird, is also remarkable from the wonderful development of the carunculated skin above the head, and this is accompanied by greatly elongated eye-lids, very large external orifices to the nostrils, and a wide gape of mouth. The short-faced tumbler has a beak in outline almost like that of a finch; and the common tumbler has the singular and *strictly inherited* habit of flying at a great height in a compact flock, and tumbling in the air head over heels. The runt is a bird of great size, with long massive beak and large feet; some of the

sub-breeds of runts have very long necks, others very long wings and tails, others singularly short tails. The barb is allied to the carrier, but instead of a very long beak, has a very short and very broad one. The pouter has a much elongated body, wings, and legs, and its enormously developed crop, which it glories in inflating, may well excite astonishment and even laughter. The turbit has a very short and conical beak, with a line of reversed feathers down the breast; and it has the habit of continually expanding slightly the upper part of the œsophagus. The Jacobin has the feathers so much reversed along the back of the neck that they form a hood, and it has, proportionally to its size, much elongated wing and tail feathers. The trumpeter and laugher, as their names express, utter a very different coo from the other breeds. The fantail has thirty or even forty tail feathers, instead of twelve or fourteen, the normal number in all the members of the great pigeon family, and their feathers are kept expanded, and are carried so erect that in good birds the head and tail touch; the oil gland is quite aborted. Several other less distinct breeds might have been specified.

"The period at which the perfect plumage is acquired varies, as does the state of the down with which the nestling birds are clothed when hatched. The shape and size of the eggs vary. The manner of flight differs remarkably, as does in some breeds the voice and disposition. In certain breeds, the males and females have come to differ to a slight degree from each other.

"Altogether, at least a score of pigeons might be chosen, which, if shown to an ornithologist, and he were told that they were wild birds, would certainly, I think, be ranked by him as well-defined species. Moreover, I do not believe that any ornithologist would place the English carrier, the short-faced tumbler, the runt, the barb, pouter, and fantail in the same genus; more especially as in each of these breeds several truly inherited sub-breeds or species, as he might have called them, could be shown him.

"Great as the differences are between the breeds of pigeons, *I am fully convinced* that the common opinion of naturalists is correct, namely, that all have descended from the rock-pigeon (Columba livia), including under this term several geographical races, or sub-species, which differ from each other in the most trifling respects. As several of the reasons which have led me to this belief are in some degree applicable in other cases, I will here briefly give them. If the several breeds are not varieties, and have not proceeded from the rock-pigeon, they must have

descended from at least seven or eight aboriginal stocks, for it is impossible to make the present domestic breeds, by the crossing of any lesser number. How, for instance, could a pouter be produced by crossing two breeds, unless one of the parent stocks possessed the characteristic enormous crop? The supposed aboriginal stocks must have been all rock-pigeons, that is, not breeding or willingly perching on trees. But besides Columba livia, with its geographical sub-species, only two or three of the species of rock-pigeons are known; and these have not any of the characters of the domestic breeds..... From these several reasons [and others we omit] taken together, I can feel no doubt that all our domestic breeds have descended from the Columba livia with its geographical sub-species.

"In favor of this view I may add, firstly, That C. livia, or the rock-pigeon, has been found capable of domestication in Europe and in India, and that it agrees in *habits* and in a great number of points of structure with all the domestic breeds. Secondly, Although an English carrier or short-faced tumbler, differs immensely in certain characters from the rock-pigeon, yet by comparing the general sub-breeds of these breeds, more especially those brought from distant countries, we can make an almost perfect series between the extremes of the structure. Thirdly, Those characters which are mainly distinctive of each breed, for instance the wattle and length of beak of the carrier, the shortness of that of the tumbler, the number of tail-feathers in the fan-tail, are in each breed eminently variable; and the explanation of this fact will be obvious when we come to treat of selection. Fourthly, Pigeons have been watched *and tended with the utmost care and loved by many people.* They have been domesticated for thousands of years in several quarters of the world; the earliest known record of pigeons is in the fifth Egyptian dynasty about 3000 B. C., as was pointed out to me by Prof. Lipsius; but Mr. Birch informs me that pigeons are given in a bill of fare in the previous dynasty. In the time of the Romans, as we hear from Pliny, immense prices were given for pigeons; 'nay, they are come to this pass, that they can reckon up their pedigree and race.' Pigeons were much valued by Akber Khan in India about the year 1600; never less than 20,000 pigeons were taken with the court. 'The monarchs of Iran and Turan sent him some very rare birds,' and his majesty, 'by crossing breeds, which method was never pursued before, has improved them astonishingly.' About this same period the Dutch were as eager about pigeons as were the old Romans.

The paramount importance of these considerations in explaining the immense amount of variation which pigeons have undergone, will be obvious, when we treat of selection."—Pp. 25–32.

This is undoubtedly one of the strongest cases of variations that can be found in the whole circle of living beings. It is the result of an experiment continued through several thousands of years, in different and remote parts of the globe, the very aim of which has been to generate the greatest number, and the most marked diversities that are possible. Yet by his own concession, it has given birth to no species but birds, and no species of birds but pigeons. No insects, no fish, no reptiles, no quadrupeds have sprung from the long attempt to modify their progeny; and of birds, no condors, no albatrosses, no herons, no parrots, no geese, no jays, no wrens. The issue is nothing but pigeons, and pigeons each variety of which retains the essential characteristics of the species which he regards as their original, and has as good a title to the name of pigeon as any of the others. Instead of confirming, therefore, it is a complete confutation of his theory. To sustain it, he should have shown that this systematic nurturing and stimulating peculiarities had issued in the production of species essentially unlike the originals; such as the dinornis, the swan, the vulture, the peacock, the owl, the eagle, the thrush, the nightingale, the humming-bird. Had he shown that the varieties that first resulted from the experiment gradually lost the characteristics of the pigeon, and assumed wholly dissimilar structures, instincts, and habits, and at length became genuine hawks, buzzards, owls, eagles, vultures on the one side, and swans, geese, peacocks, thrushes, robins, redbreasts, swallows, and humming-birds on the other, he would have verified his theory; and failing of that, he overthrows it. For the vastest experiment that has been made on an animal produing very numerously, and of the greatest flexibility of nature, has, under the greatest aids and stimulations of art, shown that it has not the least tendency to give birth to any other creatures than those of its own distinctive peculiarities; that instead, its constitution renders it incapable of laying aside its own and assuming the

nature that belongs especially to a different order of creatures.

That many varieties, and varieties that are very marked, may and do result from art, and arise also independently of it, is no proof of Mr. Darwin's theory, nor does it yield it any support. The question is not whether varieties exist in species, and very wide varieties; that is admitted on all hands; but whether those varieties, naturally and generally, or ever pass into other species as different from the original and from one another as the eagle is from the dove, the vulture from the thrush, and the albatross from the bird of paradise; and to that question the experiment on pigeons gives a negative, not an affirmative answer. Variety is not peculiar to pigeons. It prevails everywhere. No two birds of a species are exactly alike. They are so diverse that they can be easily distinguished by each other. They never mistake strangers for their mates. No two quadrupeds of the same species are exactly alike; no two insects even are, infinite as their numbers are, no two blades of grass, no two leaves of the forest. Wide differences of figure, size, hue, position, sensibility to the light, and capacity for the special functions that belong to them, are compatible with their being of the same species. There are no greater varieties in any class of living beings probably, than in man, and even in the families and individuals of single nations; yet they are all of the same species, they all have substantially the same corporeal, psychical, and intellectual nature; and that nature is peculiar to them. None of the other inhabitants of the globe share in it. In this most essential step in his argument Mr. Darwin thus wholly fails.

The next great postulate on which he proceeds, is equally unauthorized; namely, that a power, which he denominates Natural Selection, plays a part in perpetuating, and heightening the beneficial varieties that appear in individuals, like that which the breeders of pigeons play in perpetuating and heightening their varieties, and nurtures, and advances them from step to step, till they finally reach the character of new and independent species.

"Can the principle of Selection, which we have seen is so potent in the hands of man, apply in nature? I think we shall

see it can act most effectually. Let it be borne in mind in what an endless number of strange peculiarities our domestic productions and, in a lesser degree, those under nature, vary; and how strong the hereditary tendency is. Under domestication it may be truly said that the whole organization becomes in some degree plastic. Let it be borne in mind how infinitely complex and close fitting are the mutual relations of all organic beings to each other and to their physical conditions of life. Can it then be thought improbable, seeing that variations useful to man have undoubtedly occurred, that other variations useful in some way in the great and complex battle of life, should sometimes occur in the course of thousands of generations? If such do occur, can we doubt (remembering that more individuals are born than can possibly survive), that individuals having any advantage, however slight over others, would have the best chance of surviving and procreating their kind? On the other hand, we may feel sure that any variations in the least degree injurious, would be rigidly destroyed. This preservation of favorable variations and the rejection of injurious variations, I call Natural Selection. Variations neither useful nor injurious would not be affected by natural selection, and would be left a fluctuating element, as perhaps we see in the species called polymorphic.

"We shall best understand the probable course of Natural Selection by taking the case of a country undergoing some physical change for instance of climate. The proportional numbers of its inhabitants would almost immediately undergo a change, and some species might become extinct. If the country were open on its borders, new forms would certainly immigrate, and this also would seriously disturb the relations of some of the former inhabitants. But in the case of an island, or a country partly surrounded by barriers, into which new and better adapted forms could not freely enter, we should then have places in the economy of nature which would assuredly be better filled up if some of the original inhabitants were in some manner modified, for had the area been open to immigration, these same places would have been seized on by intruders. In such case every slight modification which, in the course of ages, chanced to arise, and which in any way favored the individuals of any of the species, by better adapting them to their altered condition, would tend to be preserved, and natural selection would thus have free scope for the work of improvement.

"We have reason to believe that a change in the conditions

of life, by specially acting on the reproductive system, causes or increases variability; and in the foregoing case the conditions of life are supposed to have undergone a change, and this would manifestly be favorable to natural selection, by giving a better chance of profitable variations occurring; and unless profitable variations do occur, natural selection can do nothing. Not that, as I believe, any extreme amount of variability is necessary; as man can certainly produce great results by adding up in any given direction mere individual differences, so could nature, but far more easily, from having incomparably longer time at her disposal. Nor do I believe that any great physical change, as of climate, or any unusual degree of isolation to check immigration, is actually necessary to produce new and unoccupied places for natural selection to fill up by modifying and improving some of the varying inhabitants.

"As man can produce and certainly has produced a great result by his methodical and unconscious means of selection, what may not nature effect? Man can act only on external and visible characters; nature cares nothing for appearances, except in so far as they may be useful to any being. She can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life. Man selects only for his own good; nature only for that of the being whom she tends. Every selected character is fully exercised by her; and the being is placed under well-suited conditions of life.

"Can we wonder that nature's productions should be far truer in character than man's?

"It may be said that natural selection is daily and hourly scrutinizing throughout the world, every variation, even the slightest, rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, whenever and wherever opportunity offers, at the improvement of every organic being in relation to its organic and inorganic conditions of life. We see nothing of these slow changes in progress, until the hand of time has marked the long lapse of ages, and then so imperfect is our view into long past geological ages, that we only see that the forms of life are now different from what they formerly were.

"Although natural selection can act only through and for the good of each being, yet characters and structures which we are apt to consider as of very trifling importance, may thus be acted on. . . . .

"Natural selection will modify the structure of the young in relation to the parent, and the parent in relation to the young.

In social animals it will adapt the structure of each individual for the benefit of the community, if each in consequence profits by the change. What natural selection *cannot* do, is to modify the structure of one species, without giving it any advantage, for the good of another species."—Pp. 77–83.

"If variations useful to any organic being do occur, assuredly individuals thus characterised will have the best chance of being preserved in the struggle for life; and from the strong principle of inheritance they will tend to produce offspring similarly characterized. This principle of preservation, I have called, for the sake of brevity, Natural Selection. Natural selection on the principle of qualities being inherited at corresponding ages, can modify the egg, seed, or young as easily as the adult.

"Whether natural selection has really acted in nature in modifying and adapting the various forms of life to their several conditions and stations, must be judged of by the general tenor and balance of evidence given in the following chapters. But we already see how it entails extinction, and how largely extinction has acted in the world's history geology plainly declares. *Natural selection also leads to divergence of character*, for more living beings can be supported on the same area the more they diverge in structure, habits and constitution, of which we see proof by looking at the inhabitants of any small spot, or at naturalized productions. *Therefore*, during the modifications of the descendant of any one species, and during the incessant struggle of all species to increase in numbers, the more diversified their descendants become, the better will be their chance of succeeding in the battle of life. *Thus the small differences distinguishing varieties of the same species, will steadily tend to increase till they come to equal the greater differences between species of the same genus, or even of distinct genera.*"—Pp. 117, 118.

He thus maintains that there is a power, which he calls Natural Selection, which, like a foster-mother, seizes, preserves, and nourishes the beneficial varieties that appear in individuals and species, and strengthens and augments them, till at length they change the nature of the animals in which they appear, and constitute them a new and essentially different species. There is, however, no such power in nature. He alleges no proofs of its existence, but assumes it. He treats it, indeed, as though it were an everywhere present and active intelligence; for how, without intelligence, should it give its fostering care only to variations that are benefi-

cial to the individuals in which they appear, and refuse aid to varieties that are unbeneficial or injurious? But it is a factitious existence, and has no other office than to give a color of plausibility to his theory. Had he fancied an agent under the name of *Change*, and ascribed to it the functions he assigns to *this*, it would not have been more baseless and unscientific. 2. He speaks of it as though it were external to the beings on whom it exerts its power. But, if so, and if its office is, as he asserts, to preserve and perpetuate the variation which it favors, it cannot exert an influence that modifies and transforms their natures. That would not be to preserve, but to extinguish them. It is directly to contradict his theory, to represent the modifications which he claims are wrought in species, as the work of an external force, that, if it produces them, must produce them by a violation of the natures on which it acts. The office, however, of natural selection, according to his definition of it, is not directly, by an independent and resistless power of its own, to mould varieties into new species: instead, it is only to place the beings in whom variations appear, in conditions that are favorable to their preservation, and the transmission of their peculiarities to successors. 3d. If the force that is supposed to mould variations into new species is external to the animals on whom it is exerted; and its agency, as Mr. Darwin maintains, is favorable to the preservation and perfection of the variations which it affects, its influence plainly cannot tend, in any measure, to change the nature of those variations and convert them into new species. For those variations, as we have seen, instead of divergences from the proper nature of their species, are only more exact and full types of that nature. Their differences from other individuals of their species, are simply that they have distinctive characteristics that are proper to it in higher degrees: namely, they have more perfect forms, greater muscular energy, quicker sensibilities, finer instincts, more graceful motions, or other qualities that are proper to their special nature. An external force or adjustment of conditions, therefore, that is favorable to the preservation of such superior specimens of species, cannot, by the supposition, tend by creating and fostering deviations from their proper distinctive nature, to convert them into directly opposite variations. Look at the several

points of his theory: First, The variations that are to be preserved and cherished are, he expressly affirms, variations that are advantageous to the individuals in which they arise; and variations, therefore, as we have shown (for he excludes all others) that lie wholly in their being more perfect specimens than others of the peculiarities of their species. Secondly: The office of natural selection, whatever that be, whether an external force, or an external condition, is simply to preserve, favor, and perpetuate those variations; and that is simply to preserve and perpetuate individuals in whom the peculiar and distinctive characteristics of their species are united in higher forms and degrees than in other individuals. Can anything be more certain, then, than that the effect of natural selection, as far as it achieves its aim, will be to perpetuate the species unchanged in its purest and highest form; not its transformation into a different species? His natural selection, therefore, if there be such a power or function, confutes his theory, not confirms it. 4th, If natural selection be a mere cast of external conditions, that is favorable to the preservation and perpetuation in animals of the best forms of the characteristics that distinguish their species; and if, therefore, any change of their nature takes place, it must be the work of that nature itself, acting according to its inborn and necessary laws: then plainly, no such change of nature as Mr. Darwin contemplates, ever takes place, or can. For the law of every being's nature, Mr. Darwin himself admits, is to perpetuate itself unaltered in the qualities that belong to, and constitute its peculiarity as a living thing. He does not pretend that any animal ever, by its own individual functions or acts, wrought a change in its nature, by which it became a member of a different species. So far from it, he holds that every individual continues through life to be a member of that identical species to which it belongs at its birth; and that the change which he affirms takes place, instead of being concentred in one individual, or even a few, is distributed by imperceptible gradations through a vast series extending, perhaps, through many thousands or millions of generations. But if no individual ever works such a change in itself; if nature in every individual by a predominant and all-prevailing law, perpetuates itself unaltered, and transmits itself, and if, as we have seen natural selection, if there be such a power, gua-

rantees, as far as its influence extends, the preservation and perpetuation of nature in that form in which its characteristic peculiarities appear in their most perfect shape; how can a change from one species to another be accomplished? If every force, internal or external, that exerts itself upon nature, expends its energies in the preservation and transmission of the nature on which it acts, unaltered, how can a transmutation from one species to another be wrought? What definition can be framed that would more absolutely preclude, than Mr. Darwin's postulates and admissions do, the possibility of a change of individuals or races from one species to another? By his own representations and concessions, as long as a series of individuals continue under the sway of their own nature and of natural selection, there is an infallible certainty that they will, there is an invincible necessity that they should, transmit to their offspring at every stage of succession that nature which belongs to them peculiarly as a species, and in a form the purest from all foreign admixtures, and embodying the highest measure of the perfection that is specially proper to it.

5. The supposition that a species can change itself suddenly or gradually, is contradictory, also, to the law of inheritance, by which offspring derive from progenitors, the peculiarities by which they are specially characterized. This great law of living natures, is fully recognised by Mr. Darwin:

"Any variation that is *not inherited*, is unimportant to us. But the number and diversity of inheritable deviations of structure, both those of slight and those of considerable physiological importance, is endless. No breeder doubts how strong is the tendency to inheritance; *like produces like* is his fundamental belief; *doubts have been thrown on this principle by theoretical writers alone.* When a deviation appears not unfrequently, and we see it in the father and child, we cannot tell whether it may not be due to the same original cause acting on both; but when amongst individuals, apparently exposed to the same conditions, any very rare deviation, due to some extraordinary combination of circumstances, appears in the parent—say, once amongst several million individuals—and it re-appears in the child, the mere doctrine of chances almost compels us to attribute its re-appearance to inheritance. Every one must have heard of

cases of albinism, prickly skin, etc., appearing in several members of the same family. If strange and rare deviations of structure are truly inherited, less strange and commoner deviations may be freely admitted to be inheritable: perhaps the correct way of viewing the whole subject would be, to look at *the inheritance of every character whatever as the rule*, and *non-inheritance as the anomaly*."—Pp. 18, 19.

How now is this great law that individuals transmit, sooner or later, every character that distinguishes them to their offspring, to be reconciled with his theory that there is in the constitution of every individual a tendency not only not to transmit its character unaltered to offspring, but to transmute its nature and impress it with a force by which it shall ultimately pass from the species to which it properly belongs, and constitute a wholly new one? To suppose two such directly opposite tendencies in the constitution, is to exhibit them as mere counteractives, and as having their office alike in causing a change of its nature, and in continuing it unchanged, and is a self-contradiction. Mr. Darwin thus again confutes himself. That the law of inheritance prevails in every order of living beings is indisputable. It is a fact of observation and knowledge to every student and every spectator of nature. In admitting it, therefore, Mr. D. overturns his assumption, that parallel with that all-pervading law there is a directly opposite one, that living beings shall not transmit their proper nature to their offspring, but instead, shall convey to them a nature that is perpetually dropping its most essential features, and adopting others of a very dissimilar cast in shape and function, in their room.

6. Mr. Darwin everywhere assumes and represents that the changes which he alleges in the nature of individuals and races, are favorable to their preservation. He however offers no proof of it, nor could he. So far from it, many of the modifications which he supposes have taken place, may naturally, and must, for aught we can see, have exposed the animals that were the subjects of them to great danger. How could the change of the paws of the black bear to the fins of a whale, have contributed to its security when the process, though far enough advanced, to disqualify it for defend-

ing itself from its foes on land, had not reached such a point that it could live exclusively in the water? Were such a half metamorphosis immediately wrought in ten or twenty thousand of the race that inhabit the northern region of this continent, would their chance of safety be improved by it? Unable to climb or walk, unable to pursue game or search for vegetable sustenance, unable to defend themselves from foes on land, and at the same time unable to live exclusively in the water, can any fail to see that the probabilities of their destruction, in place of being diminished, would be multiplied a thousand fold? Would the horse's security of health and life be augmented by a transformation into the tapir, when the process had reached that stage, in which it was neither capable of catching and eating the insects on which that animal lives, nor of eating grass? Carry animals through a transformation of nature, at a point in which, that is to occupy ages, they are neither to be fish, birds, nor beasts; and neither to be gramnivorous, carnivorous, nor omnivorous, and therefore are to be without food suited to their natures; and will they be more sure of a safe, healthy, and flourishing life, than though retaining the nature that is proper to them! This is certainly one of the boldest—we think it is one of the weakest—of the many fictions of which Mr. D.'s elaborate theory is made up.

7. He maintains also with great earnestness that all the modifications of species, which he holds have taken place, were beneficial to the subjects—advancing them to a higher nature and augmenting their enjoyment. And this is an important feature of his theory; for if those supposed transmutations are no improvements, why should they take place? He, however, offers no proofs that any of the changes he contemplates are such improvements. Not the slightest evidence or intimation indeed does he give, for example, that the changes wrought by art in domesticated pigeons have improved their nature, or been of any service to them. What advantage can it be, for instance, to the short-faced family, that their faces are somewhat shorter than the original rock pigeon, or any other varieties that have descended from them? What benefit is it to the carrier that it has an excrescent skin above the head, and elongated eyelids, and a wide gape of mouth? Of what special

advantage is it to the barb, that while allied to the carrier, instead of a very long beak, it has a very short and a very broad one? What extraordinary service can it be to the pouter that it has an enormously developed crop which it glories in inflating? What special benefits result to the turbit, that it has a line of reversed feathers running down the breast? What can be more absurd than to imagine that these animals are raised to a higher grade of nature by the changes art has wrought in them, or have a higher measure of enjoyment than an equal number would have had, had they retained the shapes, and hues, and habits that were peculiar to the originals from which they have descended? Or what improvement can it be supposed to be to the black bear to be converted into the whale, or the horse to be transmuted into the tapir, or the tapir into the horse? Can anything be more preposterous than the fancy that it can be demonstrated that the modifications of nature Mr. Darwin contemplates have been improvements, and advanced the subjects of them in the scale of existence and of enjoyment? He does not attempt to determine what the exact natures were of the four or five primary forms from which he holds all present species and individuals have descended. He cannot demonstrate that some of the present species are not of as much lower rank than their supposed originals, as others of them are of a higher; that the line of their divergence from their first progenitors, was not as often downward as upward. This feature of his theory is thus but a fiction. Important improvements have indeed been produced in certain domestic animals by care, as in cattle, horses, sheep, swine. To assume, however, from that, that a supposed set of changes of a wholly different nature, wrought independently of human intervention, would also all be in the direction of improvement, as Mr. Darwin seems to have done, is to contradict the laws of nature, as well as to step out of the circle of logic.

In his attempt to establish this branch of his theory, Mr. Darwin is thus wholly unsuccessful. There is no such power as his feigned Natural Selection; and if there were, its whole influence would be to prevent instead of producing the effects he ascribes to it; and with this his whole system falls.

His argument in support of his theory from what he denominates the struggle between animals for existence, is equally ineffective.

"I use," he says, "the term Struggle for Existence in a large and metaphorical sense, including dependence of one being on another, and including (which is more important) not only the life of the individuals, but success in leaving progeny. Two canine animals in a time of dearth may be truly said to struggle with each other which shall get food and live. But a plant on the edge of a desert is said to struggle for life against the drought, though more properly it should be said to be dependent on the moisture. A plant which annually produces a thousand seeds, of which on an average only one comes to maturity, may be more truly said to struggle with the plants of the same and other kinds, which already clothe the ground. The misseltoe is dependent on the apple and a few other trees, but can only in a farfetched sense, be said to struggle with these trees, for if too many of these parasites grow on the same tree, it will languish and die. But several seedling misseltoes, growing close together on the same branch, may more truly be said to struggle with each other. As the misseltoe is disseminated by birds, its existence depends on birds; and it may metaphorically be said to struggle with other fruit-bearing plants in order to tempt birds to devour and thus disseminate its seeds, rather than those of other plants. In these several senses which pass into each other, I use for convenience sake the general term of struggle for existence.

"A struggle for existence inevitably follows from the high rate at which all organic beings tend to increase. Every being which during its natural lifetime produces several eggs and seeds must suffer destruction during some period of its life, and during some season or occasional year; otherwise on the principle of geometrical increase, its numbers would quickly become so inordinately great that no country could support the product. Hence as more individuals are produced than can possibly survive, there must in every case be a struggle for existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life. . . . .

"There is no exception to the rule that every organic being naturally increases at so high a rate, that if not destroyed, the earth would soon be covered by the progeny of a single pair.

Even slow-breeding man has doubled in twenty-five years, and at this rate, in a few thousand years, there would literally not be standing room for his progeny. Linnæus has calculated that if an annual plant produced only two seeds—and there is no plant so unproductive as this—and their seedlings next year produced two, and so on, then in twenty years there would be a million of plants. The elephant is reckoned to be the slowest breeder of all animals; and I have taken some pains to estimate its probable minimum rate of natural increase. It will be under the mark to assume that it breeds when thirty years old, and goes on breeding till ninety years old, bringing forth three pair of young in this interval. If this be so, at the end of the fifth century, there would be alive fifteen million elephants descended from the first pair.

"In a state of nature almost every plant produces seed, and amongst animals there are very few which do not annually pair. Hence we may confidently assert that all plants and animals are tending to increase at a geometrical ratio, that all would most rapidly stock every station in which they could anyhow exist, and that the geometrical tendency to increase must be checked by destruction at some period of life. Our familiarity with the larger domestic animals, tends, I think, to mislead us: we see no great destruction falling on them, and we forget that thousands are annually slaughtered for food, and that in a state of nature an equal number would have somehow to be disposed of."—Pp. 62–64.

This attempt to give a dramatic and belligerent form to the life not only of animals generally but of plants, is singularly unsuited to a scientific work. It gives, indeed, a touch of vivacity to his speculations, but bespeaks their unsoundness. Why resort to such an expedient to give a color of probability to his theory, if he has legitimate evidence of its truth? What can be more preposterous than to represent the population of Great Britain as having a struggle for existence with the cattle and sheep which they slaughter for food? Mr. Darwin might as well say, and indeed he does in effect say, there is a struggle for existence between them and the wheat they grind and the bread they bake. The cattle, sheep, and wheat are not used for food in order to their destruction as competitors with man for existence; but they are raised in order to their being used as means of life to man, and they owe their existence on so vast a

scale to their appropriation to that use. Mr. Darwin seems to view the profusion with which living forms are brought into existence very much as though the only end of the Creator, or perhaps he would say nature, in giving them being, were that they should exist and multiply their kind. That they are in a large degree mere means to a higher end, and that they answer that end often by their seeds and eggs, when used as food by animals and men, as truly as by the continuance of their individual life and the multiplication of their kind, is left out of consideration in his argument. The whole vegetable world, however, was expressly given by the Creator to man and to animals for food, and its countless fruits answer the purpose when appropriated to that use as absolutely as they would if employed in the perpetuation and multiplication of their kind. There is, accordingly, no more of a battle between them for one of these offices, which it is their destiny to fill, than there is for the other. In like manner, after the flood, every beast of the field, as well as herbs and trees, was given to man for food; and those which he appropriates to that use fill the office for which they are called into existence as truly as those do that live and multiply their kind. A large share of animals also feed on animals. They carry the work of destruction, however, no farther than is necessary for their own sustenance. They are not wanton exterminators. Yet Mr. Darwin contemplates this great feature of animal life as a gladiatorial contest; the aim of which is the destruction of antagonists and nothing else. But apart from this false view, the fact that so vast a proportion of animals are appropriated as food to other animals and to man, yields no support to his theory. For the question is not, whether such animals as are superior to others of their kind in strength, fleetness, or other qualities, may not have the best chance of living and propagating; but whether living and giving birth to offspring, the qualities in which they excel will gradually so change as to carry those who inherit them out of their natural species, and constitute new ones? But the fact that certain qualities existing in higher perfection in a few individuals are the means of preserving those individuals, and enabling them to transmit their peculiar nature to offspring, surely lays no foundation for the loss of that nature by their

descendants, and assumption of a radically different one. The supposition is, as we have shown, a self-contradiction. The fact that those progenitors are eminently perfect specimens of the species to which they belong, is a ground of certainty that their descendants will also be eminently perfect specimens of that species; not that they will be disinherited of their proper and distinctive nature, and receive a wholly dissimilar and foreign one. So far from it, the existence of any animals whatever depends largely, at least, on their continuing to possess their present natures. Those that are carnivorous cannot continue unless others exist on which they can feed; and those, such as many species of fish and insects, that multiply on a vast scale, cannot be kept within such limits as the well-being of their races require, unless destroyed in immense multitudes while in the forms of spawn, eggs, or larvæ. Their natures must remain essentially what they are, in order not only to their existing in the highest forms of their several species, but to their existing at all. Mr. Darwin's chapter on the Struggle for Existence, thus not only yields no support to his theory, but overthrows it; as, were it true, for aught that appears, the different races of animals might at length acquire natures by which they would neither gain food for themselves, nor yield it to others; and their struggle would end in their universal annihilation.

Mr. Darwin is aware that his theory is embarrassed by formidable difficulties. He admits that "some of them are so grave that he cannot reflect on them without being staggered." He thinks, however, the greater number can be obviated, and that such as cannot are not fatal.

The objection he first notices, is presented by the fact that no confirmation of his views is furnished by the vast relics of past generations of animals that lie buried in the crust of the earth.

"Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion, instead of the species being, as we see them, well defined?"—P. 154.

This confutation of his scheme by the relics of the past—extending, according, to his geological views, in an unbroken

series through millions of ages, he attempts to evade, but in our judgment without any even apparent success. He says:

"As natural selection acts solely by the preservation of profitable modifications, each new form will tend, in a fully stocked country, to take the place of, and finally to exterminate, its own less improved parent or other less favored forms with which it comes in competition. Thus extinction and natural selection will go hand in hand. Hence if we look at each species as descended from some other unknown form, both the parent and all the transitional varieties will generally have been exterminated by the very process of formation and perfection of the new form.

"But as by this theory, innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth? . . . . I believe the answer mainly lies in the record being incomparably less perfect than is generally supposed; the imperfection of the record being chiefly due to organic beings not inhabiting profound depths of the sea, and to their remains being embedded and preserved to a future age only in masses of sediment, sufficiently thick and extensive to withstand an enormous amount of future degradation; and such fossiliferous masses can be accumulated only where much sediment is deposited on the shallow bed of the sea, whilst it slowly subsides. These contingencies will occur only rarely, and after enormously long intervals. Whilst the bed of the sea is stationary or is rising, or when very little sediment is being deposited, there will be blanks in our geological history. The crust of the earth is a vast museum, but the natural collections have been made only at intervals of time immensely remote."—Pp. 155, 156.

But this, in the first place, is not in harmony with the geological theory of Sir C. Lyell to which Mr. Darwin gives his assent. The distinctive feature of that theory is, that it represents the changes that have been wrought in the crust of the earth, in the formation of strata, and the burial in them of plants and animals, as having taken place under the uniform action of the same forces as are now working similar effects in the earth's surface, and at the bottom of the sea. On that theory, therefore, the strata present a continuous record of at least vast areas of the

earth extending, according to Sir C. Lyell, through immense periods. To assume therefore as Mr. Darwin here does, that the strata of which we have a knowledge were only formed "rarely, and after enormously long intervals," is to desert his own principles.

But next; granting that such were the fact, it contributes nothing to the relief of his scheme from the objection. For the strata unquestionably present pretty fair and full samples of the chief inhabitants both of the waters and the land at the periods when they were formed. They certainly present millions and millions of forms of a great variety of species both of land and sea animals. If then, as Mr. Darwin maintains, the transitions from one species to another were at those periods in progress in every order of living beings, and if millions and millions were at those epochs at the different stages of transition from the species they were leaving, to those to which they were passing, many specimens of the intermediate shapes through which they were advancing would be found among these infinite masses of relics. Not a solitary intermediate or transitional form, however, is found among them. Not a solitary bear is found half changed to a whale. Not a solitary horse half transmuted to a tapir. So far from it, Cuvier, on finding a solitary bone of a skeleton, was able at once to tell what the other bones were of the animal to which it belonged, whether it was graminivorous or carnivorous; and to reconstruct its whole form. And the species universally found in the strata, are as well defined, and as broadly discriminated from each other as the species of the living races of the present day are. The confutation of this theory by the strata is therefore absolute. The absence from them of all transitional forms demonstrates, in the most emphatic manner, that no such forms were in existence in the periods of their deposition. A like objection is presented to his theory by the absence of transitional forms from all living species; and he fails equally to answer it.

"But it may be urged that when several closely-allied species inhabit the same territory, we surely ought to find *at the present time* many transitional forms. Let us take a simple case: In travelling from north to south over a continent, we generally meet at successive intervals with closely-allied or representative

species, evidently filling nearly the same place in the natural economy of the land. These representative species often meet and interlock; and as the one becomes rarer and rarer, the other becomes more and more frequent, till the one replaces the other. But if we compare these species when they intermingle, they are generally as absolutely distinct from each other in every detail of structure as are specimens taken from the metropolis inhabited by each. By my theory these allied species have descended from a common parent; and during the process of modification, each has become adapted to the conditions of life of its own region, and has supplanted and exterminated its original parent, and all the transitional varieties between its past and present state. *Hence* we ought not to expect at *the present time* to meet with numerous transitional varieties in each region, though they must have existed there, and may be embedded there in a fossil condition."—P. 156.

We see not how Mr. Darwin can regard this as a fair statement of the objection to his theory presented by its total want of confirmation from the present condition of the animal world; or if it be correct, how his admission that living animals yield it no confirmation is an answer to that objection. The difficulty he is to meet is not simply that not *many* transitional forms are found among living species, though on his theory many such ought now to exist, and be susceptive of easy identification; but that not a solitary transitional species or individual exists among the living. Why, if his theory is true, is it not verified, and on a vast scale, by the animals that are now in life? Why is it that not a single fish, fowl, beast, or insect, is known that is in a state of transmutation from one species to another? Mr. Darwin has not pointed out a single animal whose present condition yields any support to his system. He has not hit on any bear that is half metamorphosed to a whale, nor horse that is half transmuted to a tapir; he has no specimen of a creature that is half fish and half fowl, or half beast and half man. The whole animal world proclaims his theory lse—a wild and preposterous caricature.

But supposing the question to be as he states it, why are e not *many* transitional forms among the living races? w does his admission that there are not, and assumption the power of modification long since reached its close,

answer that objection? On his theory, the tendency to modification is as rife in all present species and individuals as it was at any past period; and he alleges the varieties that are now produced and producing in pigeons as proofs and exemplifications of the reality and present activity of the forces to which he ascribes the generation of new species. To admit that no such forces are *now* acting on, or in the animal world, is to strike away the foundation on which the fabric of his speculations rests. If no such power now reveals itself; if no traces of it are found in the relics of past ages, where is Mr. Darwin to find proofs that it ever existed? The method by which he thus attempts to save his theory is nothing else than the abandonment of it. If the reason that no evidences of its truth are furnished by the present condition of the animal world is, as he virtually concedes, that the principle or force of transmutation is no longer in existence, must not the reason that no proofs of its truth is furnished by the relics of the past animal world equally be that that supposed force has had no existence in the ages that are passed?

He next proceeds to objections drawn from the nature of the changes he holds are wrought in the structure and habits of animals.

"It has been asked," he says, "by the opponents of such views as I hold, how, for instance, a land carnivorous animal could have been converted into one with aquatic habits; for how could the animal, in its transitional state, have subsisted?" —P. 161.

And he attempts to obviate the objection by the fact that there are animals that are amphibious:

"It would be easy to show that within the same group carnivorous animals exist having every intermediate grade between truly aquatic and strictly terrestrial habits; and as each exists by a struggle for life, it is clear that each is well adapted in its habits to its place in nature."—P. 161.

But this, though an objection he can never satisfactorily answer, is not the objection that first demanded his attention. The great question that needs to be answered, in order to the support of his theory, is—not how can animals

subsist, on the supposition that they pass through the change of species which he represents; but what power is there in their nature to produce those changes, which require a creative energy for their cause, as much as the origination by a direct act of new orders of beings, or new worlds? It is no answer to this question to say: God has created animals of a great diversity of nature; some aquatic, some terrestrial, and some intermediate; and they all have means of subsistence suited to their peculiar constitutions: therefore animals that he created terrestrial have the power of transforming themselves into amphibious or aquatic; and animals that he created aquatic and amphibious have the power of transmuting themselves into terrestrial. God provided all the various kinds of animals which he created with food suited to their peculiar natures; *therefore*, if those animals change their natures, so as to require wholly different food for their sustenance, they will find kinds of food ready for them that are equally adapted to their new constitutions! Such is his logic. But the fact that God creates new species of animals surely does not prove that animals also can create them. The fact that God provides for the sustenance of the animals he creates, does not prove that if they were to change their nature so as to be unable to eat the food he provided for them, he would make another provision suited to their metamorphosed natures! Yet this is the argument Mr. Darwin here uses to relieve himself from objection.

This omission of the point that chiefly required his consideration, and substitution of an inferior one in its place, occurs repeatedly in his attempts to relieve his theory from the formidable difficulties with which it is embarrassed.

"If about a dozen genera of birds had become extinct, or were unknown, who would have ventured to surmise that birds might have existed which used their wings solely as flappers, like the loggerheaded duck; as fins in the water and front legs on the land, like the penguin; as sails, like the ostrich; and functionally for no purpose, like the apteryx? Yet the structure of each of these birds is good for it, under the conditions of life to which it is exposed, for each has to live by a struggle; but it is not necessarily the best possible under all possible conditions. It must not be inferred from these remarks that any

of the grades of wing-structure here alluded to, which perhaps may all have resulted from disuse, indicate the natural steps by which birds have acquired their perfect power of flight; but they serve, at least, to show what diversified means of transition are possible."—P. 163.

But the fact that God has created animals with these peculiar structures, is no proof that these and other animals he creates and endows with their peculiar natures, are able to reject those natures and assume others of a different type. As God himself does not produce those transmutations, what power is there that does or can? That is a question Mr. Darwin thus far has not answered. He has indicated no cause of which they can possibly be the effect.

"To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree. Yet reason tells me that if numerous gradations from a perfect and complex eye, to one very imperfect and simple, each grade being useful to its possessor, can be shown to exist; if further, the eye does vary ever so slightly, and the variations be inherited, which is certainly the case; and if any variation or modification in the organ be ever useful to an animal under changing conditions of life, then the difficulty of believing that a perfect and complex eye could be formed by *natural selection*, though insuperable by our imaginations, can hardly be considered real."—P. 167.

Here again he treats what he calls natural selection as having as adequate power to create perfect eyes as the Almighty himself has. Inasmuch as God has created eyes with all their "inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration," he holds there is no difficulty in believing natural selection can do it also; and by that he means animals without eyes, or with but imperfect ones, *in the favorable conditions* which what he denominates natural selection yields them for the exertion of their creating and transmuting powers! In other words, he believes insects, fish, fowl, and beasts, to be as intelligent and as omnipotent as

the allseeing and allpowerful is! But where is his proof of this pantheistic or atheistic doctrine? Not a shadow of evidence has he thus far produced, that animals possess such attributes. Why thus continually evade the point on which his whole system depends? Let him demonstrate it, if he can.

But beyond this, if the creature is possessed of this extraordinary power, how is it, we wish to know, that none of the countless thousands of our race who have been born blind, or have lost their sight by disease or accident, have exerted the creating or modifying energies they possess in retrieving their injured, or perfecting their defective organs? If such an active and effective tendency reigns in every living being, as Mr. Darwin maintains, to modify what is imperfect, and give it a higher and more beneficial form, ought it not to have revealed itself in some of these individuals, by the production of organs they so deeply needed, and especially when accompanied, as it has been, with a distinct consciousness of the want, and knowledge, in a measure, of the advantages enjoyed by those who are in possession of sight! How is it that Mr. Darwin's theory, if true, has no confirmation from a quarter which ought to have yielded it the most ample verification?

He thus not only fails to furnish any proofs of his theory, but avoids a direct consideration of its import in relation to God; and boldly assuming it to be true, confines himself to endeavors to show how, being supposed to be true, the past and present natures and conditions of the animal world, are to be accounted for, by what he denominates the tendency to variation, natural selection, the struggle for existence, and the principle of inheritance. He not only fails in that also, at every step, but some of the facts he alleges directly confute his theory.

"He who believes that each being has been created as we now see it, must occasionally have felt surprised when he has met with an animal having habits and structure not at all in agreement. What can be plainer than that the webbed feet of ducks and geese are formed for swimming? Yet there are upland geese with webbed feet, which rarely or never go near the water; and no one, except Audubon, has seen the frigate bird, which has all its four toes webbed, alight on the surface of the sea. On the other hand, grebes and coots are eminently

aquatic, although their toes are only bordered by membrane. What seems plainer than that the long toes of grallatores are formed for walking over swamps and floating plants, yet the water hen is nearly as aquatic as the coot; and the landrail nearly as terrestrial as the quail or partridge. In such cases, and many others could be given, habits have changed without a corresponding change of structure. The webbed feet of the upland goose may be said to have been rudimentary in function, though not in structure. In the frigate bird, the deeply scooped membrane between the toes shows that structure has begun to change."—P. 166.

But these cases confute in place of sustaining Mr. Darwin. If his theory were true, the reason that the goose and the frigate bird have become in such a measure non-aquatic, must be that a change has taken place in their form, that fits them to be inhabitants of land, instead of water. But such a change would undoubtedly embrace their feet, the webs of which are specially fitted for water. The fact, therefore, that their feet remain unaltered, demonstrates that no such power of selfmodification resides in them, as he asserts, and thence, that his theory of natural selection is a fiction. We have another example of this logic in the following passage.

"If we look at the sting of the bee as having *originally* existed in a remote progenitor as a boring and serrated instrument like that in so many members of the same great order, and which has been modified, but not perfected for its present purpose, with the poison originally adapted to cause galls, subsequently intensified, *we can* PERHAPS *understand how it is* that the use of the sting should so often cause the insect's own death; for if, on the whole, the power of stinging be useful to the community, it will fulfil all the requirements of natural sélection, though it may cause the death of some few members."—P. 180.

He thus first assumes, without proof, that the sting of the bee was originally essentially different in structure and office from what it now is. Next, one element of that difference was, that it then had no such "backward serratures" as it now has, that render it impossible for the insect, when it thrusts it into its enemy, to withdraw it. Thirdly, he holds that that change by which the use of its sting has become fatal to the insect, has been the work of natural selection.

Fourthly, he holds, also, that the poison of the sting has been much exacerbated by natural selection. By his own supposition, therefore, natural selection has wrought a change in the structure of the insect that not only is not beneficial, but that is fatal to it. For, if the organ was originally formed for boring and sawing, its structure must have been such that it could be retracted without difficulty; and therefore it could have had no such backward serratures, as now render its withdrawment when pierced into the flesh of animal or man, impossible. Those "serratures" are the work, then, of natural selection; and yet they contribute nothing to the benefit of the insect; for the efficacy of the sting depends on the poison infused into the wound, not on the retention of the sting itself there. And this is a confutation of his theory: for he maintains with the utmost distinctness and emphasis, that natural selection works no changes but such as are beneficial to the being itself in whom they take place; none but what give it a fresh advantage in the struggle for existence with other beings with whom it comes in contact.

"Natural selection," he says, "will *never produce in a being anything injurious to itself*, for natural selection acts solely by and for the good of each. No organ will be formed, as Paley has remarked, for the purpose of causing pain, or *for doing an injury to its possessor*. If a fair balance be struck between the good and evil caused *by each part*, *each* will be found on the whole, *advantageous*. After the lapse of time, under the changing conditions of life, *if any part comes to be injurious*, it will be *modified*; or if it be not so, the being will become *extinct*, as myriads have become extinct."—P. 179.

By his own showing, then, if there were such a power as natural selection and it had wrought important changes in the structure of the bee's sting, it would not have varied its form so as to render the use of the organ fatal to the insect. The fact that it has its present form, and can be used only at the forfeiture of the insect's life, is a demonstration, therefore, that natural selection has had nothing to do with its structure; and that the power itself is but a fiction.

We might add many other examples of similar self-confutation; but we will only refer to his attempt to sustain his

theory by the pretext, that it is inexplicable that a being of infinite wisdom should have created animals of structures like those of the existing races; but that their forms and natures are explicable on the supposition that they are the work of the animals themselves, under the promptings of natural selection.

"Nothing can be more hopeless than to attempt to explain the similarity of pattern in members of the same class, by utility, or by the doctrine of final causes . . .

"The explanation is manifest on the theory of the natural selection of successive slight modifications,—each modification being profitable in some way to the modified form, but often affecting by correlation of growth other parts of the organization. In changes of this nature, there will be little or no tendency to modify the original pattern, or to transpose parts. The bones of a limb might be shortened and widened to any extent, and become gradually enveloped in thick membrane, so as to serve as a fin; or a webbed foot might have all its bones, or certain bones lengthened to any extent, and the membrane connecting them increased to any extent so as to serve as a wing: yet in all this amount of modification there will be no tendency to alter the framework of bones, or the relative connexion of the several parts. If we suppose that the ancient progenitor, *the archetype*, as it may be called, *of all mammals*, had its limbs constructed on the existing general pattern, for whatever purpose they served, we can at once perceive the plain signification of the homologous construction of the limbs throughout the whole class. So of the mouths of insects, we have only to suppose that their common progenitor had an upper lip, mandibles, and two pair of maxillæ, these parts, perhaps, being very simple in form; and then natural selection will account for the infinite diversity in structure and function of the mouths of insects . . . .

"There is another and equally curious branch of the present subject: namely, the comparison not of the same part in different members of a class, but of the different parts or organs in the same individuals. Most physiologists believe that the bones of the skull are homologous with—that is, correspond in number and in relative connection with—the elemental parts of a certain number of vertebræ. The anterior and posterior limbs in each member of the vertebrate and articulate classes, are plainly homologous. We see the same law in comparing the wonder-

fully complex jaws and legs in crustaceans. It is familiar to almost every one, that in a flower the relative position of the sepals, petals, stamens, and pistils, as well as their intimate structure, are intelligible on the view that they consist of metamorphosed leaves, arranged in a spire. In monstrous plants, we often get direct evidence of the possibility of one organ being transformed into another; and we can actually see in embryonic crustaceans, and in many other animals, and in flowers, that organs which, when mature, become extremely different, are, at an early stage of growth, exactly alike.

"*How inexplicable are these facts on the ordinary view of creation!* Why should the brain be enclosed in a box composed of such numerous and such extraordinarily-shaped pieces of bone? . . . Why should similar bones have been created in the formation of the wing and leg of a bat, used as they are for such totally different purposes? Why should one crustacean which has an extremely complex mouth formed of many parts, consequently always have fewer legs; or conversely those with many legs have simpler mouths? Why should the sepals, petals, stamens, and pistils in any individual flower, though fitted for such widely different purposes, be all constructed on the same pattern?

"On the theory of natural selection we can satisfactorily answer these questions. In the vertebrata we see a series of internal vertebræ bearing certain processes and appendages; in the articulata, we see the body divided into a series of segments, bearing external appendages; and in flowering plants, we see a series of successive spiral whorls of leaves. An indefinite repetition of the same part or organ is the common characteristic of all low or little modified forms; therefore we may readily believe that the unknown progenitor of the vertebrata possessed many vertebræ; the unknown progenitor of the articulata, many segments; and the unknown progenitor of flowering plants, many spiral whorls of leaves. We have seen that parts many times repeated, are eminently liable to vary in number and structure; consequently it is quite probable that natural selection, during a long-continued course of modification, should have seized on a certain number of the primordially similar elements, many times repeated, and have adapted them to the most diverse purposes. And as the whole amount of modification will have been effected by slight successive steps, we need not wonder at discovering in such parts or organs a certain degree of fundamental resemblance, retained by the strong principle of inheritance."—Pp. 378–380.

He thus expressly alleges—and there are many parallel passages—that it is in effect an impeachment of the wisdom of the Creator to suppose that he gave the animals in existence the peculiar forms and natures they possess, on the ground that parts of their bodies are unfitted to the sphere in which they live, and useless; while, on the other hand, he affirms that if those parts are the work of their own self-modifying energies under the conduct of natural selection, then, though useless and unsuited to their sphere of life, their existence is explicable and unexceptionable. But, in the first place, he neither does nor can prove that any of those parts of their structure, to which he objects, are useless, or do not contribute in an important measure to the perfection of the animals in which they exist. He may not indeed see what their use is; but that is not by any means positively to see that they have no use. There is not an organ or element of an animal body of the functions of which Mr. Darwin or any other naturalist has more than a very slight and vague apprehension. His objection is thus founded on an assumption which he is unable to prove. In the next place: If it were admitted that those parts are not directly useful to the animals in which they occur, as an eye is for seeing and a foot for walking, the loss of which is the loss of power that is indispensable to the well-being of the animal, still it would not follow that they are not important to give proportion to the structure, and render it easier in its motion, or more graceful to the eye. Mr. Darwin indeed denies this with great earnestness. "Some naturalists," he says, "believe that very many structures have been created for beauty in the eyes of man, or for mere variety. This doctrine, if true, would be absolutely fatal to my theory."—P. 177. But though fatal to his theory, it is indisputable that many objects in the animal and vegetable world have a beauty of form, color, voice, and movement, that gives pleasure to the eye and ear of man. The fact, therefore, that man has a keen sensibility to the beauty of such forms, hues, voices, and motions, and that the shapes, colors, and many other peculiarities of animals and vegetables are such as strike that sensibility and excite pleasure, proves that God created those peculiarities with a reference, at least among other ends, to the pleasure

they yield mankind; and making the animal and vegetable world in that manner the means of enjoyment to man, is surely as suitable and honorable to his intelligence and goodness, as the provision of any other means of a natural, pure, and elevated pleasure is. It does little credit to Mr. Darwin's intelligence or taste, that he should doubt that God has acted with any reference to this important susceptibility of our nature; or that it would be creditable to his beneficence and skill. Thirdly, he furnishes no explanation of the perpetuation of the parts in question, on the supposition that the modifications which he alleges have taken place. He only says that it is "manifest," and the question why it has happened "is satisfactorily answered." But not a whisper of an answer does he give beyond the mere asseveration that if the changes took place by slight successive steps, there would be "no tendency to modify the original pattern;" when by the supposition the most important modifications of the pattern were wrought, and the whole nature metamorphosed. Would there be no change of pattern in transmuting a black bear to a whale, or a fish with a "swim-bladder" to an eagle with "lungs?" The pretence of an explanation is a sham. Fourthly, he contradicts his theory of the modifying power, in representing that in working its changes it leaves the animals in question in a condition so inapt and incompatible with their perfection, that it would be discreditable to the Creator by a direct fiat to give them forms encumbered with such useless and unmeaning parts. For he everywhere affirms that the modifying power which works under the tutelage of natural selection, aims exclusively at the improvement of the individuals on whom it exerts itself, and gives birth to no effects but what are beneficial, and advance them to a higher stage of adaptation to their sphere of existence. Yet by his affirmation here, the effect of its operation in these cases is to render parts that were originally beneficial, useless, and convert them into encumbrances. For if useless, what else can they be but encumbrances that burthen by their weight, and exhaust by the appropriation to themselves of a part of the vital forces that would otherwise be retained by other parts of the system? Such is the issue of his attempt to vindicate his theory by impeaching the wis-

dom of the Almighty, and ascribing to the lowest natures in the animal world a higher measure of intelligence and skill than to him.

Mr. Darwin proceeds throughout in his theory—by implication at least, though perhaps unconsciously—on a worse impeachment of the Most High than even this, and a more preposterous misrepresentation of the nature of animals. For first, nothing can be more certain than that the most important and determinative element in an animal, is its psychical—that is, its perceptive, sensitive, and instinctive nature. It is that which gives to it its character, determines its mode and habits of life, and discriminates it mainly from others. Its body is but the instrument of its conscious nature, and has its peculiar form and powers, because of their adaptation to that nature. Take away its psychical nature from a wolf, and substitute the soul of a lamb in its place, and the being would no longer be a wolf, nor would it be a lamb. The body would have no adaptation to the conscious agent that animated it; and their incompatibility would doubtless lead to immediate death; as the instincts of the lamb could not lead it to seek and seize the food that would be required by the constitution of the body; and the body would not be capable of digesting the food that was suitable to the lamb. And next: nothing can be more certain than that the psychical nature of every animal always acts consistently with itself; that is, it is animated by appetites and desires, it is prompted and guided by instincts, and it exerts acts and pursues a course that is suited to its own peculiar nature; and preserves, gives effect to, and accomplishes the ends of that special nature. It never repudiates its own distinctive characteristics and usurps the appetites, instincts, and habits of a different animal. The wolf is the wolf in all conditions and ages, and nothing else: the lamb is the lamb in all conditions and ages, and nothing else: the fox is the fox, the tiger the tiger, the elephant the elephant, the eagle the eagle, and man man; and it is because their psychical natures are what they are, that their several bodies are adapted to them, and that each propagates creatures after its own kind.

Now, Mr. Darwin, in his theory, that every race of animals has in a course of ages modified its organic frame, contra-

dicts these great truths, and implies that the psychical natures which God put into the bodies of the originals were unsuited to those bodies, and so unsuited that the vast changes which Mr. D. holds have been wrought in them were requisite in order to their becoming matches for each other. For on no other supposition can such modifications be regarded as possible. If their psychical natures and their bodies were perfectly matched, they would infallibly have perpetuated themselves unaltered. They could not, from the law of their being, either have wrought any change in themselves by a direct volition, nor given birth to offspring differing from themselves. No animal can, by a mere volition, work a change in its nature. The supposition is absurd: inasmuch as first, it can have no idea of any other than the nature of which it is conscious, to be an object of desire and volition; and next, because if it could, it has no power to alter its nature. The ground of its existence and all the peculiarities of its internal and external being lie out of itself, in the will of the Creator who gave it existence and upholds it; and it has no more power over them than it has over the nature of any other animal that is wholly disconnected with itself. Mr. Darwin, therefore, in maintaining that every race of animals has wrought a vast revolution in its own body, and made its organism quite unlike what the original from which it has descended was, virtually assumes that the psychical nature of its original was essentially unsuited to the body in which it was put. This is indeed directly indicated on his last page, in the intimation that perhaps all the psychical entities that were created, were originally placed in one and the same form. His theory accordingly is, that each perceptive, sensitive, and instinctive nature demanded fundamental changes in its body, and that the changes in it which he holds have taken place, have been wrought in order to bring its body to a more perfect adaptation to its interior nature. And had he openly given this as his theory, he would only have presented, in a more simple and direct form, the principle or postulate on which his whole speculation in fact proceeds. Let him admit that the psychical natures of the originals from which all present animals have descended, were put into bodies that were perfectly adapted to them, and he

will be obliged to admit that no reason can have existed to the animals for a change of their nature, and that no power has existed either in them or in the conditions in which they were placed, to work any modifications of their natures. The wolf would infallibly continue to be the wolf, and the lamb the lamb, the dove the dove, the vulture the vulture, and man man. His theory is thus a direct impeachment of the wisdom and goodness of God; as it charges that instead of making his creatures perfect, or good in their kinds, he made them all monsters, so ill-matched in the two parts of their being that *they* were obliged to work a radical modification of their bodies in order to adapt them to the necessities of their psychical natures! What can be more unworthy of a man endowed with the fine gifts of Mr. Darwin than to spend his life in endeavoring to build up a vast system of speculation on such a postulate, and dignify it with the name of science!

It misrepresents the creature also as grossly as it does God. No truth is more selfevident than that a being that is derived, the ground of whose existence accordingly does not lie in itself, but in an exterior cause, cannot alter its own substantive nature. For as its existence is the work of a cause exterior to itself, and thence its existing as such a substantive entity as it is must be the work of that cause, it is intuitively clear that its nature, at every stage of its existence, must be what that external cause wills it to be, and that it cannot itself have any power to modify or determine its psychical or bodily nature. They are as absolutely out of its jurisdiction as the natures of any other existences are; and are the work only of God, who upholds them from moment to moment, with identically the natures that belong to them. Of this great truth, however, Mr. Darwin takes no cognizance. Instead of contemplating the universe as in its minutest parts a resistless proof of the presence, every moment, and activity of the Creator, because, if left for an instant without his upholding power, it would sink into nonexistence; he sees in it nothing but dead or organized matter, and speculates about it as though it were a selfsubsistence, and especially as though its organized and living forms owed their nature and the perpetuation of their kinds from generation to generation altogether to powers that belong

independently to themselves. He is accordingly extremely irreligious and untheistic. He does not indeed directly attack or deny the revelation God has made in his word, nor does he recognise it, but he builds his system on postulates that imply the rejection of the Scriptures, and will naturally lead those who accede to his theory to their rejection. If the race from which man has descended has existed on the earth for millions of millions of ages, as he maintains, what can be more plain than that the sacred writings, which represent him as having subsisted here only about six thousand years, and trace his genealogy and history through that whole period, are a fiction? If man is but a metamorphosed animal, as he implies, perhaps an insect, a fish, a bird, a quadruped, what can be more certain than that he cannot from the beginning have been, as revelation represents, a subject of moral government, and fallen at the first stage of his life by a revolt from his Maker? What can be more certain than that the first progenitor cannot have been a representative of the whole race, differing, as the theory implies, most essentially in their nature at different periods, and involved them in sin and death by his fall? For what greater solecism can be conceived than that an insect, a fish, a bird, a four-footed beast, should, by its unintelligent and irresponsible act, give birth to such an infinite train of moral consequences? If the race were originally animals, and had no representative head, neither were under a moral government, nor fell, what can be more indubitable than that they cannot at least universally need redemption from sin; that the Son of God cannot have become their representative head, and died for their expiation? The whole revelation contained in the Scriptures, the work of redemption, the future existence of the mind, and all that faith in God cherishes, falls, on Mr. Darwin's theory, and vanishes from our grasp. Man is made a mere fellow of the brutes, with little else to distinguish him than that he is capable of perceiving that his nature is a mockery, and feeling the bitterness of foreseeing that his noblest gifts, his loftiest aspirations, his purest hopes, are in a few moments to sink into extinction, and nought but nothingness and oblivion remain for ever. Mr. D.'s work is accordingly as unfriendly to man as it is unjust to God. It can only darken and demoralize just in proportion as its principles are accepted and its doctrines prevail.

Art. VI.—Designation and Exposition of the Figures of Isaiah, Chapters LIV. LV. LVI. and LVII.

Chapter LIV. The prophecy of this chapter is intimately connected with that of chapter lii. 7–12, in which the advent of the Messiah at Jerusalem is foreshown, and the recall of the tribes from their dispersion to their national land. Having in chapter liii. predicted the humiliation, rejection, death, resurrection and exaltation of the Messiah, by which he is to unfold the way for the redemption of men, the prophet now returns to the blessings with which he is to crown the people of Israel after their restoration from exile. They are to become very numerous and require a larger territory than Palestine for their accommodation, vs. 1–3. They are to enjoy the presence and favor of Jehovah in such a measure, that they shall forget the dishonors and miseries of the long ages of their exile, vs. 4–6. The mercy God is now to show them, is to be eternal, vs. 7–10. He is to adorn them with the richest external gifts, vs. 11, 12. They are all to be his children, vs. 13. They are never more to be assailed by enemies, vs. 14–17.

1, 2. Apostrophe. "Shout, O barren, that didst not bear: Break forth into a shout and cry aloud, thou that didst not travail (in child-birth). For more are the children of the desolate, than the children of the married (woman) saith Jehovah," vs. 1.

3. Elliptical metaphor in apostrophising a people, as though a woman. The persons here addressed, it is apparent from the context, and is expressly shown (Gal. iv. 27), are the redeemed Israelites, after their restoration from exile and re-adoption as God's chosen people. They are apostrophised as though a woman and a mother. The increase of offspring they are called to contemplate with such gladness and exultation, is to be then future. As Sarah's children, during their former residence in the promised land, were far more numerous than those of Hagar, so the multitudes that are to have their birth of the tribes restored from exile, and reinstated in their relations to God as his elect Israel, will immeasurably transcend the generations of former periods.

That will result, naturally, from the removal of the curse in all its forms, as is foreshown, chap. lxv. 17–25.

This is one among a great number of passages which foreshow that the race is to go on multiplying after Christ comes and commences his reign over the house of Jacob, that is, to continue for ever. Luke i. 33. The plots of Satan to wrench from his hands that people as his, are to be defeated. They are to be recalled from banishment, and raised to an intimacy and dignity of relation to him, a perfection of character, and an eminence of prosperity and blessedness altogether unparalleled during their first possession of Canaan, and wholly unknown to any other nation.

4, 5, 6, 7. Hypocatastases. "Enlarge the place of thy tent; and the curtains of thy dwellings stretch out: Spare not, lengthen thy cords, and strengthen thy stakes." vs. 2. This is addressed to the restored and redeemed Israelites. Enlarging the curtains and cords of their tent, so as to enclose a larger space, and strengthening the stakes by which it was fastened, are put for providing ampler dwellings for their offspring; territories and habitations commensurate to their augmenting crowds. The dwellings and fields requisite for those who return from dispersion, are to be altogether inadequate for the teeming hosts that are to spring from them.

8. Metaphor in the use of break forth—to denote the rapidity and resistlessness with which they will spread over the neighboring regions. "For thou shalt break forth on the right hand and on the left—and thy seed shall inherit nations, and re-people ruined cities." vs. 3.

9. Metonymy of nations for their territory. This bespeaks a rapid increase after their re-settlement. They will inherit all Philistia, all Tyre, all Syria, all the territories, probably, east of the Jordan, where many marble cities, deserted for centuries, still subsist, and extensive regions also at the south.

10, 11, 12. Metaphors in the use of youth, widowhood, and husband. "Fear not, for thou shalt not be ashamed, and be not abashed, for thou shalt not blush; for the shame of thy youth thou shalt forget, and the reproach of thy widowhood thou shalt not remember any more. For thy husband is thy Maker, Jehovah of hosts is his name, and thy Redeemer the Holy One of Israel, the God of all the

earth shall he be called," vs. 4, 5. Her youth, is put for the period of the nation's first adoption by God at the exodus from Egypt, and establishment in the promised land, and their first rebellions in the wilderness and in Canaan; and her widowhood, for the period of her rejection by God and exile among foreign nations. The memory of the infidelity of their ancestors to their covenant with him, their apostasy to idols, their rejection and murder of their Messiah, and their desertion by the Most High because of that crime, and banishment from their inheritance for so many ages, may naturally overwhelm them with shame. No other people were ever guilty of sins of such awful folly, presumption, and wickedness. No other people had ever been smitten with such terrible punishments for its crimes through such a series of ages. They may well stand abashed at their guilt, and the dishonors and miseries it has drawn on them: yet their sense of the enormity of their revolt, and the ignominy it has brought on them, will be lost in the raptures of wonder and joy with which they will be filled at their restoration to God's favor. The intimacy and the grandeur of the relation to him to which they will be exalted, like that of a bride to her husband,—will bespeak in the most impressive form the absoluteness of their forgiveness, and the tenderness and unchangeableness of his love; and will draw their thoughts from themselves to him, and occupy them with astonishment, gratitude, adoration, faith, and joy at the prospect of the holiness and happiness that are thenceforth to mark their endless existence. As no station to which creatures can be exalted can equal in dignity and sanctity that to which they are to be elevated, as though the bride of the Messiah, so no bliss of which human beings can be the subjects can equal that which they are to enjoy in the love with which Christ is to distinguish them; for he is Jehovah of hosts, the God of the whole earth. His gifts are, therefore, to be the gifts of the self-existent, the Almighty, and the allwise, whose strength and skill can never fail; and of the allgracious and allfaithful, whose love will never change.

13, 14. Comparisons. "For as a wife forsaken and grieved in spirit has Jehovah called thee; and (as) a wife of youth, when she has been rejected, saith thy God," vs. 6. She is not here directly denominated the wife of Jeho-

vah, but is exhibited as called back by him to her relation as his chosen people, in a manner analogous to the recall of a wife by a husband, by whom she had been disowned and banished because of her violation of her covenant. The comparison of Israel to a wife, forsaken and grieved in spirit, indicates that they are to be brought to bitter repentance for their sins, and grief for the loss of Jehovah's favor, as a condition of their forgiveness and readoption; just as unfeigned penitence and deep grief for her sins are conditions of a guilty and rejected wife's forgiveness and restoration to her husband's affection.

15. Hypocatastasis in the substitution of hiding the face for withholding favor. "For a small moment I forsook thee; but with great mercies will I gather thee: In a little wrath I hid my face for a moment from thee; but in everlasting kindness have I had mercy on thee, saith thy Redeemer Jehovah," vs. 7, 8. That the period to which this pledge relates is that of their restoration, is seen from the promise that the great mercies are to be shown in gathering them. It is from their dispersion that they are to be recalled. It is in their relation as God's covenant people that they are to be reinstated. Otherwise the analogy of the recall of a rejected wife to her husband is not sustained. The exhibition of the period of their rejection by God, as but a moment compared to the endlessness of their readoption, has a greatness and sublimity that are suitable to his nature. The season of their abandonment by him, if reckoned from the final dissolution and exile of the nation at the destruction of Jerusalem, is eighteen hundred years; if dated at the conquest and removal of the ten tribes, it is twenty-five hundred. Yet to Jehovah, whose years are through all generations, it is but an instant. It is but a moment compared with the infinite ages of holiness and blessedness that are to follow to that people.

16. Metaphor in denominating his purpose of mercy toward them, the waters of Noah. "For this is the waters of Noah unto me. For as I swore that the waters of Noah should not again pass over the earth, so have I sworn that I will not be angry against thee, nor rebuke thee," vs. 9. The point in which the waters of Noah resembled his anger towards his chosen people, in their readoption, is that they

were the objects of a like purpose and oath, that they should not return. For he had sworn that the waters of Noah's deluge should never sweep over the world again; and so he had sworn that his avenging wrath should never again strike his covenant people Israel.

17. Comparison of his oath that the deluge should never return, to his oath that his anger to Israel shall never return. What grandeur marks those pledges! The object of this purpose are a people that have injured and offended him beyond any other nation on the earth. Yet he recalls them from their apostasy, he forgives their sins, he restores them from exile, he readopts them as his chosen people, he exalts them to stations of the most eminent dignity and blessedness, and the favor with which he thus regards them is to continue for ever. His purposes of mercy stretch through eternal years!

Having assured them of the perpetuity of his favor by his oath, he now confirms it by the stability of the earth. "For the mountains shall move and the hills shall shake; but my favor shall not move from thee, and my covenant of peace shall not shake, saith Jehovah that pitieth thee," vs. 10. The continuance of the earth through endless ages is assumed in this pledge. Else the consideration that its hills and mountains tremble and shake would give no emphasis to the affirmation that God's covenant, just confirmed by an oath, and his favor pledged in it, cannot be shaken or moved. But as the earth is established for ever (Eccles. i. 4; Genesis viii. 21–22, ix. 11–17), its hills and mountains though shaken by the throes with which the earth quakes at times, are to continue for ever, and therefore present a parallel to the endlessness of God's favor, and the unchangeableness of his covenant.

18. Hypocatastasis, in putting edifices of precious stones, for analogous external appointments, indicating a condition of such delicacy, beauty, and resplendence as will require the most unchanging stability and peace. "O thou afflicted, tempest tossed, and comfortless! Behold I am laying thy stones in antimony, and I will found thee on sapphires. And I will make thy battlements ruby, and thy gates to be sparkling gems; and all thy border to be of pleasant stones," vs. 11, 12. The aim of the prophet seems to be to

paint a condition, presenting the strongest contrast to their scourged, storm-tossed, and unsettled life during their exile; and he does it by exhibiting their edifices, walls, and gates, as formed of the most priceless and resplendent gems, the very delicacy and beauty of which required exemption from earthquakes and tempests; the unvarying temperature, the mild airs, the cloudless serenity of an eternal spring.

And their intelligence is to be as great, their holiness as pure, and their peace as perfect, as their external allotments are to be glorious. "And all thy children shall be taught of Jehovah," vs. 13. They are all to be renewed; they are all to enjoy the indwelling of the Spirit; they are all to be raised to eminent measures of the knowledge of God, and his ways; and are all to experience, in the lofty degrees suitable to such a state, the undisturbed rest, the cloudless light, the towering joys, with which he crowns his redeemed people.

They are to enjoy external peace also as well as the favor of God. "And great shall be the peace of thy children. In righteousness shalt thou be established; far be thou from oppression; for thou shalt not fear; and from terror, for it shall not come nigh thee," vs. 14. Their peace with one another and with other nations is to be absolute. Their rulers and their laws are to be perfectly righteous. They are to be placed out of the reach of oppression; for there will be no human power that can tyrannize over them; and of alarm, for no enemy will ever assail them. "So they shall gather, they shall gather, not at my sign. Who has (already) gathered against thee shall fall away to thee," vs. 15. The negative of the first expression is to be considered as a negative on the verb. So, they shall not gather, they shall not gather at my sign; that is, at my summons; I shall never call them again to inflict avenging judgments on you. And those who have heretofore gathered against you, and oppressed you, and carried you into captivity, shall then join you as friends and allies.

This is confirmed by his power and purpose as creator and ruler of all not to suffer them to be assailed. "Lo, I have created the smith, blowing into the fire of coal, and bringing out a weapon for his work, and I have created the

waster to destroy. Every weapon that shall be formed against thee shall not prosper; and every tongue that shall rise with thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness from me saith Jehovah," vs. 16, 17.

Jehovah's power to protect them from enemies is seen from the consideration that he is the creator and upholder of all who form weapons of destruction, and all the agents who wield them. No such being can exist, therefore, except he wills it, and it is his purpose that no weapon that shall be formed against them shall prosper, and no accusation of them shall be uttered that shall not be condemned. The reference here is doubtless to the last plot of Satan, after his release from the abyss, when he is to deceive the nations, and gather them together against the camp of the saints. Though he may draw many of the Gentiles in the four quarters of the earth into his conspiracy against Christ's kingdom, he will neither delude any of the people of Israel, nor prompt any accusations of them which they will not by their unfaltering fidelity confute. Such is the blissful lot he will assign that elect nation; such the unswerving allegiance he will enable them by his grace to maintain at that crisis.

Such is the glowing picture the Spirit of inspiration draws of the holiness, the blessedness, and the honors to which that nation is to be exalted on their restoration and readoption as the covenant people of the Almighty.

Chapter LV. God invites all to partake of the spiritual life he is to bestow on Israel. They have but to accept his call, and he will confer on them all the blessings promised through the Messiah, vs. 1–3. He has appointed him to make known to the Israelites the method of redemption, and to be their guide and ruler, vs. 4. He will call people to share in his mercy which the Israelites had not expected, and nations will hasten to him for redemption, vs. 5. And he must be sought and accepted at once in order to obtain salvation, vs. 6. Let the most wicked renounce sin and return unto Jehovah and he will forgive him, vs. 7. For his ways and thoughts are immeasurably above the low views of Israel who persuade themselves that they only are to be redeemed by the Messiah, vs. 8, 9. For the call to repentance and offer of salvation that are to be addressed to the

race universally are not to be fruitless. Instead, as rains and snows are poured on the earth by which the seeds that are sown are unfailingly made to germinate and yield bread for the support of man in the natural life; so the Spirit is to be poured with resistless power on their hearts, and cause the word of truth sown in them unfailingly to germinate and bring forth the fruits of righteousness unto eternal life, vs. 9–11. This is not to be an obstruction or sorrow to Israel. So far from it, they are to be led back at that period from their dispersion in joy and peace; the earth new created and invested with beauty, is to share in the redemption and partake, as it were, in the exultation and joy.

1. Apostrophe, to the race generally, "Ho every one that thirsteth, come ye to the waters; and he to whom there is no money, come ye buy and eat, and come and buy wine and milk without money and without price," vs 1. This is addressed indiscriminately to all who thirst, whether Israelites or Gentiles, and invites all, who desire, to partake of the blessings provided by the Messiah.

2, 3. Hypocatastases in the substitution of bodily thirst for the thirst of the mind, and of water, wine, and milk, by which the thirst of the body is relieved, for the analogous spiritual gifts through the Messiah by which the thirst of the soul is assuaged. The means of salvation provided through Christ for the guilty are exhibited as to them when sensible that they are perishing and desiring redemption, what water, wine, and milk are to those who are suffering from thirst,—immediately efficacious, and in the highest degree tasteful and delicious. They need but to see their true nature and feel their need of them, to relish them. They are as perfect means of renovated life to the soul, as water, wine, and milk are of natural life to the body. And they are to be received as pure gifts, not obtained by a purchase with money, but without it, as the bequest of sovereign grace.

4, 5, 6. Hypocatastases in the substitution of that which is not bread nor nourishing to the body, for that which is not a means of renovated life to the soul; and of that which is good and luxurious food for the body, for that which is life-sustaining and pleasurable to the mind. "Why will ye weigh money for that which is not bread, and give your labor for that which satisfies not? Hearken, hearken unto

me, and eat that which is good and your soul shall enjoy itself in fatness," vs. 1. They are addressed as not indifferent to their salvation nor inactive in regard to it, but as taking a false method of obtaining it—attempting to purchase the means of it with money or labors, instead of accepting them as a gratuity from God, which no wealth can buy, and no toil can earn. Many an ancient Israelite and Gentile purchased sacrifices as means of reconciliation with God, while they rejected the Messiah whose blood alone makes expiation for sin; and many modern Israelites and Gentiles attempt to acquire a righteousness by their works that shall be the ground of their acceptance with God. But neither can give a new-born life to the soul or assuage in any measure its hunger, any more than that which is not food, and contributes nothing to nourishment, can assuage the hunger of the body and prove the means to it of life. If they would obtain salvation they must listen to Jehovah, and accept and appropriate the provision which he has made for their redemption from sin and its curse.

7, 8. Hypocatastases in substituting inclining the ear, an act of the body, for attention of the mind: and coming unto God for complying with his call. "Incline your ear and come unto me; hear and your soul shall live; and I will make with you an everlasting covenant; the sure mercies of David," vs. 3. Directing the whole mind to Jehovah, and accepting implicitly and joyfully his proposed gift, they will live. In place of purchasing or earning life, or the means of it, they are to obtain it by simply accepting it; and God will insure it to them as a gracious gift, by an everlasting covenant, according to the promise he made to David of a Redeemer, who is to reign over the race for ever, 2 Sam. vii. 16. The sure mercies to David are the mercies comprised in the promise of the Messiah, as of his line. They were sure, because confirmed by an oath, Ps. lxxxix. 34–37.

"Behold, I have given him (the Messiah) to be a witness to the people, a leader and commander of the nations," vs. 4. It is the Messiah who is here said to be given a witness to the people, that is a revealer and teacher to them of the will of Jehovah in respect to the work of redemption, and the chief and commander of the nations. For it is he

that is to receive the kingdom of this world, that all people, nations, and languages may serve him, and is to reign in righteousness for ever and ever. He was a witness to the nations at his first advent. He is to become their king, and enter on his eternal reign over them at his second coming.

9. Apostrophe to the Messiah. "Lo a nation that thou knowest not thou shalt call, and a nation that knew not thee, shall run unto thee, for the sake of Jehovah thy God, and for the Holy One of Israel; for he has glorified thee," vs. 5. He is, at his second coming, to call the Gentiles, to whom at his first coming he was not to address his testimony. He was to come then only to the lost sheep of the house of Israel; and when he comes in glory and receives all nations as his inheritance, they who before had not known him, are to run to him joyfully, because of the demonstrations with which he will be attended, that he is the Son of God, the Messiah of the Holy One of Israel; for he will be invested as such with divine power and glory. These predictions of the conversion of the nations because of his presence and glory as Jehovah, are in harmony with many other prophecies, and show that he is at that time to appear in person. It is to be because of his presence as Jehovah, and the signals that are to be given by the Father that he is such, that all nations are to acknowledge, accept, and glorify him.

10. Apostrophe to the nations whom he calls to accept his salvation. "Seek ye Jehovah while he may be found: call ye upon him while he is near," vs. 6.

11, 12, 13. Hypocatastases in putting seeking and finding Jehovah, for seeking and obtaining his favor, and his being near for his being accessible. Not to seek his mercy immediately is to treat it with aversion and scorn, and if persisted in long, will issue in exclusion from it.

14, 15. Hypocatastases in putting way, for mode of life, and turning,—a movement of the body, for conversion of the mind. "Let the wicked forsake his way, and the man of iniquity his thoughts, and let him turn unto Jehovah, and he will have mercy on him, and to our God, for he will abundantly pardon," vs. 7. To discontinue sinning on the one hand, and love, trust, and obey God on the other, are the conditions and the only conditions of pardon and accept-

ance. No costly sacrifices are necessary. Nothing is to be given up but sin. No works of extraordinary merit are to be wrought. Salvation is to be accepted with a humble, broken, and selfrenouncing heart, as a free gift. This is the assurance which Christ himself gave when as a witness he delivered his testimony to the Jewish people. "He that cometh to me I will in no wise cast out." "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "He that believeth on me hath everlasting life."

16, 17. Hypocatastases in the use of ways, for modes of acting. "For my thoughts are not your thoughts, nor your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," vs. 8, 9. He is then to forgive freely and absolutely all who forsake their sins, and return to him in humbleness, love, and faith, because his thoughts and methods of procedure infinitely transcend in grasp and elevation those of Israelites or Gentiles. Israelites would limit his mercy almost absolutely to their nation. Gentiles would deny the propriety of a forgiveness by grace, through the expiation, righteousness, and intercessions of the Messiah. Vast crowds even of the evangelical church in this age would preclude the Saviour from reigning in person on the earth, and fully restoring the race from the ruins of the fall, and carrying on the work of redemption in that form through eternal ages. But he, in place of thoughts and ways like theirs, acts conformably to his infinite knowledge, goodness, and power, and with a reference to the endless well-being of his kingdom; and will secure issues from the forgiveness of all who are brought back from sin to holiness, that immeasurably exceed the thoughts of men.

18. Comparison of the elevation of his thoughts and ways above those of men, to the elevation of the heavens above the earth — immense, undeterminable, inconceivable by creatures.

19. Comparison of the efficacy of the means God is to employ to give effect to the word of his salvation, with the efficacy of the agencies he uses to cause the seeds of the earth to germinate and bring forth fruit for the sustenance of men. "For as the rain cometh down and the snow from

heaven, and returneth not thither, until it has watered the earth, and made it bring forth and bud, and given seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but (only) when it has accomplished that which I desired; and effected successfully that for which I sent it," vs. 10, 11. The word of Jehovah is that word or testimony in regard to the method of salvation and the freeness with which it is to be bestowed on those who repent and believe—which the Messiah, as the witness of Jehovah to the people of Israel, was to declare, at his first coming, and which he is to make known in a fuller light, at his second coming. As the rains and snows which God sends down from the clouds in the atmosphere, have it for their office to water the earth, and cause the seeds that are sown to germinate and yield fruits for the perpetuation of the plants and the sustenance of man; so God will employ means that will with equal certainty cause the seed of his truth, sown in the hearts of men, to germinate and bring forth the fruits of repentance, faith, love, and holiness. His power, his wisdom, and his goodness are as absolute in the spiritual as they are in the natural world; and he will no more be thwarted in his aims in the one, than he will in the other. It is as easy to him to convert Gentiles as it is Israelites; to renew nations as it is individuals; to redeem the race through an endless series of generations, as through a single age. And this will be exemplified in the redemption of Israel from exile.

12, 13. Personifications in the exhibition of the mountains and hills as shouting, and the trees as clapping their hands. "For ye shall go forth with joy, and in peace ye shall be led: the mountains and the hills shall break out before you in a shout, and all the trees of the field shall clap the hand," vs. 12. Displays of Jehovah's power will be made in recalling the Israelites from their dispersion, and enabling them to return to their land with the acquiescence and friendly aid of their former enemies, that will demonstrate his power to accomplish with the world what he pleases. The mountains, hills, and trees, new created, and invested with the beauty of Eden, are represented as greeting them on their way, and congratulating them on their restoration to the favor of Jehovah.

And the whole world is to be new created. "Instead of the thorn shall come up the cypress; and instead of the nettle, the myrtle; and it shall be to Jehovah for a name; for an everlasting sign that shall not be cut off," vs. 13. This renovation of the world, and restoration of the beauty and fertility of Paradise, will bespeak not only the power, wisdom, and grace of Jehovah, but his purpose to put an end to the curse, and make the world thereafter the abode of holiness, blessedness, and peace, through everlasting years.

Chapter LVI. The prospect of that redemption should impress the Israelites with awe and love, and prompt them to keep all God's commandments, vs. 1. Happy will be the Israelite; happy the proselyte who does it. Happy also the eunuch; though he can have no sons or daughters to share in the wonders of that epoch: for he will have a place in Jehovah's eternal kingdom, of far higher significance than the relation of a parent to offspring, vs. 2–6. Gentiles, if true worshippers, will be accepted in their sacrifices, and meet the tokens of Jehovah's favor, vs. 7. He purposes to gather not only the outcasts of Israel, but also the Gentiles into the kingdom the Messiah is to establish, vs. 8. Israel in the mean time is to be abandoned as a prey to enemies, vs. 9. The teachers and rulers, undiscerning and indolent, selfish and greedy, are wholly to neglect their duty, and casting off the fear of God, give themselves up to the brutish pleasures of intoxication.

1. Apostrophe to Israel. "Thus saith Jehovah: Keep ye judgment and do righteousness; for near is my salvation to come, and my righteousness to be revealed," vs. 1. The nearness of his salvation and of the revelation of his righteousness—by which are meant the salvation that is to be wrought for Israel by the Messiah when he recalls them from their dispersion; and the righteousness he will then display in forgiving all who forsake wickedness and turn to him—is given as a reason that Israel should, in the mean time, keep his judgments and do righteousness. Such promises should allure them. Purposes of such immeasurable grace to the Gentiles as well as the children of Abraham, should fill them with awe, wonder, and joy, and make it a delight to them to serve him.

2. Hypocatastasis in the substitution of holding fast to

obedience, for persevering in it. "Happy the man that shall do this, and the son of man that shall hold it fast; keeping the Sabbath from profaning it, and keeping his hand from doing evil," vs. 2. Happiness will be found in the obedience itself; and it will be attended by tokens of Jehovah's favor. The observance of the Sabbath is mentioned, probably, because the profanation of it being ordinarily public, is peculiarly expressive of disregard of God.

3, 4, 5. Hypocatastases in the use of joined for becoming a worshipper, taking hold of for acceptance by faith, and cutting off for destroying. "And let not the foreigner who has joined himself to Jehovah speak, saying, Jehovah will separate me wholly from his people: and let not the eunuch say, Lo I am a dry tree. For thus saith Jehovah to the eunuchs who shall keep my sabbaths, and shall choose what I delight in, and take fast hold of my covenant, I will give to them in my house and within my walls a place and name better than sons and than daughters: an everlasting name will I give to him, which shall not be cut off," vs. 3–5. This implies that Gentiles who should become proselytes, would have the apprehension, from the fact that the Israelites alone are to be restored from dispersion to their national land, that they would then be excluded from Jehovah's people; and that Israelites who were eunuchs would imagine that because they could have no offspring who would share in the blessings of the national restoration, their condition, though redeemed, would be of far less dignity and happiness than theirs who should have descendants that would partake in the distinctions and joys of that re-adoption as Jehovah's people and life under the sceptre of the Messiah. But the eunuchs who do Jehovah's will are assured that they shall have a rank and place in his house, that will be better than sons and than daughters, and that shall endure for ever. As they can have an everlasting name only when they exist for ever in honor, and as those who die before Christ's second coming can dwell with him for ever only by a resurrection in glory, the pledge, in the passage, of an everlasting name, is a pledge of a place among the glorified who are to reign with Christ for ever. The house accordingly in which they are to have an everlasting name, is the tabernacle in which Jehovah is to dwell with men during

the Messiah's reign on the earth; and his walls, the walls of the New Jerusalem (the symbol of the glorified saints) which are to stand for ever, Rev. xxi. 3, 15–22. The promise to the eunuchs of an everlasting name and place in his house is therefore equivalent to a promise that they shall be raised in glory at Christ's second coming, and exalted to stations, as kings and priests in his kingdom; which will undoubtedly be of far greater honor and bliss than can result from parenthood to sons and daughters.

6. Metaphor in calling a eunuch a dry tree.

7, 8. Hypocatastases in putting joining Jehovah for becoming his worshipper, and holding fast a covenant for continuing to accept and have faith in it. "And (as to) the foreigners joining themselves to Jehovah, to serve him and to love the name of Jehovah, to be to him for servants, every one keeping the sabbath from profaning it, and holding fast my covenant; I will bring them to my mount of holiness, and make them joyful in my house of prayer. Their offerings and their sacrifices shall be to acceptance on my altar; for my house shall be called a house of prayer for all nations," vs. 6, 7. Jehovah's mount of holiness, we know from our Saviour's application of the passage, Matthew xxi. 13, is Jerusalem, and his house his temple there. As proselytes were not separated from Jehovah's people Israel under the Mosaic dispensation, and as during that dispensation his house at Jerusalem did not become a house of prayer to all nations, it is apparent that the promise has reference to the reign of the Messiah, when Jehovah's house is to be established on the top of the mountains of Jerusalem and exalted above the hills, and all nations are to flow to it. It is a promise therefore that the Gentile converts under the law shall there have access to that temple, and enjoy as perfect tokens of God's favor as the Israelites themselves will, who will then be among the glorified saints. Their offerings there will be expressions of homage presented through their high priest, and their sacrifice the Lamb of God, through whom they will have obtained redemption.

In proof that "Jehovah's house shall be a house of prayer for all nations," it is added: "Thus saith the Lord Jehovah, the gatherer of the outcasts of Israel,—still will I gather

upon him (in addition) to his (own) gathered (hosts,)" vs. 8; the meaning of which seems to be that after all Israel's outcasts shall be recalled from their exile, the Gentiles will continue to frequent Jerusalem, and unite in the worship that is to be then offered; and this is in harmony with the prediction, Isaiah ii. 2, and Micah iv. 1., that all nations shall flow to his house there, and Isaiah lxvi. 23, and Zechariah xiv. 15–19, that all nations shall repair there at stated seasons.

The remaining verses of the chapter should have been placed in that which follows.

9. Apostrophe. "All ye beasts in the field, come to devour; all ye beasts in the forest," vs. 9.

10. Hypocatastasis in substituting the beasts of the field and forest for human destroyers. That they are representatives of human destroyers, is seen from the verses that follow, in which the priests and rulers are exhibited as watchmen and shepherds of Israel as a flock. It is equivalent therefore to a prediction that the whole circle of warlike nations should make inroads on Israel of slaughter and devastation; and it had its fulfilment in the long series of invasions, slaughters, captivities, and desolations with which they were scourged and devoured by the Assyrians, Syrians, Babylonians, Egyptians, Greeks, and Romans.

11, 12. Metaphors in the use of blind and dogs. "His watchmen (are) blind all of them; they do not know; all of them (are) dumb dogs, they cannot bark, dreaming, lying down, loving to slumber," vs. 10. Under the image of beasts, the conquering and plundering nations are invited to slaughter and bear off the Israelites, because like dumb and listless dogs, the rulers and priests wholly neglect to warn the people, and guard them against the dangers to which they are exposed. They are undiscerning; they do not themselves see that the sins of the nation will inevitably draw down on it the scourge of God's vengeance, and that that scourge will be the sword and yoke of conquerors. They are all like dumb dogs, they cannot hear the tramp of enemies though they are in their very presence; and if they detect their approach, they cannot give warning to the nation. Their indisposition to their duty strikes them as it were with a fatal lethargy, and deprives them of the power of utterance.

13, 14. Metaphors in the use of dogs to denote the menials of the rulers and priests; and of shepherds to denote the rulers and priests themselves of the Israelites. "And the dogs are greedy; they know not to be satisfied; and they (who are) the shepherds know not how to distinguish," vs. 11.

15, 16. Hypocatastases in the use of turned, an act of the body, for an analogous act of the mind; and of way, a path in which the body moves, for the course of the mind's acts. "All of them are turned to their own way (every) man to his own gain from his own quarter," vs. 11. By the dogs are not meant those who are called the shepherds; but subordinate agents who, from the places they fill, are to the priests and rulers what dogs are to shepherds; and they are said to be greedy and insatiable; implying, that instead of guarding, they prey on the flock, while the shepherds themselves are exhibited as having no discernment, and bent each one on his own gain in his own peculiar sphere. There is a parallel prediction in Micah, in which the blindness of the prophets is represented as consequent on their being deserted by the Spirit. "Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment; Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron? Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." Chap. iii. 1–6. There are other passages in which a like picture is drawn of the blindness, selfishness, avarice, and cruelty of the rulers and priests. Chap. v. 7–8. To those vices they also added intoxication.

"Come ye (he—each one—says) I will fetch wine, and we will intoxicate ourselves with strong drink, and like to-day (shall) to-morrow (be, of) exceeding great abundance," vs. 12. This addiction to intoxication and other debasing vices is indicated also in other passages. Chap. v. 11, 12, 22. Avarice, oppression, and sensuality are usually characteristics of religious teachers who make their office the mere instrument of their selfishness.

Chapter LVII. The prophet continues his delineation of the wickedness that was to prevail. He exhibits the people at large as depraved as the rulers and priests. The death of the righteous excited no alarm, no one regarded their removal as a blessing to them and a token that judgments were impending over the nation, vs. 1, 2. The boldest violators of the law abounded and perpetrated every species of wickedness without restraint and without shame, vs. 3–5. Idolaters especially descended to the most debasing of the practices of pagans, and displayed a frenzy in the service of their false deities, vs. 6, 11. Jehovah will manifest the worthlessness of their works and of their idols, vs. 12, 13. But he will be gracious to the humble and contrite who trust in him, though he will chastise them, vs. 14, 19. The wicked will never know peace, vs. 20, 21.

1. Hypocatastasis in substituting laying an event to heart, for considering the reason of it, or its import. "The righteous perisheth, and there is no man laying it to heart; and men of mercy are taken away, with none considering that the righteous is taken away from the presence of evil," vs. 1. Such insensibility at their departure indicates a total indifference to their character, and disbelief or forgetfulness that they are the objects of God's special care. For their death at critical junctures, it is implied, is a deliverance to them; and is a signal that great evils are about to befall the community from which they are removed. The deluge was delayed till Noah had finished and entered into the ark. The tempest of fire and brimstone that fell on Sodom was not allowed to descend till Lot and his family had been led out of the city. The waters of the Red Sea, which withdrew on either side and gave a passage to the Israelites, did not, till they had reached the shore, recoil and overwhelm the Egyptians. And so of the

righteous who are taken from life; it is for their deliverance; it is often in order to special judgments on those who have no esteem of their character, or realization of their usefulness.

"He shall go in peace; they shall rest upon their beds (who are) walking uprightly," vs. 12. They recognise the hand of God in the time and condition of their death, and know it is wisely and graciously ordered. They regard it as a summons to his presence, not a banishment from it, and they go in the calmness and serenity of perfect assurance; and their bodies rest in the grave in the promise of a resurrection at length to an immortal and glorious life.

2. Apostrophe. "But as for you, draw near hither, ye sons of the sorceress, seed of the adulterer and the harlot. Against whom do you sport yourselves? At whom do you spread the mouth, and extend the tongue?" vs. 3, 4. The people generally regarded the death of the righteous with indifference. These lawless and impious offenders openly mocked and jeered them; and doubtless because they worshipped Jehovah instead of the false gods to whom they paid their homage. Their mockery of them was therefore a mockery of him. And the representation that follows implies that they were very numerous. That they were sons of the sorceress and a seed of the adulterer, indicates that their ancestors were of the same debased and impious cast; and thence that these forms of gross sin had prevailed for a long period.

"Are you not children of rebellion, a seed of falsehood; inflaming yourselves among the oaks, under every green tree, slaughtering the children in the valleys, under the clefts of the rocks," vs. 4, 5. They are themselves proper objects of contempt and scorn, for they are guilty of the most impious rebellion; they act the part of open apostates, in deserting the service of Jehovah, the god of their nation, to whom they have been consecrated, and offering worship to idols. The characteristics of their idolatry were, inflaming their sensual affections in the groves, where the idols were often stationed, and slaughtering children as victims, especially to Moloch, who was worshipped in that manner in the valley of Hinnom—rites at once the most polluted and the most cruel.

"Among the smooth (stones) of the valley (or stream) is thy portion; they are thy lot: Also, to them hast thou poured out a drink-offering, thou hast brought a meat-offering. Shall I be satisfied for those (without vengeance)?" v. 6. By the smooth (stones) of the valley is meant, probably, their idols or representatives of their gods in the deep valley around Jerusalem. They were the portion, lot, or chosen place of worship to these idolaters, in contradistinction from the temple inclosure, which was consecrated to the worship of Jehovah. In that valley, a vast depository of carcases and other odious objects from the city; they offered their slaughtered children as victims to appease their gods, and there they presented offerings of bread, thereby falsely ascribing to Moloch, Baal, or Ashtaroth the gift of the fruits of the earth. Would Jehovah be pacified for these impious affronts, without any inflictions of vengeance?

The prophet next describes their idolatrous rites in another favorite scene: "On a high and elevated mountain hast thou placed thy bed; also there hast thou gone up to offer sacrifice. And behind the door, and the doorpost hast thou placed thy memorial: Far away from me thou hast uncovered and hast gone up; thou hast enlarged thy bed, and hast covenanted with them: thou hast loved their bed, thou hast provided room," vs. 7, 8. Here the impure rites of idolatry are exhibited as the chief elements of the worship offered on the high mountains, and as contemplated by the Israelites with desire.

"And thou hast gone to the king anointed, and hast multiplied thine unguents, and hast sent them ambassadors even to a far-off (land), and hast gone down even to hell," v. 9. Whether the aim of these measures was to render the rites more attractive to votaries, or more acceptable to the deities worshipped, or to gain the sanction of some monarch who was a worshipper of the same gods, and draw visitors and offerings from a distance, they bespoke extreme zeal.

"In the greatness of thy way thou hast labored: Thou hast not said There is no hope. Thou hast the (means of) life of thy hands, therefore thou art not weak," vs. 10. That is, like a sorceress, you have employed every art within your power, you have never despaired, you have gained the means of subsistence, and therefore you are bold and strong.

3. Hypocatastasis in the use of laying to heart, for considering. "And whom hast thou feared and been afraid of, that thou shouldst lie? And me thou hast not remembered, thou hast not laid to heart. Is it not (because) I hold my peace, and that of old, that thou wilt not fear me?" vs. 11. Who is it that they had so feared as to resort to such lying, as was involved in their worship of idols, while they still retained the name and profession of being Jehovah's people? Not their idols; for if they had truly regarded them as supreme deities, entitled to their homage, they ought not to have felt any hesitation in openly renouncing allegiance to Jehovah! And not Jehovah, for they had not remembered him, religiously, nor had any care for him. Whence, then, was this monstrous contradiction in their conduct? Was it not because he had delayed to avenge himself that they would not fear him? If so, he would soon judge them for their offences.

"I will declare thy righteousness and thy works; and they shall not profit thee. In thy crying, let thy gatherings save thee: But all of them the wind shall take up, and a breath shall take away," vs. 12, 13. To declare their righteousness and their works, will be to unfold the true character of their false religion and its effects. That manifestation will be made by inflicting judgments on them, from which it will be seen that their idols cannot deliver them. When in their anguish they cry for succor, Jehovah will leave them to learn, by experiment, the nothingness of their gods; instead of deities who defend their votaries, they will be like chaff which the wind bears away. Not so he who trusts in Jehovah. He shall be kept securely and crowned with salvation.

4. Apostrophe. "But he who trusts in me shall inherit the land, and possess my holy mountain. And he shall say, Cast up, cast up, clear the way, take up the stumbling block from the way of my people," vs. 13, 14.

5, 6, 7. Hypocatastases in the use of casting up earth, to form a road, clearing the way, and removing a stumbling block, for analogous measures for the preparation of the people for the coming of the Messiah. The figure is the same as is employed (chap. xl. 3–5,) to foreshow the office of John the Baptist, who was to announce the approach of

the Messiah and call the nation to prepare themselves, by repentance, for receiving him. While Jehovah will overwhelm the votaries of idols, and drive them into lasting exile, he will not desert those who trust him, but will recall them from banishment, and give them again to inherit the land of their ancestors, and to possess his holy mountain, Zion, which is consecrated for his worship.

"For thus saith the High and Exalted One, inhabiting eternity, and Holy is his name, in the high and holy (place) will I dwell; and with the broken and humble of spirit, to revive the spirit of the humble, and to revive the heart of the broken. For not to eternity will I contend, and not to perpetuity will I be wroth; for the spirit from before me will faint, and the souls I have made," vs. 15, 16. This implies that a long season of anger and chastisement was to pass before he would thus interpose to restore those who trust him to their ancestral land; and during that period of wrath the nation was to be in exile. It implies, also, that at its close, he will bring many of them to contrition for their sins, and will descend and impart a new life to them and dwell with them. It indicates, also, that his avenging judgments are then to cease: they are to be smitten no more, but restored to his favor. And this is in harmony with other predictions of his grace to them at that period. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned," chap. xl. 1, 2. "Behold I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again," li. 22.

8, 9. Hypocatastases in the use of turning away—an act of the body, for apostasy, and the way—the path of the heart for its mode of acting. "For his covetous iniquity I am wroth, and will smite him, (I will) hide me and be wroth; for he has gone on turning away in the way of his heart," vs. 17. The judgments with which they are to be smitten will be because of their sins, and will be carried no further than to demonstrate the nothingness of their false gods, make a just expression of Jehovah's anger, and show that their salvation must come from him. He will not discontinue the tempest of vengeance which was to beat on them—the

event has shown—through eighteen centuries, because they will not still deserve it, but because, if he subjects them in perpetuity to such a warfare, they will be exterminated, vs. 16.

10. Hypocatastasis in the use of ways for modes of acting. "His ways I have seen, and I will heal him, and will guide him, and restore comforts unto him, and his mourners," vs. 18.

11. Hypocatastasis in the use of heal, a change of the body, for an analogous change of the mind. Their ways are their rebellious ways for which they are punished. Their healing will be by their renovation to repentance, faith, and love, by which they will be led to peace and blessedness.

12. Metaphor in denominating words the fruit of the lips. "Creating the fruit of the lips, Peace, peace to the far off and to the near, saith Jehovah," vs. 19. The fruit of the lips is the salutation, Peace, peace. The prediction therefore is, that at that crisis, by the sovereign act of Jehovah, the nation far off and near will meet salutations of peace from their enemies; and implies that all obstructions to their return, from the unfriendliness of those among whom they are dispersed, will be removed.

13. Hypocatastasis in the use of heal, for restoration to holiness and happiness. "And I heal him," vs. 19. The redemption they are then to experience from sin and its curse is to be the work of Jehovah, not of any one else, and that will be seen and felt with the profoundest conviction. "And all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer, the Mighty One of Jacob," chap. xlix. 26.

14. Comparison. "But the wicked are like the troubled sea, for it cannot rest, and its waters cast up mire and dirt. There is no peace saith my God to the wicked," vs. 20, 21. None but the humble and contrite will share in that redemption. Those who then remain incorrigible will continue so. No reconciliation with God will ever be vouchsafed to them. They will be consigned to eternal restlessness and misery.

These prophecies, thus taken in their grammatical sense, are natural, clear, and consistent with themselves, and all the other prophecies of the Old Testament respecting the

apostasy, the punishment, and the final redemption of Israel; and they have in a large measure already been fulfilled. How can it be denied that the apostasy of the Israelites to idolatry, and their addiction for ages to the debasing and impious rites here foreshown of them, are verifications of these predictions? How can it be denied that the inroads on them by the warlike nations around them, the slaughters by which hosts of them were swept to the grave, the plunder and devastation of their cities, and their banishment and dispersion among their conquerors for ages, which began soon after these prophecies were uttered, are fulfilments of these predictions? No verification of a revelation can be conceived more exact, none on a scale more vast and overwhelming. It began with the very dawn of history. It has been protracted through the twenty-five hundred years that have passed since, in the presence of all the great actors in the theatre of the world, and by their agency; the Assyrians, Babylonians, Medes, Greeks, Romans, Saracens, Turks, and the present nations of Western Europe. To deny that these events are the events of the kind foreshown in these predictions, is in effect to deny that any events can justly be considered as accomplishments of prophecies in which such agents, acts, and occurrences are foreshown. If the exact correspondence of persons, acts, and conditions to predictions is no proof that they are the persons, acts, and conditions foreshown in those prophecies, there plainly can be no proofs of a verification of a prediction; and prophecy itself is converted into a deception. But if these predictions of the apostasy of the Israelites to idol worship, and in its most debasing and odious forms; of the unfaithfulness, selfishness, worldliness, ambition and cruelty of the priests and rulers; the devastation of their land by conquerors, and their exile for ages among the nations, are predictions of their acts, and the punishments with which they were to be smitten, and have been verified in their apostasy to idols, their general demoralization, and their banishment from their country for a vast tract of centuries; then indubitably the prophecies that are inwoven with these of their restoration from exile, readoption as Jehovah's people, and redemption from sin under the sceptre of the Messiah, must be equally

taken as prophecies of what is to befall them, that are to have an equally exact and literal fulfilment. To deny it is to deny that those parts of these prephecies are prophetic, as absolutely as the denial that the predictions of their worship of idols and their exile, are predictions of these events, is a denial that those predictions are prophetic.

On the other hand, to ascribe to them a representative signification—making Israel, Zion, Jerusalem, denote the church of the present dispensation, is not only to involve them in inextricable confusion and contradiction, but is to overthrow the most essential truths of revelation. If the second coming of the Messiah is to be spiritualized, his first advent must also be; and his death and expiation made mere representatives of events in the history of some other being. But if that be so, men have no longer a Redeemer whose blood cleanses from sin; there is no longer a Saviour who can restore the race and the world from the ruin sin has brought on them. The whole promise of a reign of the Messiah; of a new creation of the heavens and the earth; of a conversion of all nations; of an abolition of Satan's empire and of death; and of an endless age of righteousness and peace, becomes a gorgeous mockery.

Art. VII.—Literary and Critical Notices.

1. The Higher Christian Life. By Rev. W. G. Boardman. Boston: Henry Hoyt. New York: Sheldon & Co. 1859.

Mr. Boardman exhibits the Christian Life as consisting usually of two stages: the first, on which the believer enters at conversion, the chief characteristic of which he represents to be faith in the Lord Jesus Christ for justification: the second, commencing at what he denominates a second conversion, the peculiarity of which he holds is faith in Christ for sanctification. And it is this trust which he denominates the higher Christian life, and cites examples to exemplify.

That such is the experience of now and then an eminent believer, and perhaps of many, we do not doubt; and that faith in Christ, in a very comprehensive sense, contemplating him in all his great perfections, in all his offices, in all his promises, and

all the vast purposes he has revealed extending through eternal ages, is eminently distinctive of those who make large attainments in intelligence, in holiness, and in assurance and peace; and may be taken in a large degree as a measure of their love, their strength, and their enjoyment, we fully believe. The life of believers, however, is not, by any means, so generally cast in the particular mould Mr. Boardman depicts, as he imagines. In the first place, a direct, unreserved, and emphatic trust in Christ for justification, is not so characteristic of the first stages of the new-born mind, as he represents. That a direct specific faith in him for justification is exercised, and becomes at length a conspicuous element of the new affections, is indubitable; but the first obedient act, and the leading attitude for a time of the mind toward God, is determined very much by the great truths which are before the eye at the moment of renovation, and in the presence of which it is that love, subjection, trust, and peace, are first excited. From the time of Edwards till within thirty years, it was very generally held in New England, that submission is at least among the first and most characteristic acts of the renewed heart; and submission to God, an unconditional surrendry of all its interests to him, was regarded as the most decisive test of piety. And that sprung from the theology that prevailed, which occupied itself in a higher measure with the rights and acts of God as moral governor, than with Christ's expiation and righteousness as Redeemer. While the latter was not neglected, so much greater prominence was given to the former, that it was natural that the first acts of the renewed should take the form of subjection to him as ruler, holy in all his demands, and just in his threatenings, and submission to his sovereign will; and in those cases a lofty and rapturous sense of the glory of his justice and holiness, and the beauty of his goodness, and grace, and love, adoration, trust, joy in him, delight to be saved by his mercy, and desires to do his will, were the most conspicuous shapes the new-created affections assumed: while faith in Christ by a direct and specific acceptance of him as Redeemer by his obedience and death, and trust in him for pardon and acceptance—in distinction from trust in God's mercy for redemption through him, was only reached at a later period; and sometimes at the distance of years, in seasons of great affliction, or at the approach of death. And to this class belong some of those, probably, whom Mr. Boardman cites as examples of faith in Christ for sanctification.

In the next place, that revivification, that fresh quickening to

clearer and higher views, and more glowing affections, which Mr. B. improperly, we think, calls a second conversion, does not always take the form, as he represents, of a specific trust in Christ for sanctification; nor is it a renewing of which, like regeneration, the mind is the subject but once: instead, like the first acts of holy affection that follow regeneration, it has a diversity of forms corresponding to the special truths or realizations which are the medium of the revivification: and it is from time to time repeated, and with some individuals frequently. It sometimes takes the shape of a far more direct and specific acceptance of Christ as Redeemer in all his offices, and entrustment of the soul to him for salvation, than had ever before been reached; and is attended with towering realizations of the efficacy of his blood to atone; of the glory of a justification by his righteousness; of his power to accomplish all that is needed in order to a full redemption; and of the certainty of his promises. Sometimes, and perhaps often, it takes place in the form Mr. B. represents, of a direct and energetic trust in Christ for sanctification, springing from the mind's consciousness of its hopeless vassalage to evil, if left to itself. Sometimes it takes place in a surrendry by the believer of all his temporal interests into the hands of God, and submission to his sovereign will, whether it assigns calamities or deliverance from them. Sometimes in yielding a child, a parent, a wife, a husband to death, and bending to the sovereignty that appoints the sorrow; sometimes in suffering the neglect of friends or the malice of enemies; and in other exigencies, when the believer is brought to a vivid sense of his relations to God; a piercing consciousness of his sins; a realization of the emptiness and nothingness of the world; and despairing of himself, he flies in helplessness and anguish to the bosom of the Father and Redeemer for shelter and support. In such seasons, God reveals himself anew to the burthened and trembling suppliant; Christ discloses himself in the greatness of his power, the freeness of his mercy, and the riches of his love; and shedding a fresh beam of light and peace on the heart, imbues it with a new and more vigorous life. Instead of being confined to a single period, or single conflict, there is no trial of life that does not sometimes thus issue in a nearer approach to God, a fuller discovery of Christ, and a higher measure of love, trust, and peace: there is not a solitary exigency through which the fainting disciple is called to pass, that may not thus become, by prayer, penitence, and a fresh resort to the Redeemer, the occasion of a new baptism of the Spirit, a new and higher expe-

rience of the powers of the world to come; while an unfailing feature of each revivification, whatever may be its other distinctive characteristics, is, a more intimate union to the Saviour; a more unreserved and absolute trust in him, and a deeper desire to be conformed to his will. Each fresh illumination, each new discovery of his glory, every advance in the comprehension of his work as Saviour, every beam of light that falls on the eye from the open portals of the world of holiness and blessedness to which he is conducting his redeemed, quickens the heart to a more fervid glow, arms it with greater strength and steadfastness, and invests the prospect of a final redemption with higher interest and beauty.

2. Reason and Revelation. By Robert S. Candlish, D.D., Edinburgh. T. Nelson & Sons, London, Edinburgh, and New York. 1860.

This volume consists of Essays on the authority, inspiration, and infallibility of the Scriptures, the harmony of conscience with Reason and the Bible; and the duty of free inquiry and private judgment. They are written in a style of great directness and vivacity, abound with fresh and glowing thoughts, and without descending into minute and prolix discussions, present a train of considerations in a measure quite original, that vindicate the Sacred Scriptures from the objections of the sceptical and captious, and show them to be indubitably the word of God. The rejectors of inspiration, against whom Dr. Candlish mainly directs his reasonings, are the transcendentalists of the German school, who, chiefly through the influence of Coleridge, have imbued many in England and Scotland with their rationalism. We are glad that so able and popular a writer is endeavoring to protect the young, especially against those absurd and untheistic theories.

3. History of Independence Hall from the earliest Period to the present Time; embracing Biographies of the Signers of the Declaration of Independence, with Historical Sketches of the Relics preserved in that Sanctuary of American Freedom. By D. W. Belisle. Philadelphia: J. Challen & Son. 1859.

The title sufficiently indicates the subjects of this volume. It is chiefly occupied with the biographical notices of the illustrious men who signed the Declaration of Independence, which are brief, and will be read with interest.

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ART. I.—RAWLINSON'S BAMPTON LECTURES ON THE TRUTH OF THE SCRIPTURE RECORDS.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS STATED ANEW, WITH SPECIAL REFERENCE TO THE DOUBTS AND DISCOVERIES OF MODERN TIMES, in Eight Lectures, delivered in the Oxford University Pulpit in the year 1859 on the Bampton Foundation. By GEORGE RAWLINSON, M.A., late Fellow and Tutor of Exeter College, Editor of the History of Herodotus, etc. From the London Edition, with the Notes translated by Rev. A. N. ARNOLD. Boston, Gould & Lincoln: New York, Sheldon & Co. 1860.

THE last century has been signalized beyond any other period since the promulgation of Christianity, by the efforts of its enemies to convict it of error, and divest it of the influence it exerts on those who receive it as divine. A vast array of subtle, unscrupulous, and impassioned antagonists have assailed it. All the arts of genius, the resources of critical learning, the speculations of superficial and false science have been employed to sap its foundation, and beat down its superstructure: but in vain. It remains undemo-

lished, and undisturbed. The assaults that have been made on it have only served to show it to be impregnable. The bolts hurled against it have rebounded on its assailants, and dashed them to the dust, or put them to flight. Among the most confident, showy, and boastful of those attacks, have been the attempts of sceptics to convict the historical records of the Old and New Testament of error. Could it be proved that the narratives of the Bible are false; that some of its important personages never lived, that some of the events narrated in it never took place, that the writers, instead of reliable, were ignorant, mistaken, and deceptive, it has been felt that its claim to a divine origin would be overthrown; and rectitude and self-respect constrain the learned and conscientious to its rejection, and ignorance and prejudice be inflamed with unconquerable aversion to it. And the most unfair and malevolent expedients that could be devised have been employed to produce this result. The sacred narratives have been assailed at every point, and every species of objection alleged to excite doubt of their truth, and weaken their authority. Some of their statements have been denounced, because they are not in harmony with those of other writers, though their means of knowledge were far inferior; some because they have no confirmation from contemporary or later foreign authors; some because they have not a fuller corroboration from them; and some simply because diversities appear in the narratives of the same events; as in the number, for example, of the incidents related, and the fulness of the pictures drawn of scenes and actions in the gospels, though they involve no contradictions or inconsistencies. Whatever, in short, if believed, would make against the veracity and authority of the sacred word, has been affirmed, reiterated, and set off with all the artifices that ingenuity could devise, and urged with all the audacity that recklessness and malice could prompt; but it has only resulted in the confutation of the assailants. The issue, sooner or later, of every attack has been a fuller verification of the inspired narrative.

It is to a survey of this long controversy, and a restatement of the Historical Evidences of the truth of the Scripture Records that these lectures, written with great calmness, clearness, and ability, are devoted. In the first lecture the author

states the principles on which the question of the truth of historical records is to be determined; in the next four, he applies them to the narratives of the Old Testament; and in the last three, to those of the New; vindicating them from objection, citing the confirmations they receive from contemporary or later writers, and pointing out especially the corroborations those of the Old Testament have received from the lately deciphered relics of Egypt, and the monuments recently disentombed in Assyria and Babylonia. We cannot trace his argument at large through this period. It will be sufficient to quote the paragraph with which he closes it:—

"My task, so far as the Old Testament is concerned, is accomplished. It has, I believe, been shown, in the first place, that the sacred narrative itself is the production of eye-witnesses, and therefore that it is entitled to the acceptance of all those who regard contemporary testimony as the main ground of all authentic history. And it has, secondly, been made apparent, *that all the evidence which we possess from profane sources of a really important and trustworthy character tends to confirm the truth of the history delivered to us in the sacred volume.* The monumental records of past ages,—Assyrian, Babylonian, Egyptian, Persian, Phœnician,—the writings of historians who have based their histories on contemporary annals, as Manetho, Berosus, Dius, Menander, Nicholas of Damascus—the descriptions given by eye-witnesses of the Oriental manners and customs—the proofs obtained by modern research of the condition of art in the time and country—all combine to confirm, illustrate, and establish the veracity of the writers, who have delivered to us in the Pentateuch, in Joshua, Judges, Samuel, Kings, and Chronicles, Ezra, Esther, and Nehemiah, the history of the chosen people. That history stands firm against all the assaults made upon it; and the more light that is thrown by research and discovery upon the times and countries with which it deals, the more apparent becomes its authentic and matter-of-fact character."—Pp. 153, 154.

The following is the recapitulation with which he concludes his argument on the New Testament:—

"We have found that the historical books of the New Testament are the productions of contemporaries and eye-witnesses —that two at least of those who wrote the life of Christ were his close and intimate friends, while the account of the early

church, delivered in the Acts, was written by a companion of the apostles—that the truth of the narrative contained in these writings is evidenced by their sober, simple, and unexaggerated tone, and by their agreement, often undesigned, with each other—that it is further confirmed by the incidental allusions to it which are found in the speeches of the apostles, and in their epistolary correspondence with their converts—that its main facts are noticed by profane writers, while a comparison of its secondary or incidental facts with the civil history of the times as otherwise known to us, reveals an agreement which is at once so multitudinous and so minute, as to constitute in the eyes of all those who are capable of weighing historical evidence, an overwhelming argument in proof of the authenticity of the whole story—that the narrative was accepted as simple truth soon after it was published in most parts of the civilized world, and not by the vulgar only, but by men of education and refinement, and of good worldly position—that it was received and believed at the time when the truth of every part of it could be readily tested by many hundreds of thousands, notwithstanding the prejudices of education, and the sacrifices which its acceptance involved—and finally, that the sincerity of those persons' belief was in many cases tested in the most searching of all possible ways by persecutions of the cruellest kind, and triumphantly stood the test: so that the church counted her martyrs by thousands."—Pp. 226, 227.

Our author's theme led him to consider only those objections to the Scriptures that are founded on their historic statements. If tried by proper criteria, all other objections to their teachings will be found to be equally groundless and futile. Let the inquiry be instituted in reference to the great truths respecting the attributes of God, which the Bible itself affirms are made manifest by the works of creation, and it will be apparent to reason that such revelations of himself as God is there represented as making, the institution and administration of such a government as he is there exhibited as exercising, and the pursuit of the ends that are there ascribed to him, are consonant with his station and perfections, and marked by resistless evidence. Such a Being giving existence to such a material empire, peopled with rational beings, will infallibly establish and maintain such a government over them, as is embodied and described in the revelations of the Bible.

Let us take the great truths respecting his being, his self-existence, and his deity, which are made known to reason by the works he has created, and trace the argument to the conclusion we have indicated.

"For that which may be known (is knowable) of God, is manifest among them (men), for God hath showed it unto (made it discernible by) them. For since the creation of the world, the invisible things of him are clearly seen, being understood by the things that are made; even his eternal power and godhead; so that they are without excuse (who fail to see and acknowledge his being and perfections, rights, and sway)." The invisible things of him, his eternal power and godhead that are clearly seen through his works, are, plainly, first, his self-existence and eternity; since eternal power can only be predicable of a being that is self-existent, and thence has existed and is to exist for ever; and next, his omnipotence; since a self-existence must necessarily be omnipotent; as power that is limited, by the terms, is not supreme and independent, but finite and thence dependent; and because it would be inadequate to create and uphold the universe which God has created and sustains. And in thus demonstrating his self-existence, eternity, and omnipotence, it demonstrates that all his other attributes, intelligence, skill, goodness, activity, are also infinite and divine. His works discriminate him in every relation, from finite and derived existence, and prove him to be God.

But how is it that the world he has made thus proves that he is, and that he is eternal, self-existent, almighty, all-knowing, and in all other attributes infinite and divine? Plainly because the world is a derived and dependent existence; and thence must be the work of an underived and independent one; and therefore of a self-existence who is eternal, almighty, all-knowing, and perfect in every other relation.

But how is it seen with such clear and resistless self-evidence, that the world is derived and dependent? It is shown by the fact that as an aggregate, and in all its parts, it is subject to influences that are resistless from a cause that is exterior to its parts and to itself. Its subjection to such influences demonstrates its derivation and dependence; since were it

of the Old Testament, rejected him generally through considerable periods; and the Gentile nations, by whom the gospel was first received, have in like manner returned in a great measure for ages to the homage of creature deities. The distinct, full, and emphatic exhibition of God as a self-existence, of infinite perfections, the creator and upholder and ruler of all, and the only God, is peculiar to the Bible, and is a clear and decisive proof that it is a revelation from him.

It is apparent that a being who is of such a nature, and who gives existence to such a universe, must have ends in the creation, support, and government of his works, that are commensurate with his own and their greatness. It were contradictious to his attributes to suppose that he spoke them into being for the mere sake of exerting the acts by which they were created; or that he has no aims in upholding them beyond the exercise for the moment of the power, intelligence, and skill which their continuance involves. He acts with an aim that is suitable to the boundlessness of his knowledge and power, which are capable of accomplishing whatever he wishes. He acts for ends that are as vast as his empire, that contemplate all that he does and all that he permits, and that are to extend contemporaneously with his own being through the round of eternal years. A revelation from him will, accordingly, most certainly exhibit him as acting for such ends, and it may thence be taken as a test of the title of the Scriptures to be considered as a revelation from him.

And they bare in the most conspicuous form that mark that they emanated from him. For they exhibit him as acting—not fortuitously or inconsiderately—but on a plan that embraces all his works, and extends through all ages; as having formed purposes that contemplate not only all the acts he is himself to exert, and the effects to which they are to give birth; but all the agency also of all his creatures, and all the conditions that are to distinguish their existence. "Known unto God are all his works from the beginning of the world." And those ends they exhibit as lying in himself, in distinction from the created universe. They represent that he makes all things for himself; not that he exerts his creating and sustaining acts for the sake of that which he creates and sustains. And they teach that the issue of

all his works and dispensations is to be his own glory; that is, the manifestation and demonstration of his perfections, as the self-existent, and the creator and the owner of all, in acts and works of power, wisdom, righteousness, and goodness, in forms and on a scale that constitute a proper ground for the love and homage of his creatures, and will be the means of the loftiest happiness to those who love and serve him. And this distinguishes the Scriptures from all other theologies. None of the pagan religions exhibited their gods as acting with a foresight of all that was future, and with aims that embraced all that concerned them, and stretched through unending years. As their deities were but creatures, their agencies and aims were like those of men, confined in the main to the present, and perpetually varied and turned to new directions by events and causes which they could neither foresee nor evade.

And this is a proof that the Scriptures are a revelation from God. As none but he could act for the infinite ends he is pursuing in the creation and rule of his works, so none but he could make known what those ends are, and show that they are to be the result of his administration. His infinite greatness above creatures appears naturally in this diversity of his ways from their ways, and elevation of his thoughts above their thoughts, as the heavens are high above the earth.

It is manifest that a being of such attributes, giving existence to such a universe, and reigning over it for such ends, would, as a means to those ends, make known to his intelligent creatures his moral character, assert his rights over them, impose on them laws for the guidance of their conduct towards him and one another, and use all other proper measures to lead them to the knowledge, the love, the trust, the obedience, and the blessedness that are suitable to their nature and pleasing and honorable to him. Such a course is obviously essential to his own perfection, as well as to their well-being. Not to assert his rights, would be to treat them as though they were of no importance to himself, and as though they were no necessary ground of obligation to his creatures; which were infinitely inconsistent with truth. Not to reveal his character to them, would be to treat it as though it were of no interest to them, and debar

them from that needful means of their own moral perfection and the blessedness of loving, adoring, and imitating him. It would, moreover, be infinitely to misrepresent himself; as it would imply either that he has not the moral perfections that form his character, or that his aims and dispositions are different from what they are. And that would be supremely unjust to himself, and malign and injurious to them.

It is intuitively certain, therefore, in this relation, both that he would reveal himself to his moral creatures, and that he would reveal himself in the greatness and majesty of his moral perfections—his holiness, his righteousness, his truth, his love, his hatred of evil, his rights; and that he would assert his title to the homage and love of his creatures, and require of them the affections and actions that are due to him because of his nature and relations, and requisite to their own moral perfection and happiness. Not to do it would be to disown himself, to contradict his own attributes, to refuse the agency that becomes his station and relations, to defeat the ends for which he creates and reigns over his kingdom; and thereby forfeit his title to submission and adoration, and plunge his creatures into misery and sin. It is as certain then, as it is that he exists, that he will reveal himself to his intelligent creatures in his moral perfections, assert his rights, and institute a government over them of sanctitude, justice, truth, benignity, and aversion to evil; that calls them to recognise, love, and adore him in his holiness and rectitude, and to cherish the affections also, and act on the principles towards one another that become their nature and relations, and are requisite to their perfection and happiness.

And judged by this test, also, the Scriptures are indubitably his word. The revelation he makes in the Bible is pre-eminently a revelation of himself as moral governor. The whole aim of the communications that are there recorded, is to make himself known as the self-existent, the almighty, the all-knowing, the all-holy, the Creator, upholder, and owner of all; assert his rights to the homage of men because of his natural and moral perfections, and his relations; and institute and enforce laws prescribing the duties that are due to him from men, and due from them to

one another. He enjoins a homage and service that are suitable to his nature and station on the one side, and to their capacities and relations on the other; and his injunctions extend to all their powers, all their conditions, and all their acts. None of the gifts with which they are endowed, are omitted in his legislation; and no species or degree of excellence of which they are capable is left unrequired. And his laws are enforced by sanctions commensurate in their greatness with the immeasurable interests of his glory and their well-being that are involved in their conduct.

And this is an indubitable proof that they are from God. No being but Jehovah could institute a government so consonant to his perfections, relations, and rights, and suited to the nature of men. It is marked in every line by his omniscience, all-perfect wisdom, infinite righteousness, infinite holiness, infinite goodness, and unchangeableness of rectitude and purpose. None but he could frame a government like his, that extends to all the powers, relations, thoughts, and actions of his creatures, and demands a perfect rectitude from them. None of the religions fabricated by men have any such character. They ascribe to their deities no such moral perfections; they make no such discrimination between good and evil; they take little or no notice of the principles, thoughts, and affections of men. Their gods are but monsters of wickedness; and their religions, instead of prohibiting and restraining, sanction the evil principles and passions of men, and lead them into lower depths of debasement and wickedness.

The Bible is thus discriminated in the most striking manner from the works of men. It bears the stamp most conspicuously of a divine original. It can no more be accounted for, except as a revelation from God, than the material universe can, except as the work of his creative fiat. The nature of the one is as demonstrative that he is its author as the nature of the other is.

It is manifest that a being of such perfections, creating such an empire, and instituting over it such a government, will exercise such a providence over his moral creatures as to put them to a decisive trial of their allegiance, and mani-

fest his judgment of their conduct. He will not content himself with simply promulgating his will, and leave his creatures to obey or not, as they please, without responsibility for their acts. He will require them to recognise and respect his rights. He will enforce his will, and will verify his promises and his threatenings. If they obey, he will crown them with the blessings which he pledged as the reward of obedience; and if they rebel, he will signify his displeasure by inflicting the penalty he threatened as the punishment of sin. Not to take that course would be to treat his rights as without the truth and sanctity which his assertion of them implies; and his laws as without the authority which he ascribes to them in enacting them and enforcing them with penalties; and to render his government ineffective, and but a shadow. But that would be to contradict his perfections, defeat the ends of his government, and plunge his moral creatures into sin. No administration is so irreconcilable with his rectitude and wisdom and so impossible to him, as one that treats holiness as of little significance and favors and fosters sin. It is as certain, therefore, as it is that he is holy, wise, righteous, benevolent, and unchangeable in his perfections, that he will enforce his laws. He will place his creatures under a necessity of showing decisively their dispositions towards him, and he will manifest in his providence his approval of their obedience, and disapprobation of their rebellion.

And tried by this criterion, it is manifest again that the Scriptures are the Word of God. For they everywhere exhibit it as the law of his government that his moral creatures universally should be put to a decisive trial of their allegiance, and represent his providence over them after their trial as adjusted to the relations they have assumed to him, and the good or evil character they display; so that they and the universe may know what the sentiments are with which he regards them, and see the harmony of his procedure with his perfections, his rights, and his word. Thus, when our first parents revolted, he withdrew from them his Spirit, excluded them from his favor, and pronounced on them a sentence to physical evils, and at length to death; and thereafter shaped his whole providence over them conformably to their character and condition as offenders. And

this is a feature of his administration over the race through all subsequent ages of the greatest conspicuity and significance. And it is a direct and resistless proof that the Scriptures are from him. The whole of his providential administration over the race, since their fall, proceeds on the fact that the covenant with the first pair that is revealed in the Bible was instituted by him, and that they violated that covenant, and drew on their posterity the evils in which they are now involved. And in like manner, all the remedial measures instituted to restore the race from revolt, and embodied in the Bible, proceed on the fact that he is the author of that covenant with Adam and Eve, and of the judicial and disciplinary providence that has been founded on it. They are all indubitably the work of the same being; and he cannot be denied to be the author of the laws contained in the Bible, without denying that he is the author of the providence which is founded on the fact that man has violated those laws. If he is not the author of the laws, how can he be the author of the providence in which penal evils are inflicted on every individual of the race for the violation of those laws, and the identical evils which they threaten as the penalty of their violation? To suppose that those evils are not penalties of his law, is to suppose that they are gratuitous. But to suppose them to be gratuitous is to suppose them to be immeasurably unrighteous and malevolent. For what more stupendous injustice can be conceived than that the whole human family should be doomed to death as the penalty of revolt from his sway, if no such revolt has taken place; if no law has been enacted by him by which death is made the penalty of transgression? Such a procedure is impossible. It is as certain, therefore, that he is the author of the laws of the Bible, as it is that he is the author of the providence by which the penalty they threaten is inflicted on their violators. The proof that he is the revealer of the Bible is as direct, as vast, and as absolute as it is that he is the author of providence. It reaches every individual of the race, for every individual sooner or later meets the penalty of death; and it reaches and presses him in a thousand other shapes through every hour of his life. Every want, every pang, every sorrow, every fear, every disquiet with which he is smitten is the

work or the permission of God's providence; every want, every pang, every sorrow, every disquiet, therefore, being the consequence of the breach of his law, and a token of his displeasure, is a proof that he is the revealer of that law as it is embodied in the Scriptures. The evidence that he is the author of the Bible is thus commensurate to each individual, not only with God's whole penal and disciplinary providence over that individual, but with his providence over the whole of the race. It transcends in its vastness the grasp of our powers. It is as immeasurable and boundless as all the acts of his providential sway over our fallen world.

What more indubitable and impressive demonstration of the divine origin of the Bible can be conceived than this? Reason teaches us that Jehovah must, in order to his own rectitude, manifest his disapprobation of those who revolt from his sway, and that the displeasure he manifests will be proportioned to the sin of which they are guilty. He will treat none as not obnoxious to the penalty; he will treat none as less guilty than they are. On the other hand, it teaches us with equal certainty that he will not inflict the penalty of sin on any who are not obnoxious to it. He will treat none as fallen beings, who are unfallen and innocent. It is indisputable at the same time that the evils he inflicts in his providence, on the human race, are identically those that are assigned by the law of the Bible as the penalty of sin. He indubitably therefore acts, in the whole system of his providence, as the executor of that law; and is as certainly its author. To suppose him not to be the author of the law which he executes, is as contradictious to his nature and station, and as absurd, as it were to suppose that he is not the Creator of the Universe which he upholds and governs. It directly implies that he acts as the agent of another and a superior being who *is* the author of the law. But that implies that that other being—not he—is the Creator and upholder of the human race; as otherwise he could not have the rights over them of lawgiver; and that implies that Jehovah is not God, but a dependent existence, which is not merely to set aside the Bible, but is to plunge into atheism. The certainty, then, that he is the author of the law of the Bible, is as absolute as the certainty is that he

is the God of providence. He acts in all his disposing and disciplinary sway as its upholder, its vindicator, its executor. He as indubitably proclaims himself its author in executing it, as he did in enacting it; and as he appears in that sphere in the whole of his providence the evidence that the legislation of the Bible is his, is as vast and transcendent, as the proof is from his providence that the empire of the worlds and creatures over which he reigns is his.

Contemplated in the light of this truth, the monuments of Babylonia, Assyria, and Egypt, utter a testimony far more significant and emphatic, than that of their graven records. They proclaim with a thunder voice that Jehovah in the overthrow of those vast structures, and the destruction of the nations that reared them, acted as the executor of the violated law of Paradise; and therefore that he is the legislator of the Bible as indubitably as he is the providential ruler of the world. Every deserted and crumbled city, every ruined palace, every dilapidated temple, every mouldered sepulchre, every rifled grave, every human body embalmed and kept from decay by art, is a witness that the Bible is a revelation from him; and that his administration over the world in all past ages has proceeded on its principles, and had it for its chief office, to give effect to its sanctions.

The perfections of the Most High, and the ends he pursues in his works and government, render it certain that if revolts take place among his moral creatures, he will institute counteractive and remedial measures, and restore a portion at least of those who transgress from sin, and free them from its penalty. Such a restoration of fallen beings to holiness and blessedness consistently with righteousness and goodness, must be possible to a being of infinite intelligence, wisdom, love, and power; and its accomplishment therefore be necessary in order to a full manifestation of his perfections. To suppose him inadequate to it, would be to suppose that those who had revolted had proved him unequal to the exigencies of his station, and thence less than perfect, and therefore without a title to that full confidence, respect, and love from his creatures, which he demands in his law: and that would be to impeach him of injustice in his demand of perfect love, and in a measure to excuse

revolt from him. And to suppose him indisposed to the redemption of any of the fallen, though competent to it, would be to suppose him deficient in the pity and love that are requisite to such a work; which would equally be to charge him with imperfection, and deny his title to the perfect homage of his creatures. It is not improbable that on the revolt of a part of the angelic hosts, the question was raised throughout the universe, whether God could reign over fallen beings in such a way as to glorify at once his justice and his goodness;—whether he could, consistently with righteousness, truth, and wisdom, make any provision for the recovery and forgiveness of the revolted; and whether, if inadequate to it, it would not imply imperfection. And it is not unlikely that Satan maintained that he could not glorify himself in manifesting only justice and wrath towards revolted beings through eternal ages; that it would bespeak resentfulness and implacableness, and therefore a want of perfect goodness: that he denied the possibility of God's forgiving the guilty and releasing them from punishment, except by abandoning his right to their perfect allegiance, and thereby relinquishing his law, and convicting himself of injustice in instituting it. And, finally, it is probable that he claimed that proving by his revolt the incompetency of the Most High to remedy the evils of sin, he had proved that sin itself is not an evil but a virtue, because it is a refusal to render a homage to which the being who demands it has not a perfect title. Such questions respecting the possibility to God of either reigning over the revolted in the exercise of mere justice, or of restoring the fallen to holiness and blessedness consistently with absolute perfection, may naturally have been raised by the revolt of the angels; and Satan may naturally have resorted to the pretexts we have suggested to justify his rebellion and draw others to join in it; and thence a necessity may have sprung that was felt by the whole intelligent universe, that God should institute and pursue an administration in which both his power and right to punish the guilty for ever, and his ability to redeem should be exemplified, and all accusations confuted, and all doubt of his perfections for ever silenced. The perfect verification of his rights would plainly require that he should show practically

that he can righteously and wisely punish revolters for ever; and the perfect verification of his power to redeem would require that he should actually institute and carry into effect a work of redemption that should at once maintain his rights, exemplify and sustain his justice, and restore the fallen from rebellion and misery to holiness and blessedness, in a way that should glorify him and subserve the well-being of his unfallen empire.

Now the measures of punishment and redemption which are revealed and unfolded in the Scriptures are precisely of these casts. It is there announced that God designs to pursue a course of strict justice towards the fallen angels, and towards a portion of the human race; to leave them to go on in rebellion, and to inflict the penalty on them without mitigation and without end, which in his law he denounces on transgressors. There is revealed there also a method of redemption, in which the rights of God are fully asserted and maintained, and his justice and righteousness verified and sustained, while provision is made, consistently with rectitude, wisdom, and goodness, and the wellbeing of God's unfallen empire, for the new creation of fallen beings in the image of God, and their release from punishment and restoration to safety and happiness. And, moreover, that method of redemption he is carrying into effect in his providence. These facts therefore demonstrate, irresistibly, that the Bible is from him. The method of redemption it reveals is precisely that which the exigencies of his empire demand, and that which his perfections make it certain he will institute. For he there makes it known that the angels that sinned he cast down to hell, and delivered into chains of darkness, to be reserved unto judgment; and that all of the human race who do not renounce sin and return to allegiance, are to have their part in the punishments that are prepared for the devil and his angels. In his administration over these in their continued rebellion through eternal ages, God will show his right to inflict the penalty he assigns in his law to sin, and his power and skill to make it subservient to his glory and the wellbeing of his holy subjects. It is also revealed in the Scriptures that he is to redeem an innumerable multitude of the kindreds and tribes of men from the dominion and curse of sin, and restore them

to rectitude and blessedness; and in a way that shall manifest his power, wisdom, righteousness, goodness, truth, and mercy in infinite resplendence, and subserve, in the highest measure, the holiness and happiness of his whole obedient empire. It demonstrates, therefore, in connexion with the fact that he is in his providence carrying that work into effect, that he is the author of that revelation, as absolutely as he is of the method of redemption itself and its execution in his providence. To suppose that he is not the author of the revelation, is infinitely contradictious. For as there is no other revelation of the fact and the method of redemption except that, it is to suppose that he has given no knowledge whatever of redemption to men; and thence that he either is not attempting to save them, or else is attempting it without employing the means that are requisite; which is incompatible with his attributes, and impossible. There is no medium between denying that there is a work of redemption, and admitting that the revelation of it in the Bible is from God. It is as certain, therefore, that he is the author of that revelation, as it is that a redemptive work has been instituted and is in progress; and that is as certain as the reality is of the vast moral and providential administration in which it is being carried into effect, and the boundless sum of human consciousness in which it is known and felt.

This is confirmed by the consideration that no human being could of himself devise such a method of redemption as is revealed in the Scriptures. No one without that revelation could know that there is a trinity of persons in the Godhead, and that one of them could assume our nature, become our representative, obey in our place, and die for our expiation. That great fact does not lie within the scope of unassisted reason, and could never have been conceived by man under the mere light of nature. The contrivance of a method of redemption like that revealed in the Scriptures, proceeding on a tri-personality in God, and the filling of a separate office in it by each, and so framed as at once to sustain the rights and glorify the righteousness, truth, wisdom, and love of God, and meet the necessities of man, as much transcends the unassisted power of the human mind, as the accomplishment itself of a work of redemption, or the creation of a world. Nothing lies more wholly beyond the scope of

creatures; no work, even of God, bears more indubitably and conspicuously the marks of his all-perfect and ineffable wisdom.

The perfections of the Most High make it manifest that if he institute a work of redemption for men, he will leave them nevertheless to give such exemplifications of their alienation, and of the malignity and debasement that naturally result from apostasy from him, and such proofs of their incorrigibleness, as shall show in the most decisive manner that they are truly fallen and lost; and enable the universe to see the true character of their redemption as a work of infinite power and immeasurable grace. That is clearly indispensable in order that their salvation may be rightly understood. If there were no exhibition by them of their aversion, unbelief, debasement, love of evil, and hopeless vassalage to it, there could be no just appreciation of the deliverance that is wrought for them. If there is no clear sight and sense of their ruin, there can be no adequate realization of the necessity of such a method of redemption as is provided for them. If no visible manifestation is made by them of their enmity, no adequate view can be reached of the necessity of their being new created. If no indications are seen of the greatness of their guilt, no suitable impressions can be felt of the riches of the grace that forgives them. The forbearance, the pity, the love, the wisdom, that mark the work of salvation, the wonderfulness of Christ's condescension, the necessity and significance of his sufferings, the grandeur of his power and grace in restoring the lost from the ruin of sin to the spotlessness and blessedness of the unfallen, would be in a great measure concealed, and unrealized; and God be misconceived and defeated of the glory that would otherwise result from his mercy.

It is intuitively certain, therefore, that God will, as an essential condition of the ends he seeks in the redemption of men, leave them to act out their alienation, and exemplify its depth and hopelessness on such a scale as to present the most indubitable and resistless proof to the universe that they are utterly fallen and lost, and that such measures as he has taken are necessary in order to their deliverance and restoration to holiness and bliss.

The purpose of exercising an administration, and through

a long tract of ages, under which man should be left to act out his evil heart, and demonstrate his desert of the penalty which is denounced on sinners by the law, and his need of a redemption by infinite power and grace through an atoning Saviour, is accordingly revealed in the Bible. In the first announcement to the first pair after their fall, it was foreshown that a fearful contest was to be permitted between good and evil; and soon after, that the Spirit should not always strive with men; but leaving them to the sway of their evil affections, should allow them to act out their wickedness in all the hideous and awful forms it naturally assumes, and show God's righteousness in condemning them, and the glory of his grace in forgiving and saving those whom he redeems. Soon after the deluge he made known his design to abandon the nations that had apostatized to idols, to their false worships, and confine the revelation of his will and the gifts of his grace to a single people: and all the great prophecies of the Old and New Testament foreshow that the race at large were for a long series of generations to continue in revolt, and show in the most awful forms their utter indisposition to receive the salvation from sin and its curse which he offers them.

And this revelation, wrought into the whole structure of the Bible, is a proof that it is from God. No unassisted human eye could have seen the necessity of such an administration; apart from the revelation itself, it could not have been thought probable that such a procedure, extending through so many ages, involving the apostasy of the chosen people Israel to idolatry, and the rejection by the Christian church of the salvation by the Redeemer, and substitution in his place of false sacrifices and false intercessors. Men, instead of discerning the reasons of that great measure of his government, have been perplexed and confounded by it; and attempted to account for it by aims that are inconsistent with Divine wisdom and goodness. The conception can have emanated only from God. It bears the stamp of his infinite intelligence, and his care to verify and vindicate his truth and righteousness in his sway over men. Its presence, as a great and all-pervading doctrine in the Scriptures, is therefore a convincing evidence that they are from him. The revelation of it can no more

have proceeded from any other than him, than the administration itself in which that revelation is fulfilled.

On the other hand, the fact that God has verified and is verifying that prediction in his providence, is an equal proof that the prediction and the word in which it is embodied is from him. As he is the executor of the prophecy, he is indubitably its author. To suppose he is not, is to suppose that he is but the agent of another and superior being; and that is to suppose that he is not the Supreme, the Self-existent, and the Creator and ruler of men; which is to contradict his deity, and thence subvert the supposition that he is the God of providence. Every act, therefore, by which he permits men thus to sin, is a proof that he is the author of the revelation in which that permission is foreshown. The sum of the demonstration, accordingly, that the Bible is from him, is as vast as the acts of his sway are great and numberless by which he accomplishes that prediction.

The perfections of God make it certain, that if he institute a work of redemption for men, he will make it a condition of their pardon and admission to his favor, that they renounce their hostility to him, confess and deplore their sins, and accept the salvation he offers to them. Such a course is essential to his own rectitude, and the maintenance of his authority. To forgive sinners while continuing unchanged in their alienation; to pardon them without any contrition for their offences, and without any acknowledgment of their guilt; to bestow on them the blessings of salvation without their specifically accepting them in their true character, would be to relinquish and condemn his law and justify and reward sin; and therefore is impossible. Repentance, reformation, and the acceptance of salvation in its true nature as a gracious gift, will, it is intuitively certain, be conditions of pardon and justification.

And these are conditions of the salvation that is revealed in the Scriptures: repentance, a conversion to obedience, and reliance on Christ for pardon and justification, are exacted as prerequisites to forgiveness and admission to the divine favor. None are to share in those blessings who continue unaltered in their love of sin; none who are contented to remain in its bondage; nor are any except those

who directly and distinctly look to Christ for atonement and justification, and embrace salvation through him as an absolute gift, conferred against their deserts. And this is a convincing proof that that doctrine of the Scriptures is a revelation from God. For man would never have devised it. Without inspiration, he would, as has been shown by his procedure in every age, from self-ignorance and ignorance of God, have made some act of the sinner, such as repentance, self-denial, prayer, worship — a meritorious ground of justification; and claimed it as a right, rather than accepted it as a gift, bestowed on the ground of the Redeemer's obedience and death. That disposition of the fallen to make their imagined righteousness the medium of their justification, is so natural, and prevalent, that there has never been a human heart from which it was exterminated, except by the all-enlightening and new-creating power of the Holy Spirit. That it is the doctrine of the Scriptures is an indubitable proof, therefore, that they are a revelation from God. They must have come from him, whose power alone it is that conquers the natural self-righteousness and self-delusion of the human mind, and brings it intelligently and joyously to accept a salvation by grace, through the blood of the Redeemer.

The perfections of God and the ends he is pursuing in the work of redemption, render it manifest that he will exercise such an administration over those to whom his mercy is made known, that they who accept it will be led to give proofs in their lives of their reconciliation to him, and meetness for pardon and acceptance; and they who reject it will be left to manifest their unaltered alienation in such a manner as to show that they are justly excluded from its blessings. Otherwise the rectitude of his procedure would not be apparent. The reality and greatness of the change wrought in those brought to repentance and faith could not be discerned, and their elevation to immortal life seen to be compatible with God's righteousness and glory. Nor would it appear with adequate clearness that those who are excluded from life are properly denied the salvation which they reject. How, if not subjected to any decisive test of their dispositions towards Christ, could it be distinctly discerned by the universe that the awards assigned

to them are conformable to their character, and God be seen, acknowledged, and adored according to the power, wisdom, and grace with which he redeems those whom he saves; and the truth and justice with which he condemns those who perish? In order to a just appreciation of his work, it plainly is essential that its nature should be understood; and in order to that, a knowledge is necessary of the reception or rejection which salvation meets from those to whom he distributes the awards of life and death.

And a revelation is made in the Scriptures of a purpose to put those to whom the gospel is made known to such a test of their dispositions towards it. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Every one who professes subjection to Christ is placed in conditions that thoroughly try his sincerity. He is smitten like Job with calamities, sorrows, and sufferings; or like David, exposed to dangers, pursued by enemies, and overwhelmed by avenging judgments. The witnesses of Christ, especially, have been tried in the fires of persecution, and thousands and millions of them have yielded up their lives for his sake, and given the most indubitable and sublime proofs of their new creation after his image, and meetness for his kingdom. On the other hand, it is foreshown that those who do not receive the truth in the love of it are to be abandoned to the delusions which they cherish, so that it may be seen from their acts that the condemnation they receive is just.

The revelation of this purpose is, accordingly, a proof that the Scriptures are from God. Men could never have conceived that he would institute such an administration over those to whom salvation is proffered. Independently of the revelation, they would have supposed that the prophets and apostles who proclaimed the news of redemption, being armed with miraculous power in attestation of their mission, would have commanded the veneration and favor of those whom they addressed; and that God would protect those whom he had chosen unto salvation, from enemies, and signalize them with marks of his favor. That through a long series of ages—under every dispensation till Christ's second coming—his renovated people would be subjected to every species of calamity, trampled down by oppressors,

and put to death in vast multitudes, because of their faith in Christ, could not have been credible: nor could it that the rejectors of Christ would manifest their unbelief and enmity, as they do by the infliction of those evils on his disciples. It could be foreshown only by him who exercises the providence under which it takes place. It could be chosen as a wise and necessary measure only by the author of redemption, who contemplates in his administration the interests and necessities of the universe, and of his own glory through eternal ages. Its revelation in the Scriptures is a proof, therefore, that they are from him. It is shown, also, and on a scale as vast as the universe itself is, by his providence, in which the revelation is verified. His redeemed people have been in all ages, and are still, subjected to those great and determinative trials of their fidelity, as they are foreshown in the Bible. As he thus executes the revelation made in the Scriptures, he is demonstratively the author of that revelation. To deny it, and exhibit him as but the executor of the purposes of another, were to deny his deity. The proof from this source that the Scriptures are a revelation from him is thus as vast as the sway is by which the great scheme disclosed in his word of testing the hearts of men is accomplished.

It is apparent from the perfections of God and the ends he is pursuing, that the demonstration of what man is, when unrenewed, and of what those become who are regenerated, may at length reach a sum so vast as to vindicate the truth and righteousness of his judgment of them, render any further trial of their character unnecessary, and prepare the way for the institution of a different dispensation, under which all nations and individuals shall be brought to the knowledge of the gospel, and made partakers of the blessings it proffers. The ends of the exemplifications that are now taking place may be so fully attained that all reason for their continuance will cease, and the redemption of all those who thereafter come into life be practicable without the possibility of a misconception by the universe of the measure; with the certainty that it will for ever be seen by all what it is from which those who are redeemed are saved; and what the power, and wisdom, and grace are which accomplish their salvation. Why, then, should these

trials be continued, when the lessons they teach no longer need to be repeated in order that God's righteousness and truth may be understood?

The Scriptures accordingly foreshow that such a time is at length to arrive, and that God is then to institute a new administration, under which the evils with which all are now smitten in trial of their hearts are to be unknown, the great tempter of men precluded from their presence, the curse in all its forms of pain, want, sorrow, and death removed, and man cease to be the enemy of man, and all nations and all individuals brought to a knowledge of God, submission to his sway, and the enjoyment of his favor. When Christ has put all his enemies under his feet by confuting all their impeachments of God, all their denials of his truth, and all their false justifications of themselves, and disarmed them of their power any longer to make war on him or his kingdom, he will come in the clouds of heaven with power and great glory, and receive the sceptre of the earth, that all people, nations, and languages may serve him, and will reign over the race redeemed from sin and death for ever and ever. And this revelation is a proof that the Scriptures are divine. This great purpose to restore the race from the thrall of sin and raise it again to perfect holiness and bliss, would never have been devised by man. It could emanate only from the infinite love and wisdom which execute it. It is consonant to God's perfections. It bears the stamp of his all-comprehensive intelligence, his immeasurable benignity, and his almighty power. It will involve the greatest possible display of his perfections which the redemption of the world admits. It will vindicate him from all the aspersions Satan and men have cast on his attributes and his administration. It will contribute in the highest degree to the instruction and confirmation in holiness and blessedness of his unfallen kingdom. And as the purpose being thus essential to his glory is most certainly his, so also the revelation of it in the Scriptures is as indubitably from him.

It may reasonably be presumed from the perfections of God and the ends he is pursuing, that those whom he redeems will, when their salvation is completed, be brought into such relations to himself, and placed in such conditions

as shall indicate in the most decisive manner that they are fully delivered from condemnation, and are the objects of his perfect love. Were any part of the curse left remaining on them, or were they debarred from all stations of trust and authority, isolated from the rest of his kingdom, and denied the tokens of approval and confidence that are bestowed on other orders of his children, it would indicate that the stains of sin, in a measure, or at least its dishonors, still attached to them, and that it was unbecoming in God to regard them with perfect favor. But that would imply that the work of Christ was not adequate to raise them to the relation of children, and that their redemption was not complete, and would thus discredit and dishonor him. It is manifest, therefore, that those who are redeemed will be placed in such stations in God's empire, and signalized by such tokens of his love, as shall show that their restoration to his favor is entire.

It is accordingly revealed in the Scriptures that that is his purpose in regard to them. They are not only to be freed wholly from sin, and delivered from all the penal evils which it draws in its train, but on their resurrection from death—its most special penalty—they are to be raised to a far higher nature, in the likeness of Christ's glorified body, exalted to stations of the utmost dignity and authority in his immediate presence, and reign with him in his kingdom for ever. And the revelation of this purpose, so consonant to his wisdom, and essential to the perfection of his work, is a proof that the Scriptures, in which it is made, are from him. It could have proceeded from none but him who formed and is to execute the design.

And, finally, it is manifest from God's perfections and the aims he is pursuing, that he will make known the work of redemption to all his intelligent creatures, in order that they may behold the displays of his power, wisdom, righteousness, and love that are made in it, and be impressed with the awe, wonder, love, trust, adoration, and submission it is suited to inspire, and confirmed in a joyous and eternal allegiance to him. To withhold it from them, would be to deny them a most essential blessing; to treat them as though unentitled to a full knowledge of the glory of his perfections and work, and perhaps expose them to misconceptions

and doubts. It is accordingly announced in the Scriptures that God imparts that knowledge to his whole intelligent empire; that Christ, immediately after his resurrection, ascended in his glorified human nature to heaven, and was invested with the sceptre of the universe, in order that he might make known to all worlds and creatures his work as Redeemer, and bring every knee in heaven, earth, and the realms beneath the earth, to bow to him, and every tongue to confess that he is Jehovah the Word, and glorify the Father for appointing him to his work as Saviour. All the orders of his holy subjects are thus to be brought into intimate relations to him as Redeemer of our world, are to be made acquainted with the salvation which he accomplishes here, and are to enjoy the lofty aids to wisdom, faith, love, submission, joy, through their endless being, which that knowledge will yield. The revelation in the Scriptures of this great design, so suitable to his wisdom, and so manifestive of his love, is accordingly a proof that they are from him. As a purpose so stamped with his infinite perfections, so suitable to his station, could emanate from none but him, so the revelation of that purpose, and the volume in which it is made, could proceed alone from him.

Taking thus the perfections of God that are made known to us in his works as Creator, as indices of the course he will pursue towards his moral creatures, it is manifest that he will establish over them such a moral government, and institute such a work of redemption as are revealed in the Scriptures; and exercise over them such a providence as that in which he is carrying that government and work of redemption into effect: and thence that the Scriptures in which that revelation is made, which he is thus executing, are from him—the inspiration of his Spirit; the authoritative utterance of his will.

The proof of the divine origin of the Scriptures from this source, is thus infinitely greater than from the testimony of men; as it is as great as his providential rule is in which he executes and accomplishes the revelations of the Bible. It is as vast and absolute as his own perfections are. Nothing that he does is explicable on any other supposition; but on that, all his ways are intelligible, and marked by a

rectitude, wisdom, and benignity worthy of his nature and station.

Art. II.—Dr. J. A. Alexander on Matthew XXIV.

Sermons by Joseph Addison Alexander, D.D. Two Volumes. New York, Charles Scribner: London, Sampson Low, Son & Co. 1860.

These volumes are a very acceptable memento of their eminent author. They bring back his person, his cast of intellect, his vivid imagination, his vigorous and graceful style, his peculiar utterance, with great distinctness; recall the strong impressions his discourses usually made, and revive the feeling of sadness with which his departure filled the hearts of those who had a personal acquaintance with him, or were aware of his extraordinary gifts, the important place he occupied in the Seminary to which he belonged, and the large and salutary influence he exerted on the interests of sacred learning. Though marked when the theme required by the minute and accurate scholarship for which he was distinguished, they were not written by the Professor alone, but also by the Preacher, and display great clearness of apprehension, a far-reaching discernment of relations, an exuberant affluence of thought and fancy, and unusual power of expression and delineation. He painted whatever object, and called up whatever scene he pleased with great distinctness, and presented them in their natural hues and attitudes. His style, though copious, ornate, and occasionally embodying a group of thoughts in a single sentence, is yet of such simplicity, precision, and felicitous adaptation of terms to the objects they are employed to describe, as to be suited to a much more emphatic and impassioned utterance than his sermons received from him. Pronounced by an orator, as eminent as he was as a thinker and writer, their effect would have been of a very lofty kind.

The plan on which most of the discourses are framed is much the same, and specially noticeable in one of his varied

and ample gifts; his aim being the exemplification rather than the demonstrative establishment of doctrine; an exhibition of the various relations in which a proposition considered as announcing a general truth is verified, in place of simply unfolding and establishing it in the individual relation in which it is employed in the sacred word. Thus the proposition, John iii. 2: "It doth not yet appear what we shall be," he generalizes, and treats as applicable not only to the condition of the redeemed in the existence to which they are to be exalted at their resurrection, in reference to which exclusively it was uttered by the apostle, but to various future conditions of the impenitent as well as the renewed in this life; and of the lost as well as the saved in the next. So also of the second, the third, the seventh, the ninth discourse, and others. The first sermon we heard from him was framed on that plan, and the number and diversity of the applications of his generalized truth much greater than in any of these. He delivered on the last Sabbath we heard him, the discourse on Phil. iii. 13, 14, of the close of which, on the progress of the believer in the future life, it seems no manuscript is found. Though pronounced precisely like the preceding part of the sermon, and transcending in splendor of thought and beauty of expression any other strain we ever heard from his lips, it very probably was never written, as his powers of memory, it is said, enabled him to recall with the greatest ease whatever he had arranged by previous meditation, and to clothe it in the identical language he had chosen as its vehicle.

In his Twenty-first Sermon on Matt. xxiv. 6, "The end is not yet," he not only treats the proposition as a maxim that is susceptive of more than one application, but represents the event or epoch denoted by the term "end" as uncertain, and the meaning indeed of the whole prophecy as in a measure indeterminable. He says:

"The prophetical discourse of which this sentence forms a part, has been the subject of conflicting explanation ever since it was originally uttered. The grand difficulty lies in the appropriateness of its terms to two distinct and distant events, the end of the world and the destruction of Jerusalem.

"But whether we assume with some interpreters, that the

one catastrophe was meant to typify the other; or, with another class, that the discourse may be mechanically divided, by assuming a transition at a certain point, from one of these great subjects to the other; or, with a third, that it describes a sequence of events to be repeated more than once; a prediction to be verified, not once for all, nor yet by a continuous progressive series of events, but in stages, and at intervals, like repeated flashes of lightning, or the periodical germination of the fig-tree, or the reassembling of the birds of prey whenever and wherever a new carcass tempts them; upon any of these various suppositions, it is still true that the primary fulfilment of the prophecy was in the downfall of the Jewish state, with the previous or accompanying change of dispensations; and yet, that it was so framed, *as to leave it doubtful*, until the event, whether a still more terrible catastrophe was not intended. However clear the contrary may now seem to us, there was nothing absurd in the opinion which so many entertained, that the end of the world and of the old economy might be coincident. This ambiguity is not accidental but designed, as in many other prophecies of Scripture.

"Another striking feature in the form of this discourse is, the precision with which several stages or degrees of the fulfilment are distinguished from each other, each affording the occasion and the premonition of the next, until the close of the whole series. Of these successive periods or scenes of the great drama, each might, if considered in itself, have seemed to be the last. And no doubt each as it occurred was so regarded, even by some who had been forewarned by Christ himself. To correct this error and prepare the minds of true believers for the whole that was to come upon them, he says at the close of the first scene: 'See that ye be not troubled, for all these things must come to pass, but the end is not yet,' or as Luke expresses it, 'the end is not by and by,' i.e. immediately. And again at the close of the next stage of this great revolution, 'all these are the beginning of sorrows.'

"The same intimation, though not expressed, may be supplied throughout the prophecy. At every solemn pause, until the last, a kind of echo seems to say again, 'the end is not yet.' When the prediction was fulfilled, we may easily imagine the impression this well-remembered formula would make upon the minds of the disciples. As each new sign appeared, they were no doubt ready to exclaim, *the end cometh*, and as each gave way to another, *the end is not yet*. And what was thus true

of the several stages of this great catastrophe, was also true of the whole. The impression made on many by the very structure of the prophecy, that the Jewish state and *the world* would come to an end together, was no sooner rectified by the event, than multitudes who had been breathlessly awaiting the result, as they again respired freely, cried out to themselves or others, *the end is not yet.* The need of this caution has not ceased. Men have ever since been, and are still too much disposed to precipitate the fulfilment of God's purposes, and to confound the 'beginning of sorrows' with the end . . . .

"The self-love which forbids some men to look upon themselves as mortal, makes them equally unwilling, when this truth is forced upon them, to allow a longer term to others. If they must die, let humanity die with them. Something of this selfish feeling, no doubt, enters into the strong disposition of some good men in all ages to regard their own times as the last, and to fix the winding up of the great drama as near as may be to their own disappearance from the stage. . . . .

"This pardonable vanity, if such it may be called, seeks of course to justify itself by the authority of Scripture. Hence the prophecies are tortured into confirmation of the fact assumed, and every art of calculation and construction is employed to bring the end of the world as near as may be into coincidence with that of the interpreter. Nor have these been barren and inoperative speculations. Their effect has been immense, and sometimes long-continued, both on individuals and whole communities. The most remarkable exemplification of the general statement, is afforded by the memorable panic which diffused itself through Christendom at the approach of the year 1000. The belief had been gradually gaining ground that the close of this millennium, or first period of a thousand years, was to be the final close of human history. As the fatal term drew near, the superstitious dread associated with it grew continually more intense and powerful in its effects. These, as disclosed by the historical research of modern times, have more the aspect of romance than of true history. They might indeed be thought incredible, but for the like effects of the same causes in our own times, on a smaller scale and in less imposing circumstances.

"However improbable the actual recurrence of such scenes may now appear, the principle from which they spring has been too often manifested to be looked upon as temporary or accidental. It continues to exist and exert its power, not always with the same effect, or to the same extent, but so far con-

stantly and uniformly, as to make it an interesting subject of inquiry what we ought to think, and how we ought to feel and act in reference to it, as connected with our own times and circumstances. What I believe to be the true solution of this question may be reduced to two propositions.

"1. So far as we have any means of judging, *the end is not yet.*

"2. So far as it remains a matter of doubt, it is better to assume that *the end is not yet*, than to assume the contrary.

"So far as we have any means of judging, *the end is not yet.* This may be argued negatively and positively. The negative argument is this, that there are no conclusive indications of a speedy end, afforded either by the word of God or the condition of the world. Such indications are indeed alleged, and that with confidence, but they have no conclusive force, because in the first place they rest upon gratuitous assumptions. It is assumed, for instance, that a certain form or pitch of moral depravation is incompatible with the continued existence of society. But it does not follow that the present condition of the world is such. Such a conclusion is not warranted by the mere degree of actual corruption, however great, because we do not know how much is necessary to the end in question, and every attempt to determine it must rest on a gratuitous assumption.

"The same thing is true as to the real or supposed predictions of the final consummation in the word of God. That these were meant not merely to assert the general fact, and in some cases to describe the attendant circumstances, but to afford specific indications of the very time of its occurrence, so that it may be distinctly known beforehand; all this is assumed in the usual reasoning on the subject, but assumed without proof. It is not more easy to affirm than to deny it. Whatever plausibility there may be in the sense thus put upon the passage in question, there can be no certainty. It is not necessary to maintain that this *cannot* be the meaning. It is enough to know that it *may* not be. The position taken is not that the proofs alleged are manifestly false, but that they are inconclusive; they prove nothing, because they rest upon gratuitous assumptions. This by itself would be enough to justify the negative position, that we have no sufficient reason to believe that the end is at hand.

"But the same thing is still clearer from experience. These signs have all been misapplied before. There is, perhaps,

not a single indication now made use of for this purpose, that has not been so employed in former ages. Every striking coincidence, every verbal allusion, has been weighed already in this balance, and found wanting. Nay, arithmetic itself, of which it has been said the figures cannot lie, has here misled its thousands. The most positive numerical specifications may be varied indefinitely by the variation of the term from which they are computed. The millennium of the Book of Revelation has by turns been proved to be present, past, and future. All this argues no defect or error in the Scriptures, but only something wrong in the interpretation. When anything can thus be made to mean anything, we have reason to believe it was not intended to reveal so much as we imagine. In other words, the passages of Scripture thus appealed to, having been applied before in the same way, and with equal plausibility, and the application falsified by the event, we are naturally brought to the conclusion, that they never were intended to disclose so much as some are able to perceive in them.

"We may reason in the same way from experience with respect to the condition of society and the degree of actual corruption. The extraordinary abounding of iniquity at any one time, in itself considered, might well lead us to believe that such depravation must be preparatory to the final dissolution of society. But when we find analogous appearances insisted on, from age to age, with equal confidence, in proof of the same thing, and the proof as constantly annulled by the event, we may not unreasonably hesitate to rest upon such evidence in this case, and conclude that tests that have always led to false results before, must be at least defective, and their testimony inconclusive. Whether we look, then, at the word of God, or at the world around us, or compare the condition of the one with the predictions of the other, we have no satisfactory or adequate ground for the conclusion that the end of all things is at hand in this sense.

"Let us now look for a moment at the positive argument in favor of the same position, which may be conveniently reduced to this form, that the fulfilment of the Scriptures is still incomplete, and will require a long time for its completion.

"In support of this we may appeal in general to the grand and comprehensive scale on which the divine purposes are projected in the Scriptures. The natural impression made, perhaps, on all unbiassed readers is, that in the Bible there are vast beginnings which require proportionate conclusions even in the present life.

There are germs which were never meant to be developed in the stunted shrub, but in the spreading oak. There are springs, in tracing which we cannot stop short at the brook, or even at the river, but are hurried on, as if against our will, to the lake, the estuary, and the ocean. Every such reader of the Bible feels that it conducts him to the threshold of a mighty pile, and opens many doors, through which he gets a distant glimpse of long-drawn aisles, vast halls, and endless passages; and how can he believe that this glimpse is the last that he shall see, and that the edifice itself is to be razed, before he steps across the threshold.

"This impression, made by the very structure of the Scriptures, is confirmed by their peculiar phraseology, the constant use of language pointing not to sudden instantaneous revolutions, but to long-continued dilatory processes of change, decay and restoration, dissolution and relapse, which have as yet but had their beginning, and the full course of which can only be completed in a cycle of ages. And beside these general considerations, founded on the structure of the dialect of Scripture, we can specify particular changes which have scarcely yet become perceptible, but of which the Bible leads us to anticipate the end and the completion before the end cometh.

"One of these is the universal spread of the gospel. Without insisting on particular predictions of this great event, we may appeal to the general impression made upon all readers of the Bible, that it must and will take place before the end of the existing dispensation. Closely allied to this, as one of its conspicuous effects, is the regeneration of the race, the reconstruction of society, the realization of those glowing pictures of the earth and its inhabitants, which can neither be explained as day-dreams of an imaginary golden age, nor as poetical anticipations of the joys of heaven. Nor do the Scriptures lead us to expect a mere restoration, but a continued exhibition of the race and of society in its normal state, contrasted with its previous corruptions and distortions.

"To these and other mighty changes we must look, not only as important means of human elevation, but as necessary to the vindication of the truth of prophecy. The longer its fulfilment is delayed, provided it is clearly verified at last, the stronger is the proof of divine foresight. This is enhanced still further if the fulfilment of the prophecy is gradual, or marked by a series of gradations. The longer the intervals between these, the more striking the fulfilment, if the several gradations can be clearly

ascertained and their mutual connexion rendered palpable. Now there certainly are such predictions even now in the process of fulfilment; and the very fact of their existence, is a strong proof that '*the end is not yet.*'"—Pp. 395–406.

He thus not only treats the term "end" in our Lord's expression, as probably applicable to very different events, but represents the meaning of the whole prophecy and of the predictions of the Scriptures generally, as very indeterminable; while, nevertheless, the whole truth and force of his argument to prove that "the end is not yet," depend manifestly on its bearing that particular meaning—"the end of this world" as the residence of mankind—which he ascribes to it. We are surprised at this: for how is the confidence with which he argues, to be reconciled with that alleged indeterminableness of the prediction? How could he reason with so much assurance, if, as he holds, the event foreshown in the passage, may be wholly different from that which he assumes it to be? How are the principles on which he proceeds in this imputation of doubtfulness to the Scriptures to be justified? These, and the questions he debates, are of special interest to anti-millenarians, as well as millenarians, inasmuch as the doctrine that the world is to be annihilated at Christ's second coming is peculiarly theirs. Millenarians entertain no such view. They hold that the earth is to survive Christ's advent, and be the scene of his kingdom for ever.

Let us try the truth of his views of this, and of prophecy generally. If his assumptions in regard to the principle on which the prediction is framed are unwarranted; if the meaning of the term "end" is wholly different from that which he ascribes to it; if his reasonings are inconsistent with the postulates on which he founds them; and finally, if the term end, as used here, has a single sense only that is clearly defined in the prediction, then his doctrine falls, and the prophecy is vindicated from the imputation of a double and indeterminate meaning.

1. Let us first look at the principle on which he holds that the prophecy *may* have been framed.

In the first place, then, the assumption that it *may* be typical, "that the one catastrophe" which it foreshows, the

overthrow of Jerusalem, "was meant to typify the other," "the end of the world," is wholly unwarranted and mistaken. There not only is nothing in the prophecy to authorize such a supposition, but it is precluded by the fact that there is no prophecy in the Scriptures in which *the event predicted* is the type of another and wholly dissimilar event. He adduces no example of such a prediction; nor does Dr. Fairbairn, though he has written volumes to prove that there are such. Types, as we showed in our review of Dr. F.'s work, are not prophetic. They are persons, objects, acts, belonging to the ritual worship of the Hebrews that were appointed as representatives and substitutes for the time, of future persons, objects, and acts that had already been foreshown and promised; and the office of the typical representatives was to enable the worshipper to express his faith in that which they typified, viz. the Messiah, his sacrifice, his intercessions, and the pledge of pardon and salvation through him. Those types were never predicted as future: they were real persons, as Aaron and his sons, real animals, as those taken as sacrifices, real altars, real fire, etc., that were in existence at the time they were constituted types: and their existence at the time was a necessary condition of their being types. Such a prophecy as the revelation of a future event, the destruction, for example, of a city—that is a type of another event still more remote, and of a wholly different nature—such as the destruction of the world, is unknown to the Scriptures. The only predictions in which that which the language literally describes, is a representative of a different agent, object, or event, which it is the aim of the prophecy to foreshow, are those in which the representative agent or object is employed, either by a figure or as a symbol. In the allegory and parable the representative agents, objects, and events, are never predicted as future, but always represented as past. In the hypocatastasis, the only other figure in which the agent, object, or event is representative, when a representative *act* is predicted of a specified agent, *he* is always the agent of the act represented: As in the prophecy of Christ, Isaiah xlii. 3, "A bruised reed he shall not break, and the smoking wick he shall not quench:" where these acts are employed to represent the analogous acts of tenderness, forbearance, and care, that were to distinguish

Christ's ministry; and in the imperative prediction, Isaiah vi. 10: "Make the heart of this people fat, and make their ears heavy and shut their eyes," which required the prophet to exert the analogous acts, of which these were the representatives. In those forms of the figure in which the subjects of the representative act, as in the last cited passage, are expressly designated, they are the subjects of the actions that are denoted by those representative acts. "This people," whose heart the prophet was to make gross, whose ears he was to render heavy, and whose eyes he was to close, were the people on whom he was to exert the agency those acts were employed to denote. Now in these cases, the acts, it should be noticed, that were directly enjoined, were not to be exerted. The prophet was not to exert a physical agency on the ears and eyes of the Hebrew people, by which they should be intercepted from hearing and seeing. Those acts were mere substitutes for a different set that were appropriate to him as a teacher, and that were to have an analogous effect on their minds. Figurative predictions of this kind wholly differ, therefore, from such a species of prophecy as Dr. Alexander denominates typical; as, not to dwell on other diversities, according to him, the predicted event which is a type and prophecy of another and a different one, must be literally accomplished, as well as the dissimilar and remoter one of which it is the representative. Thus he holds that the destruction of Jerusalem was to be literally accomplished according to the terms of the prophecy; even if, as he supposes, "that catastrophe was meant to typify" the destruction of the world. His supposed prophetical type has no authority, therefore, from the fact, that acts and events of one kind are used by the hypocatastasis as substitutes for others. The principle of his supposed prophesied type is the reverse of that of the figure.

In symbolic prophecies, the agent, object, or event, which is the representative, is always exhibited as already in existence, and known to the prophet, and usually as present to him either naturally or in vision. They are never described as future. A large share of them, indeed, never had a real existence. Such are all that are out of the sphere of nature, as the four-headed dragon, the woman clothed with the sun, the ten-horned wild beast, the locusts, the

horses with serpent tails, and many that are not monsters, as the city Babylon, the New Jerusalem. The actual existence, except in vision, of such symbols is not necessary in order to the accomplishment of the prophecies made through them. They yield no authority, therefore, for Dr. Alexander's imagined typical prophecy, an essential requisite of which, besides other total diversities, is, that *the predicted event*, which is the type of another, *should come into existence*, in order that it may be the medium of foreshowing the other still future event, of which it is held to be the representative.

There is no example, then, in the Scriptures, of such a species of prediction as Dr. A. assumes, in which the event directly predicted, is to be literally accomplished; and that event be a type of another that is future to it, and of a wholly different nature. All the great language prophecies of the Old Testament are predictive solely of the events they directly describe; and have their accomplishment exclusively in those foreshown events. The events foreshown have no representative function. Such was the great first prediction uttered to man that he should die and return to the dust, if he eat the forbidden fruit. Such was the prediction to the first pair of a Redeemer. Such was the prophecy to Noah of the flood; and the pledge to him also that there should never be another deluge. Such was the prophecy of a seed to Abraham, the promise of the land of Canaan to his posterity as an inheritance, the prediction that they should for a period be held in bondage by a foreign people, and the promise that they should at length be delivered. Such was the forewarning to Israel, that if they persisted in sin and turned to the worship of idols, they should be carried captive into other lands, and their country made desolate. Such was the promise to David that the Messiah should be of his lineage; and the prediction by Isaiah that he should be despised and rejected of men, a man of sorrows and acquainted with grief; that he should be wounded for our transgressions, and bruised for our iniquities, and that with his stripes we should be healed; and that he should be cut off out of the land of the living, and make his grave with the wicked and with the rich; and yet, that he should prolong his days—by a resurrection—

and that the pleasure of Jehovah in redeeming men should prosper in his hands. None of these or any of the other prophecies of the Old Testament, except those that are symbolical, have any other meaning than that which lies in their simple grammatical sense; and have neither had, nor are to have, any other accomplishment than takes place in the occurrence of that which they thus directly denote. They have no typical office whatever. The supposition that they fill such a function is infinitely contradictory to the truth, and overturns at a stroke the whole work of redemption. If, for example, the bodily death threatened as the penalty of sin to Adam and his race, is a type of the eternal death of the soul, as the allegorists maintain; it follows if the supposed prophecy of the type is to be fulfilled, that all who die the bodily death are also to die an eternal spiritual death. Otherwise the prediction will be confuted and the truth of God fail. Again, if the Redeemer promised to Adam, Abraham, and David, is a type in his person, office, and work, as prophet, priest, and king, it follows that he is not the real Redeemer of men—else why the need of another person to make expiation, to pardon, to justify, and to rule over men—but a wholly different personage, of whose nature, period, and work, we have no other intimation in the Bible. Yet it is no more unwarrantable and fatal to the truth of the sacred word, to assume that those prophecies are typical, than it is to assume that our Lord's prophecy (Matt. xxiv. and Mark xiii.) of the persecution and apostasy of the church, of the destruction of Jerusalem and dispersion of the Jewish people, and of his own coming in the clouds of heaven, are typical. No objection can be alleged against the one, that is not equally applicable to the other. The first ground, then, on which Dr. A. founds the imputation of vagueness and a double sense to the prophecy is mistaken.

In the next place, his third assumption, that it may "describe a sequence of events to be repeated more than once, a prediction to be verified, not once for all, nor yet by a continuous progressive series of events, but in stages, and at intervals, like repeated flashes of lightning, or the periodical germination of the fig-tree, or the reassembling of the birds of prey, whenever and wherever a new carcass

tempts them," is equally unauthorized and subversive of the truth of the prophecy. There is nothing in the prediction to justify or suggest such an assumption, any more than in any other prophecy of the Bible. There is no example in the Scriptures of such a prediction. Was the prediction to Adam, that if he sinned he should die and return to the dust, a prediction that he should die repeated bodily deaths at distant intervals? Was the forewarning to Noah, of the deluge, a forewarning of repeated deluges at distant intervals, in which the whole human and animal population of the globe should be swept from life? Was the promise to Abraham, of a son in his old age, a promise that was to be repeatedly fulfilled at intervals remote from each other? Was the promise to him of a seed in whom all the families of the earth should be blessed, a promise of a long series of Messiahs, who should make expiation for the sins of men and redeem them from rebellion and misery? Is Christ's prediction that the hour is coming in which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation, a prediction that they shall repeatedly, at distant periods, come forth at his call, in a resurrection to life or to condemnation? Why not, if the supposition is legitimate that the prophecy of the rise of false Christs, the destruction of Jerusalem, the captivity of the Jewish people, and the coming of Christ in the clouds of heaven, is framed on that principle? The supposition is no more unwarranted and monstrous in regard to the prophecies we have named, and any others in the Sacred Word, than it is in regard to this. To assume that Jerusalem is to be destroyed in the manner predicted in the prophecy, repeatedly at remote intervals, is to assume that it is in each instance to be destroyed by the Romans; that the Jews are repeatedly to be restored from dispersion to rebuild and occupy it; that they are as repeatedly to re-establish the Mosaic ritual; and finally that they are as repeatedly to be conquered and carried into exile, and be disowned and rejected of God: which certainly has not taken place hitherto, and as certainly cannot take place hereafter; first, inasmuch as there are no longer any Romans who can conquer Judea, and demolish its capital; and next,

because it is expressly foreshown that when the Jewish exiles are recalled from dispersion, it will be to a reformation from all their sins, a perfect reconciliation to God, and an everlasting possession of Canaan as their covenant inheritance. (Jeremiah xxxi. 27–40; Ezek. xxxvi. 21–38.) What can be more fatal to the truth of the Bible, or more preposterous, than without the shadow of authority or reason for it, and against the most palpable and unanswerable objections to it, to assume that the prophecy is framed on such a principle? It is one of the strong proofs that the laws of interpretation for which we contend are the true and only laws of prophetic language, that those who reject them, are betrayed in their attempts to evade them into the adoption of such unphilological and absurd theories.

In the third place: As his first and third suppositions are thus inadmissible, it remains—not as he unfortunately says in his second, "that the discourse may be *mechanically* divided, by assuming a transition at a certain point from one of these great subjects,"—"the destruction of Jerusalem," "to the other," "the end of the world"—but that it is to be interpreted according to its grammatical sense, and that which it thus foreshows is to be taken as its true and only prophetic meaning. And contemplated thus, it is clear that it predicts, first, the persecution and apostasy of the church, next the destruction of Jerusalem and dispersion of the Jewish people, and lastly the coming of Christ in the clouds of heaven, and gathering together of his elect. And these subjects are as distinct, and at as great a distance from confusion with each other, as though the parts of the discourse in which they are severally treated, had been delivered independently of each other on different occasions.

Thus in answer to the question by the apostles respecting the time when the temple and city should be destroyed, and the nature of the sign that should appear of his coming, and of the end of the age, Christ, first, from the fourth to the fourteenth verse, warned them not to be misled by reports that he had come, when he had not; and apprised them that many false Christs were to appear—that rumors of wars were to prevail—that nations and kingdoms were to contend with each other—and famines, pestilences, and earthquakes occur; but that they were to be the beginning, instead of

the end of sorrows; that then persecutions of his disciples would commence, and they would become objects of aversion and hatred to all nations; that in consequence, many who had joined the ranks of his followers would be offended and would hate and betray one another; and that false teachers would arise, and iniquity abound; but that at length the gospel would be preached to all nations throughout the world, and then the end would come. In this division of the prophecy there is thus no reference whatever to the destruction of Jerusalem, nor to the coming of Christ. It relates exclusively to the rise of false Christs, wars among the nations, famines, earthquakes, and pestilences; and the persecution of Christ's disciples, offences, alienations, and apostasies among those who had professed to be his followers; the prevalence of iniquity, and finally the proclamation of the gospel to all nations. On what ground, then, can it be pretended that the events thus predicted are types of others of a different kind, the revelation of which is the main object of the prophecy? Or what supposition can be more unjustifiable and self-confuting? Of whom are the false Christs foreshown, to be the types? Of what are the rumors of wars, the conflicts of the nations, the famines and pestilences? What, especially, is typified by the persecutions of Christ's professed disciples? Whom do his followers represent? Not his followers. That would be against the law of types, which always represent agents, objects, and acts, that differ from themselves. The person whom Aaron and his sons typified, for example, was the incarnate Word, Immanuel, not a mere human being. Whom do the offended, the hating, the betraying, and the false teaching in the nominal church represent? Not such as themselves: that is against the law of types. Who, then? What does iniquity typify; and what the preaching of the gospel to all the nations? What satisfactory answer could Dr. Alexander have given to these inquiries? Can anything be more manifest than that his supposition is a sheer mistake; that the ascription to the prophecy of a typical office is not only gratuitous and unwarrantable, but converts it into a tissue of bald incongruities and contradictions.

Christ next proceeds to indicate an event to the disciples

by which they might know that Jerusalem was about to be destroyed; to warn them to flee; to apprise them that it was to be a time of unexampled suffering; and a time of spiritual dangers also, as false Christs were to arise, and show great seeming signs that they were sent of God; and finally that the nation barely escaping extinction by slaughter and suffering, the remnant would be led captive into all nations, and Jerusalem would remain in desolation, under the dominion of the Gentiles, till the times of the Gentiles should end.

The sign that the overthrow of Jerusalem was about to take place, was the near encampment of the Roman armies on the several great lines of approach to it. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," Luke xxi. 20. And they were immediately to fly; as it was to be a time not merely of ruin to the temple and city, and of fearful miseries to the nation, but of death to a great share of them. Yet their delusions were to be such that many false Messiahs would arise and deceive many with the promise of deliverance. But it was to be a day, not of redemption to the people, but of vengeance on them; and the few that were to be saved from death were to be driven into exile among the Gentiles, and their land remain in the possession of foreigners, until the final overthrow of the Gentile powers, as foretold by Daniel, ii. 31–45, vii. 9–11, 17–26.

There is thus in this division of the discourse, no reference whatever to the sign of Christ's coming, and the end of the age, nor to his coming itself. Its predictions are predictions exclusively of calamities to the Jewish people. It simply indicates the sign that the desolation of Jerusalem was nigh, and announces the fearful sufferings with which the nation was to be smitten in vengeance for its sins, the destruction of nearly its whole body, the exile of the rest in distant countries, and the occupation of their capital by the Gentiles, till the period of their reign, as foreshown by the ancient prophets, shall reach its close. There is no allusion in it to the end—as Dr. A. construes the term—that is, the annihilation of the globe. There is nothing among the events it foreshows, that can possibly be a type of the annihilation of the world. Of what, in any reference to that,

can the Roman armies be types? Is the earth to be annihilated by armies encamped in the atmosphere, or in the orbs that revolve round the earth? Of what can the survivance of a part of the Hebrew people, and their residence as exiles in the neighboring countries of Africa, Asia, and Europe, be types? Are a part of the human race to survive in the natural life the annihilation of the earth, and be borne to distant planets or orbs, and dwell there in exile through a long succession of centuries? Of what are the Gentiles types? Are they representatives of the population of other orbs who are to destroy the earth and carry the few human survivors captives to their several worlds? And have the inhabitants of those orbs a time, like that of the Gentiles, when they are to be judged, and their power over their human captives cease? Such, or something like it, must undoubtedly be the representative office of the events here predicted, if they fill the place of types. Can any higher proof be needed that they have no such function, than is furnished by the portentous impossibilities the supposition that they are types thus involves?

In the next division of the prophecy, Christ treats exclusively of the signs of his coming, his coming itself, and events that are to attend and follow it; and the period when his advent is to take place is defined as after the tribulation of the Jewish people, which he had foreshown in the preceding section of the discourse. Immediately after the exile of the Hebrew nation and the occupation of their capital by Gentiles is over, the sun and moon shall be darkened, and the sign of the Son of Man shall appear in heaven, and attract the gaze of all the tribes of the earth, and inspire them with grief and terror. And they shall see the Son of Man coming in the clouds of heaven; and he shall send his angels, and they shall gather together his elect from the four winds of heaven. These predictions have no reference to the destruction of Jerusalem. Their period is expressly defined as after the Jewish tribulation has closed. Nor have they any reference to the destruction of the world. They are predictions solely of Christ's coming, its period, and the signs that are to precede it, its visibility and glory, the impressions it will make on men universally, and the gathering of the elect that is to follow it. And these events

are not types of others. They cannot be. Of what other sign can the sign of Christ's advent be the type? Of what other advent can his coming, in the clouds with power and great glory, be the type? Is there another Christ who is to come in the clouds to deliver beings whom he has redeemed, and judge and punish those who have rejected him? Of whom can the elect, whom the angels are to gather together, be types? Is there another elect people besides that of Christ? Is our world to be the residence of another fallen race, and the scene of another work of redemption beside Christ's? This hypothesis plainly implies it. But what can transcend the error of maintaining a theory that involves such monstrous implications?

The prophecy is thus wholly unsusceptive of the constructions Dr. A. would place on it. It is a plain language prediction, the meaning of which is simply its natural grammatical sense. To treat it as typical, is to misconceive and pervert it as grossly as it were to pervert the decalogue, the Lord's prayer, the history of the death, resurrection, and ascension of the Redeemer, to treat them as typical, and pronounce their meaning vague and indefinite.

II. We now turn to the sense which he ascribes to the word end, on the legitimacy of which his argument depends. If the event denoted by the word in the prophecy is wholly unlike that which he assumes, then the considerations by which he attempts to demonstrate that the end is not yet, are no proofs that the event Christ employed the word to signify is not at hand.

He gives no express definition of the term το τελος, the end, nor of the corresponding expression ἡ συντελεια του αἰῶνος, the end of the age, for which it is used as a substitute and equivalent. He assumes, however, that the end they denote is "the end of the world," the physical globe, and thence the final close of human history. No error, however, could be greater. That is not the meaning of ἡ συντελεια του αἰῶνος. There is nothing in the prophecy that invests it with such a sense, or refers, in the remotest manner, to the destruction of the earth, and close of human history on it. Instead, it is clear from the whole tenor of the prophecy, that it is employed in its natural, which is a wholly different sense.

The meaning of the words ἡ συντελεία του αἰῶνος, in the question of the apostles, "What shall be the sign of thy coming, and of the end of the world?" as it is rendered in the received version, is "the end of the age;" αἰῶν, denoting literally a period of time, an age, the period occupied by the life of a being, the duration a dispensation or other vast system of agency occupies. It is never used, except in two instances by metonymy, to denote the material world, Heb. ii. 2, and xi. 3, where the context, or at least the last, shows that that is its meaning. That it denotes a period, an age, duration, in the more than a hundred other instances in which it occurs in the New Testament, admits of no debate. The end of the αἰῶνος, then, is indubitably the end of the age, not the end of the material world.

But what is the age of which it is the end? It is the age or "times of the Gentiles;" the period during which the Gentile domination over the Israelites and over the nations among whom they were to be carried captives, as is foreshown in Daniel, ii. and vii., is to be continued. This is seen from a variety of considerations. 1. It is indicated by the question asked by the apostles respecting the sign of his coming and of the end of the age—What shall be the sign of thy coming and of the end of the age? For it implies that the same event, or appearance, is to be the sign of both; and that implies that the end of the age is to take place at the time of Christ's coming. But his coming is to take place at the end of the times of the Gentiles. It is when the stone cut out of the mountain, which symbolizes his kingdom, strikes the image and crushes it to dust, that the Gentile monarchies, denoted by the image, are to perish and their period to cease. The time when the judgment is to be set, and the wild beast—the symbol of the last of the four great Gentile monarchies—be destroyed, is to be the time of the coming of the Son of Man in the clouds of heaven, receiving the earth as his empire, and giving the kingdom to the saints, Dan. vii. 9–14. As the age, then, is to end at Christ's second coming, and that is the epoch when the times of the Gentiles are to cease, the age which is thus to end is undoubtedly the age of the domination of the Gentile monarchies over the Jewish people and the Christian church. 2. It is indicated by the

fact that the temple is to remain desolate till Christ's second coming. "Behold your house is left to you a waste; for verily I say unto you, ye shall not see me from now till ye shall say, Blessed is he—that is the Messiah—who cometh in the name of the Lord." As the age then is to end, as we have seen, at the time of Christ's coming, and the intervening period of desolation is to be the period of the continued domination of the Gentiles, the age which is to end when that desolation ends, at the time of Christ's coming, is undoubtedly the age of the Gentiles. 3. This is expressly shown by Luke xxi. 24, who represents that the possession of Jerusalem by the Gentiles is to continue till the times of the Gentiles close, and that immediately after their times close the Son of Man is to come in the clouds of heaven. The age, therefore, that is to terminate with the end of the domination and times of the Gentiles is the age of the Gentiles. 4. This is confirmed by the express revelation, Dan. ix. 26, 27, that the destruction of the city and sanctuary that was to take place after Messiah should be cut off, should continue till the destruction of the desolator himself (which had been previously symbolized by the destruction of the wild beast, vii. 9–11) should take place; and that, it is shown, Dan. vii. 9–14, is to take place at the coming of the Son of Man in the clouds of heaven and assumption of the sceptre of the earth. There is a like prediction also, Dan. xii., in which it is foreshown that a time, times, and half a time, were to be a great period of the fourth Gentile power, by which the city and sanctuary were to be destroyed; that the dispersion of the Hebrew people was to continue to the close of that period; and that then the Messiah should interpose and give them redemption. 5. It is confirmed also by Isaiah, Jeremiah, and Ezekiel, who foreshow in many prophecies that the restoration of Israel is to take place under the Messiah, and that it is to follow a long season of exile among the nations, during which their cities are to be in ruin, and their country be consigned to solitude and desolation. 6. To suppose that the end of the age is to be the end of the earth and "the final close of human history," is to contradict the prophecies of the Old and New Testament, which foreshow, in the most specific manner, that Christ, at his second coming, in place of annihi-

lating the earth, is to receive it as his kingdom, and redeeming its living population, is to reign over it for ever. Such are Daniel ii. 34–44, vii. 13–27; Isaiah ii. 2–4, lxv. 17–25, lxvi. 5–24; Jeremiah xxxi. 1–40; Ezekiel xxxvi. 1–38. 7. And, finally, it is confirmed by the consideration, that there is no intimation in the Scriptures that the earth is ever to be destroyed; but instead, there are many prophecies that foreshow, in the most indubitable manner, that it is to continue for ever, and be the scene of Christ's eternal reign. Such are Dan. vii. 13, 14, 18, 27; Luke i. 33; Rev. xi. 15, and many others.

The construction placed on the terms, the end of the age, by Dr. A., is thus manifestly wrong; and with that, his whole argument to prove that the end is not yet, falls. For the fact that there are no signs or indications that the earth is about to be annihilated by a conflagration, or stricken from existence by any other catastrophe, is no proof that the end of the Gentile domination over the Jewish people and over the Christian church, is not near its close; nor that the coming of the Son of Man in the clouds of heaven is not near, to destroy the Gentile hosts that are to gather together against him, and to take possession of the earth as his eternal empire.

Dr. Alexander, in his commentary on Mark, presents the same views of the principle on which the prophecy *may* be assumed to be framed, and expresses, in still stronger terms, the judgment that the question, whether it is at least in a measure typical or not; whether, if so, the destruction of Jerusalem is a type of the destruction of the world or not; whether the tribulation of the Jewish people was a short or a long one; whether the obscuration of the sun and moon that are to follow it is to be real or figurative; and, finally, whether the coming of Christ is to be a real and public or only a figurative and invisible one, can never be determined from the prophecy itself, on the grounds of philology, but must remain wholly indeterminable and as susceptive of the one construction as the other, until its meaning is manifested by the occurrence of the events themselves which it denotes.

"The starting point of all discussion on the subject is the universally admitted fact, that we have here an express predic-

tion of the destruction of the temple by the Romans. This is granted even by the infidel, who looks upon it as a happy accident, a chance coincidence, and by the sceptic, who regards it as a prophecy *ex eventu*. Some go further, and suppose the destruction of Jerusalem to be the subject of the whole discourse; *but this requires the assumption of so many* HYPERBOLICAL EXPRESSIONS, AND SUCH A VIOLENT CONSTRUCTION OF THE TERMS, *apparently referring to remoter changes*, that the great mass of interpreters admit *the co-existence of two great themes in this context—the destruction of the temple, and the end of the world, or the present state of things.* It then becomes a question, how these topics stand related to each other; as to which point there are two main theories, each of which is variously modified. The first is that those great subjects are distinctly and successively presented, so that the interpreter can separate them from each other; the second, that they are promiscuously blended, or at least continually interchanged and intermingled, so that such a separation is extremely difficult, if not impossible. Of those who take the first view, some suppose the one theme finally disposed of before the other is introduced at all, but differ much as to the precise point of transition, though the greater number fix it either at vs. 14 or vs. 24 of this chapter (and the corresponding parts of Luke and Matthew). But as some things in each of the divisions thus obtained seem to be more appropriate to the other, many interpreters assume an inverted order of the topics, or a return to the first, after the second is disposed of; or a still more complicated scheme, in which the signs of each event are stated in succession, and the times in the same order. These inconveniences, as well as other more important reasons, have induced some of the best modern writers to regard both themes as running through the whole discourse, but still with great diversity of judgment as to their precise mutual relation. Some regard this as a typical one—the destruction of Jerusalem prefiguring that of the whole world hereafter. Another theory is the perspective one, according to which nearer and remoter events are presented, like the objects in a landscape, without chronological specification of the intervals between them. A third modification of this same hypothesis is that of sequences or cycles, the same prophecy receiving not a gradual fulfilment merely, which is an assumption common to several of the theories already mentioned, but a series or succession of complete fulfilments upon different scales, and under different circumstances. Even this incomplete enumeration will suffice

to show the vast variety of plausible hypotheses devised to facilitate the exposition of this difficult and interesting passage, *a variety susceptible of only one solution, namely, that the prophecy itself has been but partially fulfilled, and that the unfulfilled part, from* THE VERY NATURE AND DESIGN OF PROPHECY, CANNOT BE FULLY UNDERSTOOD, OR EVEN CERTAINLY DISTINGUISHED AS LITERAL OR FIGURATIVE, UNTIL THE EVENT SHALL MAKE IT CLEAR. Every prediction which has been fulfilled was equally mysterious beforehand; for example, those of Christ's first advent, scarcely one of which was not susceptible of two or more interpretations, till he actually came; and the same thing may be looked for in the predictions of his second coming. It is the part of wisdom, therefore, not to attempt what is impossible, the anticipation of things yet to be developed, but to ascertain, as far as may be, what has been verified already, and to be contented, as to the remainder, with a careful explanation of the terms employed, according to analogy and usage, and a reverential waiting for ulterior disclosures by the light of divine providence shining on the word."—Pp. 343, 344.

This is a just, but truly a sad picture of the treatment the prophecy has received from the hands of commentators. But why has it thus been put on the rack, and wrenched in all directions, to extort from it, if possible, a sense that should satisfy the demands of expositors? Not at all, as Dr. Alexander intimates, because there is any obscurity in its terms, any intricacy in its figures, any mixture of typical with its language predictions, or that its sense is any more open to doubt than that of any other passage in the New Testament; but solely because interpreters have approached it under the misleading and perverting sway of preconceptions and theories that have rendered them unwilling to receive its grammatical as its prophetic sense. They have therefore endeavored, by false assumptions and wild hypotheses, to fasten on it a meaning that is wholly foreign to its true signification. The judgment pronounced on it and on the other prophecies generally by Dr. A. as obscure and uninterpretable, is, in our conviction, not only totally unwarranted and unjust, but would, if legitimate, be fatal to the authority and influence of the Scriptures. How can they be a guide to faith, if their meaning is, as he affirms, wholly indeterminable? How can the word of prophecy be sure,

and how can it be well to take heed to it "as to *a light* that shineth in a dark place, till the day dawn and the daystar arise in the heart," if, as he maintains, in some cases, even the subject to which it relates, and in others the events that are foreshown by it, are wholly uncertain, and may, with equal probability, be of the most dissimilar and opposite kinds? How are believers to prepare, as they are enjoined, for the coming of Christ, and look for, desire, and wait for it, if there is no certainty that he is to come; if his predicted coming is used as a mere type or representative of a wholly different event? How, moreover, is it to be known when the prophecy is fulfilled, if it remains uncertain till then what it is that is to be its fulfilment? If the coming of Christ, for example, which the prophecy foreshows, is to be an invisible coming, how is it to be known that it has taken place? The supposition that it can be discerned and recognised, is in direct contradiction to the supposition that it is to be invisible. The counsels given by Dr. A. to interpreters are widely different from those of the prophecy itself. Christ did not warn his disciples against imagining that the meaning of his words could be discerned by them. He did not put them on their guard against taking his language in its simple, natural, and customary sense. So far from it, he proceeded throughout on the fact, that the coming he predicted at the close of the preceding chapter was to be a real personal coming; and that they were right in putting on it that construction in their question respecting its sign. Such a question would have been absurd if his coming was not to be a real visible one. What he warned them against was, the danger of giving credence to pretexts and reports, got up by false Christs, that he had come, when he had not; and for that purpose he apprised them that his coming was to be public and visible to all; like the lightning which flashes out of one part of the heavens and shines unto the other;—not as the false Christs were to pretend, and many of the modern commentators maintain—a private or invisible coming, the reality of which could not be determined except by a search in the secret chambers of the temple, to which few had access, or a journey into the desert; and perhaps not determinable at all; for how could an invisible presence

be detected and verified? But finally, the fancy that it is obscure, in some inexplicable way figurative, and indeterminable in its meaning, is wholly confuted by the fact that a large share of its predictions have been accomplished, and in the plain, simple, grammatical sense of their terms. Thus, the prediction that false Christs should arise and deceive many was literally fulfilled, as the language implies, in the days of the apostles. The prediction that rumors of wars should prevail, that nation should rise against nation, and kingdom against kingdom, that there should be famines, pestilences, and earthquakes, and that they should be the beginning of sorrows, was literally accomplished in the age of the apostles. The prediction, also, that they should be persecuted, hated of all nations, and some of them put to death, had a literal and terrible verification through a vast series of years; as the prophecy had also that some should be offended, divide into parties, and hate and conspire against one another; that false teachers should arise, and iniquity abound. That fearful announcement has had a literal fulfilment for sixteen or seventeen centuries. In like manner, the assurance that the end is not yet, and that it shall not come till the gospel has been preached in all the world, for a witness to all nations, has had an explicit verification. All the predictions of the first division of the discourse have been accomplished by the providence of God, according to their grammatical sense, and that sense was as indubitable and as clear at the time of their utterance as it is now: no new meaning is developed in the words by the accomplishment. None of the calamities or sins foretold differ in their nature from those which the language naturally denotes.

The predictions, likewise, of the next division of the prophecy, respecting the Jewish capital and nation, have had a literal accomplishment; such as the compassing of Jerusalem by the Roman armies, the necessity of immediate flight in order to escape the perils of the siege, the unparalleled distress of the period, the rise of false Christs at that juncture, the slaughter of vast numbers of the Jews, the capture and demolition of the city, the sale of the survivors generally as slaves, and dispersion throughout the empire, and the continuance of Jerusalem under the dominion of the Gentiles

to the present hour; near the termination of their times, as predicted in the ancient prophets. These events, in which the prophecy has had its fulfilment, have been precisely what its language literally denotes. No new sense has been given to the words by the occurrences. No forced construction of the events is requisite to bring them into exact accordance with the terms that foreshow them. Why, then, is it not to be held as equally sure that the events foreshown in the prophecy that are yet future, are to be precisely what the language in which they are predicted literally denotes? On what ground can it be maintained that no certain information respecting their nature is presented by the terms in which they are expressed? How is it that Dr. A. and others, who advance this extraordinary notion of the divine word, could know that the events *may* differ essentially from what the language, taken literally, would constrain us to expect? Can anything be more certain than that there is not a shadow of ground for any such impeachment of the prophecy: that we are imperatively bound to take precisely the opposite view? We are not at liberty to suppose that anything will occur that will show that construction to be erroneous. We cannot assume, for example, that Christ may come in the clouds of heaven with power and great glory, and yet no darkening of the sun and moon precede his coming; for it would be to assume that the prophecy may be falsified. We are under as clear a necessity of interpreting the language according to its grammatical sense, as we are to interpret it at all, and treat it as a divine prediction, given to us for our instruction, and obligatory on our faith and reverence. Dr. A. acted on this conviction in respect to the prophecy in the first division, that the gospel shall be preached in all the world for a witness to all nations; for he holds that that is to have a literal fulfilment, and makes its non-accomplishment hitherto one ground of his conclusion that the end is not yet.

He repeats, however, his theory of the indeterminableness of the predictions that follow. He says on the expression, Mark xiii. 24, "But in those days after that tribulation the sun shall be darkened, and the moon shall not give her light:—"

and the redemption of the nation from its vassalage and exile.

But beyond this, Christ expressly declared, as reported by Luke, that the period that was to commence with the siege of the city, was to be a period of vengeance, in which all that was written in regard to it by the prophets was to be accomplished. But it had not only been written by Daniel that the city and sanctuary were to be destroyed after the cutting off of the Messiah, and that destructive afflictions on the people were to be continued afterwards, but it had been written by Isaiah, Jeremiah, and other prophets, that their exile and the desolation of their land should not cease till the coming of the Messiah to restore them, Isaiah xi. 10–16, lxvi. 19–22; Jeremiah xxxiii. 12–26.

Christ, moreover, as related by Luke, foretold explicitly that as a part of the distress in the land and wrath upon the people, they should fall by the edge of the sword and be led away captive into all nations; and that Jerusalem should be trodden by the Gentiles until the times of the Gentiles should be fulfilled. Their exile among the nations, and the possession of their capital by foreigners, were thus specifically enumerated as elements in the affliction they were to suffer and the wrath with which they were to be smitten.

There is no such doubtfulness and uncertainty, then, as Dr. Alexander alleges, in the application of the term tribulation. He was wholly unauthorized in limiting it (by the prophecy as given by Mark) to the days of the siege and destruction of Jerusalem; as the predictions in Daniel, to which reference is made, show that it was to continue after the fall of the city, and down to the second coming of Christ. He was still more unwarranted in construing Mark not only as though no such reference had been made to Daniel, but as though no such allusion had been made by Luke to what had been written by the ancient prophets, nor any such passage uttered by Christ, as that in which he foreshows that the wrath to be inflicted on the Jewish people, was to include their being led captive into all nations, and their subjugation, and the subjugation of their land, to foreigners, till the times of the Gentiles shall close.

As his assumption that "the days of the tribulation were" only "the days of the destruction of Jerusalem, and the dis-

tress" only "the unexampled suffering by which that was preceded and accompanied," thus falls; the next step in his construction which he founds on that assumption falls also, namely, that the changes of the celestial bodies mentioned in this verse and the next, are figures for national and social revolution. If, as he asserts, the tribulation being short, the predicted darkening of the sun and moon and fall of stars must be mere figures for national and social revolutions, then, as the tribulation was not short but lasted for ages, and still continues, those changes of the heavenly orbs cannot be figures for human revolutions. But that they cannot be used as figures of such revolutions, is shown by the representation by Luke, that they are to be signs: "And there shall be *signs* in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heaven shall be shaken," chap. xxi. 25, 26. These signs in the heavenly orbs are the same as those which Mark describes as the darkening of the sun and moon, and the fall of the stars; and as they are signs *in the sun, and in the moon, and in the stars*, they are processes of which those orbs are to be the subjects, and that are to be visible to men, as, if real, they necessarily must be: and they are to be of so unexampled and fearful a character, and attended with such convulsions of the earth, as to impress the whole population of the globe with terror, and exite the apprehension that they are prognostics of avenging judgments, such as the world has never witnessed. The relation, accordingly, which men are exhibited as sustaining towards the events the signs betoken, is that of fear and faintness, as evils of which they are to be the helpless subjects; not the active agents, as in political and social revolutions, which are to be the work of their own choice and for their own benefit. The supposition that they were signs of political and social revolutions that immediately followed the destruction of Jerusalem, is confuted moreover by the fact that there were no such revolutions at that period that brought distress upon the nations, caused all the tribes of the earth to mourn, according to Matthew, and overwhelmed the hearts of men with faintness and despair. The affairs

of the Roman empire went on for two centuries much as they had done; and apart from insurrections and conflicts between rival aspirants to supreme power, underwent no decisive change for the worse till the irruptions of the Goths in the fourth and fifth centuries. The obscurations of the sun and moon, and fall of stars, are the signs undoubtedly of the end of the age and of the coming of the Son of Man, of which the disciples had asked. This is shown by the statement in Matthew, vs. 30, that then, at the epoch of those signs, shall appear the sign of the Son of Man in heaven; and then shall they see the Son of Man coming in the clouds of heaven with power and great glory. And, as they are to appear after the tribulation of the Jewish people has closed, they are yet future: inasmuch as the exile of the Jews among foreigners, and the domination of the Gentiles over their land, which are parts of that tribulation, have not yet ceased: and this is in harmony with the construction, that the time of the end when Christ is to come, is the epoch when the times of the Gentiles are to terminate.

As Dr. A.'s assumption, that the days of the tribulation were the days only of the siege and destruction of Jerusalem, thus falls; his inference that the coming of Christ foretold as following the signs in the sun, moon, and stars, was an invisible coming, falls also. How he could have persuaded himself that such a construction is legitimate on philological grounds, is inexplicable. If the errors into which he had already fallen are surprising, this excites astonishment. He says, from this assumption, respecting the period denoted by the days of the tribulation, "by a necessary consequence it follows that the changes" in the heavenly bodies "are figures for national and social revolution; that the coming of the Son of Man (predicted vs. 26), is *the same invisible coming* which took place at the destruction of Jerusalem (see above on vs. 21); and lastly, that the angels of vs. 27, are the preachers of the gospel; and the gathering there ascribed to them, the planting and extension of the church among the Gentiles." He here intimates that he had shown, on vs. 21, that an invisible coming of Christ was foreshown to take place at the fall of Jerusalem. The passage to which he refers is the following:

"And then, if any man shall say to you, Lo here (is) Christ, or Lo there, believe him not.

"*And then*, at that time also, i. e. at the time of extreme suffering just described, or at a period immediately succeeding it, no less than at the time referred to in vs. 5, 6, whether earlier or later, there will be danger of delusion from false Christs and false prophets. *If any* (*one*), any person, anybody, *say to you Lo* (behold, look, see) *here* (*is*) *the Christ* (or the Messiah), or *lo there* (he is), *believe not* (him, or it), the man himself, or what he says to you. *This seems to imply that the coming of Christ*, THE SIGNS OF WHICH HAD JUST BEEN GIVEN (vs. 14–20), *was not to be a visible personal appearance; for if it had been, the declaration he is here or he is there, would not have been necessarily and invariably false, and the disciples could not have been charged to disbelieve it, from whatever quarter it proceeded.* This consideration, taken in connexion with the wonderful coincidence already spoken of, between the previous description and occurrences attending the destruction of Jerusalem, *seems to establish the important fact, that in a part, at least, of this prophetical discourse, the coming of Christ is an invisible impersonal one, and that* ANY TEACHING TO THE CONTRARY, RESPECTING THE DESTRUCTION OF JERUSALEM, MIGHT BE REJECTED AS DELUSIVE AND UNAUTHORISED."

Here is a group of very extraordinary mistakes. He first intimates that signs are given, in vs. 14–20, of Christ's coming. Not a hint, however, exists in the passage that the events it foreshows were signs of Christ's coming. The abomination of desolation—that is, the abominable desolator, the Roman armies compassing Jerusalem, are expressly exhibited by Christ, Luke xxi. 20, *as a sign that the destruction of the city was at hand;* not a sign of his coming. "When, then, ye shall see Jerusalem compassed with armies, then know that *the desolation thereof is nigh.*" And it is clearly implied in Matthew and Mark that it was to be the sign of the siege and capture of the city; as it is given as the reason of the command of an immediate flight to the mountains. There not only is no authority, therefore, for regarding vs. 14–20 as indicating signs of Christ's coming, but it is against the express language of the parallel passage in Luke, and the indubitable meaning here. His next step is still more singular and astonishing. For, from the

fact that false Christs should rise, who, in place of coming publicly from the skies as Christ is to come, should profess to have come privately, and to reveal themselves only to persons who should go to see them in the secret chambers of the temple (probably), to which few had access, or in the desert;—he assumes that a coming of Christ is foreshown in this discourse as to take place at Jerusalem at the period of the siege; and thence that the point is established that in a part, at least, of this prophetical discourse, the coming of Christ is *an invisible impersonal one*, and that any teaching to the contrary, respecting the destruction of Jerusalem, might be rejected as delusive and unauthorized.

Of all blank and startling mistakes in exposition we have ever met, there is none that surpasses this. The identical consideration which Christ presents as a proof, that the report and pretext that his advent had taken place, was false, Dr. Alexander makes the ground of the inference that it was true; that his coming had taken place; and that it was the identical coming respecting which the disciples had made inquiry! The deceitfulness of the pretext a proof of the reality of the event! Next the pretext and report that the advent of the false Christs was a personal one, and that they were visibly present in certain places, he makes the ground of the inference that the coming of Christ, foretold in the prophecy, was an invisible and impersonal one! For the false Christs were to be reported as having come in person. The places were to be specified where they were to be seen. Lo he is here, or lo he is there, was to be the pretext. How then could the *false* pretext that Christ was visibly present in certain specified places, prove that he was in fact there, or elsewhere in or near Jesusalem, only invisibly and impersonally? Was it on the general principle that a false report of his personal presence in a given place, proves his real presence there, though invisibly and impersonally? Had the disciples of Mr. Irving, or Mr. Miller, spread a false report that Christ had actually come in person, and was revealing himself in certain localities, would it have proved that he *had* really come and was in those localities, though invisibly and impersonally? Can anything transcend the error and bewilderment that reign here? An absolutely false

report, and on a theme of the greatest possible significance to God and man—prove the main fact affirmed by it a reality, differing from that which is affirmed, only in its mode or appreciableness by the senses! Would such a principle be admitted in a court of law? A false statement prove the substantial truth of the fact it falsely affirms? A false accusation prove the reality substantially of the crime it falsely charges? Dr. Alexander surely would never have advanced such a proposition, had he carefully scanned it. He manifestly misconceived the reason that Christ warned his disciples against being deceived by reports and pretexts, that he had come privately, instead of publicly, and was only visible in certain localities. For Christ said, Matt. xxiv. 26–27, "If they shall say unto you; Behold he is in the desert; go not forth: Behold he is in the secret chambers, believe it not." Why? He gives as the reason that his coming was not to be private like theirs; and the revelation of himself confined to certain places, but was to be public and visible to all. "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." That the coming of those false Christs was not in that public manner, but private, was therefore to be a sufficient proof to the disciples that they were deceivers. The fact that Christ thus gave the dazzling resplendence of his coming, which no eye either of friend or foe can fail to see, as a reason that the disciples should put no faith in reports that he had come privately, and was only to be seen in certain localities, Dr. Alexander alleges as a proof that his coming, which he thus predicts, was *not* to be public and conspicuous, but invisible and impersonal! How was it that he fell into this astonishing error? If betrayed into it by attempting to explain Mark, who omits the prediction respecting the dazzling visibility of Christ's coming reported by Matthew, xxiv. 27, and also by Luke xvii. 23, 24, it is still equally startling and inexplicable on the principles on which he usually proceeds. For why should he put such a construction on a passage in Mark vs. 21, 22, which has an exact parallel in Matthew and Luke, when the prediction reported by Matthew and Luke, in addition to that parallel and confirmatory of it, shows in the clearest manner that his interpretation of Mark is a point-

blank misrepresentation? If Mark was to be explained as far as might be, irrespectively of the other gospels, still the most scrupulous care should have been taken not to assign to his language (and needlessly and inconsistently, as in this instance, with the very nature of the events narrated) a meaning that represents the Saviour as contradicting himself in other predictions ascribed to him on the same occasion by the other evangelists. An interpretation that directly contradicts Matthew and Luke, and as palpably perverts Mark, bespeaks extraordinary inattention and perplexity.

And finally, to confirm this hypothesis, as he denominates it, that Christ's coming, foretold verse 26, is an invisible and impersonal coming, he alleges that there are no means of determining that the language is not figurative, and does not specifically teach that which he ascribes to it.

"It is in vain to say in opposition to this view, that it converts into figures what may just as well be literally understood; because so long as it remains true that some prophecies are not to be strictly interpreted (for instance that of Malachi respecting Elijah as explained by Christ himself, Mark ix. 12, 13), it will still be *possible* to put a similar construction on others, and will be still made a question whether this is right or wrong in any given case, until decided by the actual event, like the prophecies respecting our Lord's advent, and the circumstances of his passion."

To justify this construction of the prediction of Christ's visible personal coming, verse 26, as only an invisible impersonal advent, he thus avers that it *may* be figurative; and on the alleged ground, that there are no means of determining absolutely that any passage is not figurative. But that is in so many words to deny that there are any distinguishable differences between literal and figurative language, or any means of settling with certainty the signification of any passage. The pressure of very formidable difficulties must have been felt surely, to prompt a resort to such an "hypothesis." If there are no means of deciding whether a passage is figurative or not, nor of determining with certainty its true meaning, what reliance is to be placed on interpretation? What is philology, what is language, what is the pretence of a revelation from God, but a

delusion? The assumption is thus not only wholly unwarranted, in this unlimited form, but there is not a passage in the New Testament in respect to which it is more entirely so than the prediction to which he applies it,—"then shall they see the Son of Man coming in the clouds of heaven with great power and glory." There not only is no figure in this language that gives it the meaning Dr. A. supposes, but there is none in it whatever. There is no metaphor in it, as the act of seeing which it ascribes to men is possible and proper to them, the act of coming which it ascribes to Christ is possible and proper to him, and the mode of his coming, visibly with great power and glory, is also possible and proper to him, and is predicted of him in many other passages. There is no hypocatastasis in it. There is no allegory in it. Yet these are the only figures that could give a different sense from that which the terms naturally bear. But beyond this, the supposition that a prediction that Christ will be seen by men, coming visibly in the clouds, is a prediction that he will not and cannot be seen, is a palpable contradiction. And the supposition that a prediction of his coming visibly in the clouds, with great power and glory, is a prediction that he is not to come visibly in that manner, nor at all, is nothing else than the supposition that the language is wholly deceptive, and the prophecy a mockery.

His reference to Malachi iii. 5, 6, in confirmation of it, is equally unfortunate. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." For on the supposition that the name Elijah is used by a metaphor, as Dr. A. tacitly assumes, it furnishes no parallel to the construction he places on Christ's prediction of his visible coming. For if instead of Elijah, John the Baptist were the person meant by the prophecy, there was still to be a visible coming of a person and a prophet, who was to fill the office that was foretold of Elijah. But on Dr. A.'s construction of Christ's prophecy of his personal visible coming in the clouds with great power and glory, there was to be no visible personal coming at all, nor any visible power or glory. There was to be nothing but a blank and absolute negation of that which the language predicts.

But Dr. A. is mistaken in assuming that the name Elijah

is used in Malachi by a metaphor. This is clear, 1. from the consideration that the time when Elijah is to appear is before (that is immediately before) the great and dreadful day of the Lord comes. But the great and dreadful day of the Lord is to be the time of Christ's *second* coming, not his first. This is seen from the verses that immediately precede the prediction, and from the parallel passage, Joel ii. 31, where the great and terrible day of the Lord is defined as the day when the sun and moon are to be darkened, as at Christ's second coming, and when Jerusalem's final deliverance shall be accomplished; not when it was to be overthrown by the Romans. 2. It is shown by John the Baptist's express affirmation, in answer to the question of the priests and Levites, that he was not Elijah, John i. 21. 3. This accords with the prediction by the angel who announced his birth, that he should go before the Messiah in the spirit and power of Elijah. Had he been the person predicted by Malachi, he doubtless would have been called Elijah instead of John, and identified by the angel as the prophet who was to appear before the great and dreadful day of Jehovah. And 4. this is confirmed by Christ's intimation when he said he was Elijah, that he used the name in a peculiar sense. "For this is he of whom it is written, Behold I send my messenger before thy face which shall prepare the way before thee;" καὶ εἰ θέλετε δέξασθαι αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι: "and if ye are willing to receive (it), he is Elijah who is to come." The expression, if ye are willing to receive (it), i. e. are disposed to receive (it), means, not if ye will believe what I say, but if ye will take it in the sense in which I say it; and implies, therefore, that that sense was not literal but metaphorical. And this is made indubitable by the expression, "he is Elijah who *is* to come" (not who was); which exhibits the Elijah of Malachi as still future, according to the prediction that he shall appear immediately before the great and dreadful day when Christ shall come—not as at his first advent, to make expiation for the world—but to judge it. It is Christ, therefore, who uses the name Elijah by a metaphor, not Malachi. And the prediction in Malachi accordingly is yet to receive a literal fulfilment. The passage thus yields no ground for Dr. Alexander's representation that it is one of many pas-

sages that are not to be strictly interpreted according to the established laws of language; but its meaning must remain wholly uncertain till revealed by its fulfilment. The supposition indeed is absurd that it can be known that a prophecy is verified in a certain event, when it is not known that it is a prediction of such an event. How can it be known from the fact that B happens, that B is equal to A, if it is not known what A is?

Our author thus fails in his endeavor to construe this prophecy as possibly and probably relating exclusively to the siege and destruction of Jerusalem, and as foreshowing only an invisible and impersonal coming of Christ; and involves himself, in the effort to sustain that hypothesis, in a mesh of fatal errors and contradictions. What the particular embarrassments were that prompted him to that course, others may judge. Had he felt it to be possible to evade the revelation in the prophecy that Christ is to come in person and in glory at the close of the Jewish tribulation, when the times of the Gentiles are to end, as foreshown to Daniel and John, is it to be believed that he would have resorted to the expedients he has to escape it?—the assertion that the meaning of prophecy universally is indeterminable before its accomplishment; that literal and figurative language cannot be distinguished from each other; that expressions that have no trope in them may after all be tropical; that predictions that Christ is to come in person and visibly to all, may be no predictions that he *is*, but only that he is *not* to come, and is not to be visible; and, finally, that in framing his exposition of Mark on this hypothesis, he would have disregarded the proofs furnished by Matthew and Luke that his constructions are wholly wrong? We think not. We regard his ill success as a fresh and impressive exemplification of the impossibility of expunging Christ's personal coming at the close of the times of the Gentiles from the prophecy, except by the sheer disregard and violation of the laws of language. If any grasp or subtlety of genius, any vigor of fancy, any amplitude of learning could accomplish it, and give it a specious air, he could. He was perhaps permitted to make the trial under conditions the most favorable to his success, and thus to fail, that the hopelessness of the attempt might be shown

in an impressive form, and others warned by the example of the fatal errors in which they necessarily entangle themselves, who, under the sway of mistaken theories, prejudice, or unreasonable attachment to early opinions, are betrayed into endeavors to force the word of God into harmony with their erroneous views, instead of interpreting it by the simple laws of language that are their guide in the construction of all other speech. It is both awe and joy-inspiring to think of the change that took place in Dr. A.'s apprehensions on this subject as he passed from the shadows of this world. Disenthralled in an instant from error,—raised in the twinkling of an eye to such illumination by the Spirit, that all his thoughts were truthful, all his affections holy, and all the expectations and hopes that kindled his heart were in conformity with the future that was unfolding before him, the great purpose of Christ to come soon and reign on the earth, redeem it from the sway of Satan and sin, convert it to a scene of righteousness and peace, and raising his dead saints in glory, give them to reign with him—was undoubtedly among the first disclosures that were made to him, and met a rapturous and adoring acceptance. For in heaven there are no disbelievers in Christ's personal coming and reign, at the close of the times of the Gentiles. The faith that is held there, and the joy and gratitude it inspires, are proclaimed to us in the song that was chanted by the ransomed at the sound of the seventh angel, during whose period the mystery of God is to be finished, as he has declared the glad tidings to his servants the prophets. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdom of the world is become our Lord's and his Messiah's, and he shall reign for ever and ever. And the twenty-four elders who sat before God on their thrones, fell on their faces and worshipped God, saying, We thank thee, O Lord the Almighty God, who is and who was, that thou hast taken thy great power and reigned. And the nations were angry, and thy wrath is come, and the time of the dead to judge and give the reward to thy servants the prophets, and the holy, and those who fear thy name, small and great, and to destroy those who destroy the earth." This is the faith of the ransomed who have gone to the skies. The voice of the seventh angel who

is soon to sound, is to be the signal to them of the joyous era to the earth, when Christ is to come and receive it as his kingdom, and reign over it for ever. For coming in power and glory, he is then to raise and judge the holy dead, give reward to the living who fear his name, and destroy the powers denoted by Babylon and the wild-beast, the great corrupters of the earth; and that is to be at the period when the times of the Gentiles are to close, as God foreshowed to his servants the prophets, Isaiah, Micah, Joel, Ezekiel, Daniel, Zechariah. Such are the views of the divine purposes, such the joyful expectations that are held in heaven. There will be no dissentients from that song. Dr. Alexander's voice will be heard in it; and he will share in the raptures of joy and adoration of which it will be the utterance. Happy they who reach that faith now, and feel its supporting and gladdening power.

The attitude assumed by Dr. Alexander, and the position in which he has left the subject, are peculiar, and will naturally be contemplated with a measure of surprise by antimillenarians as well as premillennialists.

1. The course he took, indicates, we think, that he saw clearly that if the prophecy, Mark xiii., Matthew xxiv., and Luke xxi., is to be interpreted by the laws of philology in the same manner as the narrative and didactic parts of the gospels are, it indubitably foreshows the personal and visible coming of the Son of Man, in glory and power, at the close of the times of the Gentiles, and anterior to the conversion generally of the nations. For why else should he resort to such methods as he has to evade that revelation? If the prediction, interpreted by the ordinary established laws of language, gives no such sense; if it foreshows nothing but what relates to the fall of Jerusalem and the miseries with which the Jewish people were at that crisis to be smitten; if there is no prediction in it of Christ's personal coming;—why not expound it by those laws; why not adhere to its grammatical sense; why reject its simple, natural, indubitable philological meaning, and construe it by hypotheses that assign it a wholly different, foreign, and, as he admits, uncertain, signification? His course is inexplicable—it may with truth be said, it would have been impossible—had he not seen with the clearest certainty that the announcement in it of

Christ's personal coming at the end of the Jewish tribulation, cannot be avoided, if it is interpreted by the established laws of language. His desertion, accordingly, of those laws, and resort for a different meaning to the hypothesis of types, and double and indeterminable senses, is equivalent to a public and emphatic acknowledgment of that conviction.

2. His course indicates, on the other hand, that he saw with equal clearness that he had no adequate grounds for explicitly and absolutely denying that the prophecy is to be interpreted by the usual laws of philology, and affirming that it is to be explained on the theory of types or a double and indeterminable sense. Else, why did he not make that denial and affirmation? If he was able to prove that the language is figurative, why did he not do it? If he was able to demonstrate that the persons, acts, and events which its terms literally denote, are used as types, why did he not verify that hypothesis by exhibiting the facts that sustain it? Can anything be more certain, than that if the vindication of his theory had not been impossible, he would not have omitted it; he would have presented the considerations that show its truth? His neglect, therefore, to verify it, is equivalent to a specific and public acknowledgment that he was unable to prove its truth; that he was compelled to leave it in the posture of a gratuitous assumption.

3. The assumptions to which he resorted in his attempt to balance between positively admitting, and positively denying that the prophecy foreshows the personal visible coming of Christ, are not only gratuitous and untenable, but if carried to their legitimate results, would overthrow his exposition of every other part of the New Testament, and subvert Christianity itself. One of his assumptions is, that there are no means of determining from the language whether a passage is figurative or not; and that assumption rests on the antecedent postulate doubtless, that a passage may be figurative without there being any specific and cognizable figure in it. For as all the known figures of language are distinguishable, and may be identified and demonstrated wherever they exist; to maintain that a passage may be figurative without being demonstrably such, is equivalent to maintaining that it may be figurative although there is no figure in it. But that is a self-contradiction. For how can a passage

be proved to be figurative, if it cannot be proved that there is a figure in it? And how can it be proved that there is a figure in it, if the figure cannot be identified, and its reality and power as a trope established by positive evidence? But if a passage may be figurative, although it has no cognizable figure in it, how could Dr. Alexander prove that there is not a figure and a score of figures in every passage which he has interpreted as without a figure? How could he verify a single construction he has placed on Mark, the Acts, Isaiah, or any other part of the Scriptures? He could not. He plunged, by his assumption, into a bottomless gulf of uncertainty. He could no more prove that Mark's narrative of Christ's preaching, miracles, seizure by the agents of the priests, trial before Pilate, crucifixion, death, resurrection, and ascension, treats of those events, and affirms what the language naturally denotes, than, according to him, it can be proved what the events are that are foretold by Christ in his prophecy respecting the church, the siege and destruction of Jerusalem, and his coming in the clouds of heaven. There is not a fact or truth in the New Testament the import of which can on his theory be determined with any certainty. His assumption also that the meaning of prophecy universally is indeterminable till the import is revealed by the events foreshown, is as incompatible with a certain knowledge of God's purposes in respect to other subjects as it is on this. Among the great events revealed that are yet future, are the coming of Christ, the resurrection and judgment of the dead, the change of the saints that are in life at his coming to immortal, the conversion of the nations, Christ's everlasting reign over the race, the endless life and blessedness of those whom he redeems. On Dr. Alexander's assumption, not one of these, in the sense in which they are generally believed, can be certainly known to be future. The language in which they are foretold, may, for aught that we can determine, denote something of a wholly different nature. We cannot repress our astonishment that Dr. Alexander did not see this. But entangled in the theory of double senses and typical predictions, in which he had been educated, and yet accustomed to apply it only to those parts of the Scriptures that contravene, in their grammatical sense, the views he entertained of the divine purposes, he failed to see that its prin-

ciple, if legitimate, is equally applicable to others, and strikes the most essential elements of his faith from the Bible as effectually as it could the doctrine of Christ's coming. Though, however, he did not see this, others will, and will regard it as an unanswerable proof of the error of his assumption.

4. The attitude in which he has placed the question, will not, when understood, meet the acquiescence of antimillenarians, any more than of millenarians. Instead, the fact that he was led to such untenable assumptions to escape the announcement of Christ's personal coming, will be felt to be a proof that it cannot be legitimately avoided, and will lead to the adoption, in place of the rejection, of that great teaching of the prophecy. Good men, on seeing that the theory they have been accustomed to entertain, cannot be sustained, except on hypotheses that are not only groundless, but that subvert the most essential truths of the gospel, will renounce it. This change has indeed long been taking place. It is well known that large numbers have become dissatisfied with the doctrines of antimillenarianism in which they were educated, from the unanswered and unanswerable difficulties with which the discussions of late years have shown them to be embarrassed.

5. As it becomes more and more apparent that the great question here debated respecting Christ's coming, turns on the laws of language, there is reason to believe that many who have hitherto neglected a test of those laws as they have been unfolded in the Journal, will be induced to scan them; and whenever they become aware of their nature and the grounds on which they rest, they will accept them, and under their guidance embrace the great doctrine of Christ's coming and reign as one of the most indubitable and most important in the divine word.

Art. III.—Memorial of Rev. John Richards, D.D.

The Rev. John Richards, D.D., pastor of the church at Dartmouth College, and for a number of years a contributor to the Journal, died 29th March, 1859, aged sixty-one. The following memorial, from a Discourse delivered soon after his decease, by the Rev. N. Lord, D.D., President of the College, will be acceptable to our readers:

Dr. Richards was born of worthy parents, at Farmington, Conn., May 14, 1797. His father was an officer of the Revolution, a good Christian, and an honest man. He was a deacon of the church; held responsible offices in the General and State governments, and was a pattern of the civic and Christian virtues of the old school which has now nearly passed away. An intelligent friend characterized him as the best specimen of the old Puritan stock of New England that he had known. He commanded his children and his household after him to fear God.

At the age of seventeen, being then a clerk in the neighboring city of Hartford, and intended for mercantile pursuits, Mr. R. came under the ministry of the venerable Dr. Strong. He was greatly instructed and moved by the preaching of that distinguished man. His mind became profoundly engaged upon the great doctrines of the gospel, and after many spiritual conflicts his heart was bowed to Christ.

Then he returned to Farmington, resolved upon a different pursuit of life, and said, with his characteristic abrupt and unstudied air: "Father, I wish to study, and to preach the gospel." It was said and done. He became, in due time, a student at Yale. During his Junior year, being then more quickened in his religious feelings, he made profession of his faith. He graduated with honor, in 1821; at the Theological Seminary, Andover, Mass., in 1824; was then, for one year, an Agent of the American Board of Commissioners for Foreign Missions; from 1827 to 1831, an honored pastor at Woodstock, Vt.; then, till 1837, an associate editor of the Vermont Chronicle; and in 1841 was installed as pastor of the church at Dartmouth College.

In all these relations Dr. Richards was true to his heavenly calling; always an active student, a comprehensive scholar,

ranging widely in the fields of knowledge; thoroughly versed in the subjects of his profession, faithful to Christ, and heartily devoted to the best interests of mankind. No man ever questioned his learning, intelligence, integrity, or piety. He was never known to sacrifice a righteous principle, to balk an honorable purpose, to shrink from a necessary sacrifice, to betray a trust, to speak evil of his neighbor, to renounce a friend or hate an enemy, to his dying day. We know not that a greater pattern of simplicity, guilelessness, and sincerity could be found on earth, among men practically conversant as he had been, for so long a time, with the bewildering and tempting world.

Here, indeed, was the beautiful element of his character, the solvent of his other qualities, which were fused and compounded by it, and took their spirit and direction from it. We have thought that if Jesus could have met him, as he met Nathanael, he would have said of him, and with equal pertinence: "Behold an Israelite indeed, in whom there is no guile." He knew not how to be insincere. His brusk and untrained manner, which was his æsthetical defect, was yet an evidence of the unaffected simplicity of his heart. It was not that he undervalued the forms and courtesies of society, or was pharisaically contemptuous of the selfish etiquette of artificial life. He did not think of them. He had not the power of conceiving the states of a fashionable mind. He knew not how to act but according to the unconstrained working of an unsuspecting, unealculating, generous spirit, that meant and imagined no evil; that asked not for compliments, nor supposed that others wanted them. The idea of saying or doing anything, in public or private, for effect, never occurred to him. According to his actual states of mind he wrote, talked, and preached, sometimes depressed and languid by reason of the painful vicissitudes of life; again, self-distrustful and anxious through fear that his labors might not find acceptance, though never without knowledge; never without a scholarly apprehension of his subjects; never without generous sentiments and affections; and often, forgetful of self and of the world, rising to a fervid and commanding eloquence, producing the natural effect of words fitly spoken—"apples of gold in pictures of silver." Nothing that was not real could

ever find an avenue to his mind; or, if aught insinuated itself by accident, it found no lodgment. We have marked this peculiarity for nearly twenty years, so as we never saw it in any other man, in his theology, ethics, and practical life. It was a nature in him, an instinct rather than a judgment, by which he repelled, without any conscious effort, as by a necessary law, all pretence, artifice, sham, or what was merely incidental and collateral, and entered not essentially into the simplicities of things. Through this very quality of mind he would sometimes, indeed, be attracted by specious reasonings proceeding from those whom he had trusted as Christian teachers, for he thought no evil of good men; but when the concealed sophistry would not digest and assimilate, as it could not in his sincere spirit, it was insensibly thrown off, and a sanctified nature gently resumed its courses. Two or three such occasions we have known in respect to his theological opinions, which had been settled, from his youth, agreeably to the primitive standards of New England. When captivated, for a time, by some projected speculative improvements in the range of his profession, yet presently conscious that they could not be made to harmonize, as their advocates pretended, with his fixed ideas, he let them drop off from him, unconcernedly, as matters that could do no good, but evil, to himself or to the world. They did not fret him. Nothing fretted him. He was never provoked by them to merely partisan controversy or ill-natured personalities. He opposed them, not by contrary speculations, in which a more ingenious sophist might have foiled him, but stuck more closely and fondly to the unsophisticated gospel. He would say, "in another generation these new lights will have vanished, and more flashy meteors will appear. But the gospel ever lives." That was his touchstone for all the ambitious and pretending novelties of the times. Christ was his only master. What was not of Christ, but of this or that asserted Paul, or Apollos, or Cephas, he let alone; and the old truths which had grown experimentally into his conscious soul, and had become a part of his inmost life, just grew on and brought forth fruit a hundred fold. Yet these old truths he would nourish by whatever new studies were fitted to open them more clearly or impressively to his active and reaching

mind. In all his professional researches, which were constant, various, and comprehensive, whatever was morally congenial was, as if spontaneously, taken up, and contributed to his enlargement, while whatever was really incongruous would just as naturally fall off thenceforth discarded and forgotten. He would never trouble himself about it. He would shout as one philosopher drove another off the stage, or as God's Spirit occasionally rebuked them all, and then turn away with new eagerness and a keener relish to the sincere milk of the word.

Hence it was that all Divine truths lay in his mind, not as dogmas for the intellect, and not as themes of curious speculation, passports to popular renown, or the favor of great men, but as simple realities for the guidance of his personal and official life. He thought of them as realities, he discoursed of them as realities, and seemed not to imagine that other men would not so regard them, or that any studied rhetoric was needful to enforce them. No one could doubt that he believed everything he said, and as he said it, or that he believed and said it, not because it so stood in reason, but because it was so written, and that to say otherwise would be to set forth himself and not Jesus Christ. We often wished that he would say it with a livelier air, and a quicker sense of different or peculiar states of mind in the social circle, or popular assembly, and of what pertained to incidents or occasions of private or public moment. But, even then, sometimes, the quivering lip and faltering tongue would indicate emotions that he had not used himself to utter like other men, and that fell short of their effect only from the want of a more studied medium, such as we make more, and, possibly, too much account of. Sometimes the hidden fire would burn through the crust of an indifferent manner, and make us desire that it would burn for ever,—as if a volcano could be in perpetual action. But, however, we were sure that he never spoke aught but the convictions of an honest mind, and that he would die sooner than renounce them. Some of his convictions he was almost afraid to utter, lest he should unduly stir a prejudice, or wound a sensitive conscience. But they were strong within him when most reserved. In what seemed his greatest mental restraint, or nervous languor, it has been

well observed, that when his train of thought led him to speak of Christ, of his dying love, his renewing grace, his glorious reign, of the state of the risen saints and the joys of heaven, these themes would covertly agitate and heave him, as if nothing but our more responsive sympathy were wanting to draw out his sacred passion till we should all melt together in a common love. Certain it was that the great truths which he had so carefully studied, and was so well able to defend, were as sure to him, and as living as his own soul. They were a part of himself. He no more doubted them than that he had a conscious spirit to know and feel them. Or, if any were yet measurably obscure to him, he believed as surely that they would, at length, be cleared, as that they were now obscure. At his family devotions he would sometimes say, especially when reading Paul's Epistles: "I wonder what the apostle means in that passage. I should like to know just how that lay in Paul's mind. Well, well, I shall know when I get to heaven. We shall all know, if we are so happy as to meet there; and then how we will talk about these things together!" Some passages of Scripture were so dear to him that he committed them to memory, to have them always ready for recall. Such were the 14th, 15th, 16th, and 17th chapters of John's Gospel, Christ's memorable discourse to his disciples, and his prayer for them, and yet more, the 15th chapter of the First Epistle to the Corinthians, from which my text is taken, containing his favorite doctrine of the resurrection. And he would have his family commit them; "for we may be sick," he said, "and unable to read our Bibles, and then we should have such rich matter to think upon." There was reality in that. Under the surface which he took so little pains to cultivate, there was a well of water springing up unto everlasting life.

Dr. Richards was a faithful student of the Bible. He went to it with greater zeal and confidence than ever a devout pagan to his oracle. He took it in his hand as if God had sent it down to himself particularly from heaven. He gathered from it as the old church gathered its manna in the desert, and never questioned what was written. He did not study Scripture after the fashion so common at the present time, but with the lexicon and concordance. He

made the Bible its own interpreter. His principle was the analogy of faith. He applied it wisely, disdaining no collateral helps that were really such, but judging that God best knew his own mind, and in what language to express it. Good criticism he liked; but denied that fancy and speculation should ever be brought to elucidate the words of the Holy Ghost. He expounded according to the letter, when the word was literal. When it was figurative, he explained the figure according to the approved laws of rhetoric, not to mystify, annul, or conceal, but to intensify the letter. When it was symbolic, he let the symbol speak as God himself has so largely interpreted this peculiar vehicle of truth. As one of his friends commended him, at his funeral, he had largely the confidence of his brethren as a sound theologian and a liberal scholar. They honored his character, and respected his opinions. He comprehended, in his measure, as few are privileged to do, God's revealed plan of government by Jesus Christ, for he never asked what man imagines, but what God says about it, and that led him meekly and soberly into a wide compass of inquiry. When the mind of God, on any subject, was made plain to him, as it usually was, for he searched in the daylight, then he rested, laid up his gains, and went on to larger studies. His atmosphere was luminous. He would often say: "I never take up my Bible but I find something new, something I had not thought of, or that now appears in a new and more engaging light." We had great intimacy with him when our theological studies happened to lie in the same direction. We well remember a particular period when he was reconsidering some of his old opinions concerning the kingdom of God and the last times formed after the received popular ideas. He thought he saw their fallacy. Gradually a more excellent way appeared. He opened his mind to receive whatever light the Scripture should shed upon him. It was delightful then to observe the working of his sincere, unaffected, and untrammelled spirit. He was meek, quiet, patient, docile, and submissive as a little child. "Speak, Lord," he would say, "and let thy servant hear." When one dark thing after another opened itself to his eager view, he would come over immediately to our room, that we might rejoice together. In

that way we learned more of his peculiar excellence than we had done before; and we are free to say that, on such occasions, we derived more benefit from his simple, child-like, candid, reverential, yet searching, careful, and learned methods, than from all the other helps we used outside of Scripture.

Dr. Richards was a loving, genial man in his household and in his social relations, unselfish, unworldly, and unappropriating, almost to a fault. He was never ill-humored, petulant, morose, vindictive. The buoyancy, playfulness, and versatility, which are said to have been remarkably characteristic of his youth, remained to threescore years, though chastened by the fatigues and adversities of professional life. Yet he did not show these qualities like other men. He made no professions. He seemed to be indifferent. His affectionate, sympathizing, and generous spirit was learned only afterwards by some monument or story. A published tribute to some men, places, or institutions; an enlargement or adornment of the village cemetery; a headstone at the grave of an unfortunate lone woman, crazed and friendless, or of the colored widow of his flock—the nurse of all;—a frequent new comfort for the demented old man—the well-known houseless Nazarite of the place;—these and similar charities which others might not have thought of, were proofs of the considerate and persistent kindness of his heart. He loved his place of residence, and was ever quiet and content. He loved his church and people. We bear record that he loved the College. One would hardly have thought it, except when, occasionally, in discourse or prayer, his tremulous voice gave sign of the desire he felt for its prosperity. He loved every student in it, every brick and timber in its walls. He loved it better than his own *Alma Mater*. It would have broken his heart to leave it, which, however, was not to be broken, but transferred whole to heaven. We know not but his zeal for it hastened his death; for though, as we have learned, his disease was hereditary, his mother and another member of the family having been similarly cut off, yet he had labored, day and night, for a long time, under many disadvantages, to hasten an important volume illustrative of its history, and that fatigue probably quickened the predisposing causes of his

rugged grandeur of a volcanic structure. Deep vales, far-reaching slopes, inaccessible steeps, towering pinnacles, fathomless chasms, and foaming cascades, are often combined in the same landscape. The islands in the eastern part of the Archipelago are small and much alike; towards the west they are large and diversified, the two largest being superior to any other in that part of the ocean. Of the smaller islands, here and there one is composed of sand and coral *débris* covered with a deep soil of vegetable mould. These are from two to six miles in circumference, having around them a belt of white sand, and a circlet of cocoanuts of perennial green. They have ordinarily one village, inhabited by fifty to one hundred natives. The islands generally in the eastern clusters are of volcanic formation, their shore only having a coral base. Of this class, Vulanga, the chief in the cluster bearing that name, being 19° south lat. and 178° 45′ east long., may be taken as an example. It appears as though its centre had been blown out by violent explosions, leaving only a circumferent rim above the water, which to the west and south is broad, and covered with rocks of black scoria rising to a height of near two hundred feet, but to the north-east is narrow and broken. This rim encircles an extensive sheet of water of a dark blue color, studded with scoriacious islets, enamelled with green, and worn away between the extremes of high and low water, until they resemble huge trees of a mushroom form, and give a strange and picturesque effect to this sheltered haven. The passage into these recesses from the surging sea is often attended with great difficulty and danger. Mr. Williams relates that his first entrance into this of Vulanga was at the risk of life. A mountainous surf opposed the strong current which forced its way through the intricate passage, causing a terrific whirl and commotion, in which the canoe, though large, was tossed about like a splinter. The loud voice of the chief issuing his commands amid the thunder of the breakers, and the shrieks of the affrighted women; the wrench of the canoe in its heaving bed of foam; the strained exertions of the men at the steering oar, the anxiety depicted on every face, were exciting and impressive in the highest degree. The instant transition from these to the conscious security, the easy progress, and the repose

that followed the moment the interior of the basin was reached, had a touch of the sublime, and filled the heart with a soft rapture of wonder and gratitude.

Vulanga, though not without beauty, is barren, little except timber growing on it. Its gullies are so bare of earth as not to repay cultivation. Mothe, lying to the N.E., is very fruitful, having a surface less precipitous, and less overgrown with wood. From its highest elevation, which is occupied by a fortress, the scene that unfolds is of extraordinary beauty. The beach is of sand and seven miles in circuit. There are many islands of this size in the group that sustain from 200 to 400 inhabitants each.

Lakemba, the largest of the eastern islands, is nearly round, having a diameter of five or six miles, and a population of about 2000. Totóya, Moala, Nairai, Ngua, Mbenga, exhibit, on a larger scale, the beauties of those already named, and have, in addition, the charms of volcanic irregularities. Among their attractions are high mountains, abrupt precipices, conical hills, fantastic turrets and crags like frowning battlements, vast domes, and shattered peaks, native towns on eyrie cliffs apparently inaccessible, and deep ravines, down which mountain streams, after long murmuring in their stony beds, fall headlong, glittering like silver lines on a block of jet, or spreading like sheets of glass over rocks that refuse them a channel. Here also are found the softer features of rich vales, cocoa-nut groves, clumps of dark chestnuts, stately palms and bread-fruit trees, patches of graceful bananas, or well tilled taro-beds, mingling in unbounded luxuriance, and forming, with the wild reef scenery of the girdling shore, its beating surf, and far-stretching ocean beyond, pictures of surpassing beauty. These islands are from fifteen to thirty miles in circumference, and have a population of from one to seven thousand.

Mbau, scarcely a mile in length, is joined to the main island, Viti Levu, by a long flat coral, which at low water is nearly dry, and is always fordable. The town, having the same name as the island, is one of the most striking in appearance in Fiji. The ground rises like a cone, and is covered to a considerable distance upwards by houses of all sizes, tall temples, and other buildings. It is the chief seat

of political power in Fiji. Its inhabitants, instead of being exclusively natives, are largely from the neighboring islands.

Taviuni, usually called Somo-somo from its town of that name, which is the residence of the chiefs, is about twenty-five miles long, with a coast of sixty miles, and rises gradually from the sea into a central ridge of 2100 feet in elevation. On its summit, generally hid by light clouds, lies a lake from which a stream, issuing through an outlet at the west, tumbles and dashes down the steep descent, and running through the town, supplies it with fresh water. At a smaller outlet at the east, the water passes over a precipice and forms a beautiful cascade. This lake is supposed to have as its bed the crater of an extinct volcano. However wild and barren the appearance of this island may once have been, it is now graced with unrivalled luxuriance and beauty. Nearly every pleasing characteristic of Fijian scenery is found in it, while it yields all the tropical productions in perfection. It has only a land reef which is in many places very narrow, and in others broken into patches.

Kandavu is another mountainous island, twenty-five miles long, and six to eight wide. It has a very irregular shore, abounds in timber, and has a population of from 10,000 to 12,000. Islands of this class, appear in their general outlines like elevated portions of submerged continents. The central part is, in many, a single hill or mountain, in others a range, the slopes of which, with the plains spread at their feet, constitute the whole.

The two large islands have, in comparison with the others, the rank almost of continents. Vanua Levu (great land) is more than a hundred miles long, and has an average breadth of twenty-five. Its western extremity is notable for the growth of sandal-wood. The population is estimated at 31,000; the other, Na Viti Levu (the great Fiji), measures ninety miles from east to west, and fifty from north to south. A great variety of landscape is presented by its shores. On the S.E. side, tolerably level ground extends upwards of thirty miles inland, edged in places by sandstone cliffs 500 feet high. The luxuriant and cheerful beauty of the lowland then gives place to the dark and barren grandeur of the mountains. To the S.W. are low shores with patches of barren land, then suc-

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ceed narrow vales, beyond which rise hills whose tops, covered with wood, present a fine contrast to the waste at their base. Back of these tower the highest mountains in the group; they rise bleak and sterile to an altitude of from 4000 to 5000 feet. Westward and to the east, high land is close to the shore; a narrow strip only of level ground separating it from the sea. Northward, the scenery is of greater beauty perhaps than in any other part of Fiji. The lower level, skirted by a velvety border of mangrove bushes, and enriched with tropical shrubs, is backed to the depth of four or five miles by hilly ground gradually reaching an elevation of from 400 to 700 feet with the lofty blue mountains visible through deep ravines in the distance. Great Fiji has a continuous land or shore reef, with a broken sea reef extending from the west to the north. Vanua Levu has also in most parts a shore reef, with a barrier reef stretching from its N.E. point the whole length of the island. Great Fiji is supposed to contain 50,000 inhabitants.

These islands are undoubtedly of volcanic formation, the indications of extinct craters being numerous, but as no lava now flows, they were thrown up, probably, many ages ago. Volcanic action, however, has not entirely ceased; violent shocks of earthquakes, are at times felt, and on Vanua Levu and Ngau there are boiling springs. The high peaks and needles on the large islands are mostly basaltic. Volcanic conglomerate, tufaceous stones, porous and compact basalts, are found of every texture, and in various stages of decomposition.

The reefs are grey barriers of rock, either continuous or broken, and of all varieties of outline, their upper surface ranging from a few yards to miles in width. The seaward edge, over which the breakers curve, stands higher than the surface a few feet within, where the waves pitch with a ceaseless and heavy fall. Enclosed by the reef is the lagoon, like a calm lake, underneath the waters of which spread gardens that fill the beholder with wonder.

Mr. Williams does not assent to the theory that these reefs are the work of the coral insect; close and constant inspection by those who have had the fullest opportunity for research furnishes, he alleges, no support to that hypothesis.

Wasting and not growth, ruining and not building up, characterize the land and rock beds of the southern seas. Nor does the hypothesis of Mr. Darwin, that equal gain and loss, elevation in one part and depression in another, are taking place, seem to be supported by the best ascertained facts.

The Fijians are apparently a blended race, sprung from a confluence of the Polynesians of the west and the east, between whom they are interposed: the former having a touch of the negro, the latter being purely Indian. They are or were, undoubtedly, the most brutalized and savage of the human race; being almost wholly without culture, engaged in incessant wars with one another, and addicted to the most inhuman and debasing of all habits, a rabid and insatiable cannibalism. Many hundreds, probably thousands, of human beings have been killed and eaten since the commencement of the mission among them. The population of the group is supposed to be about 150,000. They are above the ordinary size, muscular, active, restless, of the fiercest passions, of the darkest and most fiendish malignity, implacable in their resentments, delighting in cruelty and blood, and wholly devoid of the sympathy, the pity, the generousness, the kindness that belong in a measure even to the uncivilized of the human family. The first throb of tenderness that ever swelled in a Fijian breast, the first feeling of good-will to others that ever rose in that race, took place after the introduction of Christianity among them.

The first rays of light that broke on the benighted scene were reflected from Tonga, one of the friendly islands at the south-east, where the Wesleyans had established a successful mission. Some Tongans having settled in Lakemba, the largest island in the eastern Fijian group, and a continual intercourse being in consequence maintained between Tonga and Lakemba, it happened at length that among the Tonga sailors who visited Lakemba, there were persons who, under the teaching of the missionaries at Tonga, had become converts to Christianity, and who made known to their relations and countrymen at Lakemba, and others, what they had learned of salvation. The way being thus apparently open for the introduction of the gospel into Fiji, soon after the remarkable outpouring of the Spirit with which Tonga was visited in 1834, a desire sprang up in the native church

there to establish a mission in Lakemba; and at the Friendly Islands' District Meeting in December of that year, it was decided that two of the missionaries, Mr. Cross and Mr. Cargill, should be assigned to that work; and they accordingly sailed in October, 1835, and after a voyage of four days landed on Lakemba; and being able to speak a language that was understood by Fijians, met with a friendly reception; the king consenting that they should remain and preach, and providing them a house. The missionaries began their work by preaching on the first Sabbath, in the Tongan language, to a considerable audience. Among the listeners was the king. They continued to preach on the Sabbath, and other services were held during the week in the Tongan tongue. Decided effects almost immediately followed: many Tongans who had before lived in unrestrained vice in Fiji, felt the power of the gospel; and a considerable number became truly penitent. These converts being desirous to abandon their roving habits and lead a new life, returned home to their native land. In July, 1836, a canoe with fifty persons, principally Tongans, and in October, 1837, a fleet of canoes with about three hundred, who had been brought to a profession of Christianity at Lakemba, removed to the Friendly Islands for a fixed residence. Before these Tongans had been notoriously wicked even in Fiji; they were influential and were courted by the chiefs to secure their help in war, and the transmission of property in their canoes. Leading at all other times an idle life, they were ready for pleasure and mischief. When some of the most famous and stout-hearted of them became converted, and changed their manner of life, it had a great effect on the Fijians. Many of the Tongans who became Christians remained in the land of their adoption. Some indeed were half-hearted and insincere, but most were genuine converts; and religion elevated them from the degradation that reigned around them to purity and dignity; it gave birth in their bosoms to affections never felt before—sympathy, good-will, love; and they became animated with a desire to spread, as they could, the knowledge of the gospel which had been the means of working in them so great a change. They labored in schools, they were active as classleaders and exhorters, and were, at the juncture, invaluable aids to the

Mission: no better pioneers could have been chosen. They went also with their chiefs to many of the neighboring islands, and had an important influence there with those high in power.

The missionaries continued their labors with unremitted diligence, preaching the gospel in its simplicity, proclaiming the universal and absolute authority of its laws, pointing out the guilt of the various forms in which the heathen transgressed them:—cannibalism, murder, revenge, cruelty, robbery, injustice, deceit, polygamy, idolatry—and calling them to repentance, faith in Christ, and a holy life, in order to pardon and salvation. And they soon were cheered by very decided signals of the Divine favor. In March, 1836, they baptized thirty-one, chiefly Tongans, and a number of Fijians also openly renounced heathenism, and joined the worshippers of Jehovah. The island of Lakemba, which is about thirty miles in circumference, contains, besides the king's town and three Tongan settlements, eight other towns, and the population of the whole is about 4000. These eleven secondary towns are situated at intervals round the coast, and their people, having frequent occasion to go to the capital, were accustomed, while there, to visit the mission premises, and to describe on returning home, the objects that had excited their interest and wonder. The curiosity thus awakened, led others to visit the missionaries, and the result soon was, that many were induced to abandon their own gods and priests, and attend regularly the services at the chapel on the Sabbath. This awakened the jealousy and resentment of the heathen priests and king, and led to a measure of resistance to the new religion, and persecution of those who had embraced it. Threats of violence were uttered; the houses of some of the converts were pillaged, their crops destroyed, and their wives carried away; no life, however, was sacrificed; and the steadfastness with which the Christians adhered to their principles, in spite of injuries and menaces; and the meekness, patience, and superiority to revenge which they exhibited, so astonished their assailants, and impressed them with the feeling that the new religion was a real and supernatural power, that they soon relinquished their repressive measures, and the tide of popular feeling turned in their favor,

and against the persecuting priests. At the end of the first year of the mission, seventy-nine adults and seventeen children were received into the church by baptism, and the sacrament of the Lord's supper was administered to two hundred and eighty persons, eighty of whom had lately come from Tonga.

In 1838 Mr. Cross removed from Lakemba to Rewa, on the coast of Viti Levu, and established there a mission, in which he labored with a measure of success till his death, in 1841; but, towards the close of 1838, the mission at Lakemba received an accession from the Parent Wesleyan Society, England, of three missionaries, Messrs. Hunt, Jagger, and Calvert, with their wives; others also came subsequently; and it has been maintained with vigor, and signalized by eminent success to the present time.

About a hundred and fifty miles south by east from Lakemba, is a cluster of small islands, forming the southerly extremity of Fiji. The chief of the group is Ono. The introduction of Christianity into that island was more extraordinary than into Lakemba.

In 1835 Ono was visited with an epidemic that swept off such numbers as to excite alarm, and lead the chiefs to earnest attempts to propitiate their gods; no relief, however, came. Ono is subject to Lakemba; and one of the chiefs going to the latter island to carry the customary tribute, he there met a Fijian chief who had become a Christian, and heard first from him of the true God. Though his information amounted to little more than that Jehovah is the only God, that he is a Saviour, and that all ought to worship him; that knowledge which he carried back proved the means of life to those lonely isles. The Ono chief and his companions felt convinced that their own gods could not deliver them from the calamity under which they were suffering, and resolved therefore to renounce them, and pray only to Jehovah, of whom they had heard. Several more approved of their purpose, and determined to join them in the new worship. The chief and his attendants had also heard something at Lakemba respecting the Sabbath, and resolved to set apart every seventh day as holy, and to be appropriated to the worship of Jehovah. They accordingly assembled in their best dresses, but were greatly perplexed in regard to

the performance of the service, none of them having ever attempted to pray. As their religious observances had always before been conducted by heathen priests, they applied to one of them to act as their chaplain, and he assented. In this extraordinary way did this group make their first essay towards the worship of the true God. The first prayer of the hierophant was adjusted to his peculiar circumstances, as well as theirs. "Lord, Jehovah!" he said, "here are *thy people; they* worship thee; *I*, for the present, am on another tack, worshipping another god. But do thou bless these thy people; keep them from harm, and do them good." After this singular attempt at homage they dispersed. This service, with the heathen priest for the minister, was repeated from week to week; but so little satisfaction was felt by the worshippers, and so strong a desire was excited for a higher measure of knowledge, that after a time messengers were sent to the missionaries at Tonga, to request that a teacher might be sent to instruct and guide them. In May, 1836, however, before the messengers had returned, a canoe, bound from Lakemba to Tonga, and having on board a number of converted Tongans, was driven out of its way by an adverse wind, and drifted to Vatoa, one of the Ono group, and about fifty miles from that island. One of the converts on board heard that the people of Ono were desirous to gain a knowledge of the new religion, and immediately hastened to tell them what he could of the gospel. Greatly did the little company of truthseekers rejoice when this youth appeared among them, and imparted to them the light they had so earnestly desired. He at once took the place of the old priest, and led the devotions of those who would worship God. On the Sabbath he endeavored to teach them more fully. Soon the little company grew to forty persons, and a chapel was built.

The messengers, on reaching Tonga, were referred to Lakemba for a teacher, and, after their return to Ono, a considerable period passed ere application could be made to the mission at Lakemba. At length, however, in the beginning of 1838, a native of Ono, who had wandered to Tonga, and heard the gospel there, and subsequently visited Lakemba, and there become a convert, and been

instructed by the missionaries, was sent back by them to his native isle to "preach the unsearchable riches of Christ." On his arrival in Ono he found that a hundred and twenty adults had already given up their idolatry, and avowed themselves worshippers of the true God; and that considering the scanty instruction they had received, they were living remarkably well-ordered lives. They received their new teacher, for whom they had waited so long, with delight, and drank in greedily the lessons he taught them.

In May, 1839, three other native teachers were sent to Ono and furnished with copies of the first Catechism. One hundred and sixty-eight men and one hundred and sixty women had then become worshippers of Jehovah; chapels had been built in three of the principal villages, and were crowded, and earnest desires were felt for higher measures of instruction. At about the same time the inhabitants of Vatoa, the northernmost of the Ono cluster, had renounced their heathenism. One of its inhabitants had been converted at Lakemba, and on his return persuaded the people to reject their false Gods, and become the worshippers of Jehovah. The whole of the inhabitants accordingly, sixty-six in number, professed Christianity and desired a teacher, who was soon after sent.

In the beginning of 1839, Mr. Calvert, stationed at Lakemba, visited Ono and baptized 233 persons, and married 66 couples. Many gave clear evidence that they had been baptized by the Holy Ghost, and were leading blameless lives. The Sabbath was strictly observed, and the schools and religious services regularly attended; and several young men offered themselves to be trained as teachers to preach the gospel in other parts of Fiji.

This great change did not take place without exciting the displeasure and resistance of those who remained heathen; and the refusal of a young woman of high rank, who had become a convert, to sanction polygamy by becoming one of the many wives of the king of Lakemba, to whom she had been betrothed in her childhood, drew on them the resentment of the king. He resolved to demand, and if necessary, to take her by force; and with the purpose probably of inflicting vengeance on the Christian party, set forth with a large attendance of fighting men, and among

them a gang of professed pirates and robbers. On reaching Vatoa they indicated, by their ill treatment of the converts there, that violence awaited those of Ono. But God frustrated their evil designs. While waiting at Vatoa for a favorable wind, four canoes, containing the hired pirates, set sail, but missed Ono and never afterward reappeared in the group. Foundered at sea or driven on some neighboring coast, they are supposed to have perished. When a fair wind came, the king sailed with two canoes manned by heathen Tongans, but the breeze soon changed, so that though they were in sight of Ono they could not reach it; and a gale setting in, and the sea becoming rough, they were in imminent danger not only of foundering, but if they escaped that, of being driven on some cannibal coast, where they would be killed and devoured. As night came on the king himself gave up hope, and remembered the warnings he had received from the missionaries. In the morning, however, they found themselves at a distance from hostile islands, and during the day got to Totoya, where the indirect influence of Christianity had checked the disposition to cannibalism and violence, and where the king and the Tongans were known. After kind treatment there for several days, they sailed for Lakemba, instead of Ono, and the king, immediately on arriving, called on the missionary, and intimating the feeling that it was the hand of Jehovah that had defeated him in his schemes against the Christians of Ono, hinted that he should do nothing more that could draw on him the displeasure of the Christians' God.

Attempts were still made, however, to get possession of the woman. But the Christians of Ono resisting it, after a time the heathen party commenced a war on them; first of insult and annoyance, then of robbery, and finally, of blood; but they were defeated, and were so astonished at the lenity with which those of them who were taken captive and others were treated, and impressed with the feeling that the new religion which wrought such a change in those who embraced it, was divine, that they relinquished their hostility and made peace. From this time the progress of the gospel was more rapid. In 1842 Mr. Williams visited the island, and found only three of the inhabitants still 'hen, and they embraced the religion of Jesus while he

remained there. A heathen chief from Mbau who had about this time sailed for Tonga, drifted to Ono, where he stayed some weeks. Instead of being killed and eaten, and his crew with him, in Fiji fashion, he received to his surprise the utmost kindness and hospitality. After having had full opportunity to observe the Christians, he said on arriving at Lakemba, "I now know that Christianity is true and good. I have seen people truly in earnest. I now wish to become a Christian; and when I do, I shall abandon all my old ways."

In 1845 the church at Ono enjoyed a season of extraordinary divine influence, and was greatly refreshed and strengthened. It has been visited from time to time by some member of the mission, and now and then one of the ministers has resided there for a season, and it has continued to flourish, and honor the Christian name by its piety and zeal. The narrative of the mission closes with the statement that "The island is now thoroughly Christian, and the people are hearty and consistent in their religious profession—'adorning the doctrine of God our Saviour in all things.' No other place in Fiji has yielded, as yet, so full and quick a return of success, and nowhere else has the work been so permanent. More agents have been raised up here than at any other station; probably not less than fifty. Some of these have proved zealous and acceptable laborers at home, and others have gone forth to distant parts of Fiji, hazarding their lives, that they might 'preach the unsearchable riches of Christ.' One has gained the martyr's crown, and many more are still faithfully at work, spreading the knowledge of the gospel."

The islands around Lakemba were brought under the influence of the gospel at the same time as Ono, and in each there was much the same opposition, and eventually the same general renunciation of heathenism. At Oneata, about forty miles southeast from Lakemba, the labors of a Fijian and some Tahitian teachers, and the visits of the missionaries, had already produced a considerable effect. Many gave proof of genuine conversion. Some of the young men had become useful in schools and prayer meetings, and several as exhorters and local preachers; and they were favored by the principal chief. The converts increased

until the majority were Christians; and in 1842, on the erection of a new and large chapel, the king of Lakemba sent notice by an Oneata heathen priest, that he desired them all to embrace the Christian faith, as it was undesirable that so small a population should be divided. Many were waiting for his permission, and immediately the head chief, the priests, and the remaining heathen professed Christianity, and aided in completing the chapel. The chief, dismissing his extra wives, retained only his first, to whom he was now formally married. The inhabitants of this island are industrious, enterprising, and independent. Besides raising abundant food, and manufacturing articles for tribute, they excel in boat-building and in commerce, and are better supplied with commodities from other islands than most. On becoming Christians, they diligently spread the knowledge of the gospel wherever they voyaged, and were in many places very useful.

At Vanuambalavu, a large and populous island seventy miles north by west from Lakemba, and halfway to Somosomo, to which it is tributary, much good was thus done by them. The people of the island and those of Oneata were related, their religion was the same, and they were in continual intercourse, chiefly for the purpose of trade; the Oneatans carrying canoes and mats for sale, and receiving cloth, twine, and other articles. Dancing and singing had always been customary at these visits; but the new converts were now desirous to talk of religion, and urge its claims on those whom they met. This gave offence for a time; interest however was excited, and deep impressions made, and at length a chief of high rank was won to the side of truth, and openly renounced heathenism, avowed his faith in Christianity, and began to worship Jehovah. He obtained a teacher from Lakemba, and was soon joined by a number of converts. The little band, though gradually growing in strength, met many obstacles from the hostility of the priests and chiefs, and strifes and wars that arose between the principal districts of the island. Vanuambalavu having a population of about three thousand, is divided into two provinces—Lomaloma and Yaro—that are independent of each other, but tributary to Somosomo. The converted chief belonged to Lomaloma. In the war of plunder and

slaughter that rose between the two provinces, the Christians of Lomaloma, who had now risen to considerable numbers, and become strengthened by the accession of several young chiefs, refused to take part; and to escape its dangers, removed in a body to a small island near by, which the king of Yaro consented they should occupy as neutral ground. The Christians of Yaro also soon joined them. The formation of this Christian colony, by the consent of the two contending parties, and investiture with all the rights and immunities of neutrals—being permitted to go and trade wherever they pleased—made a great impression throughout Fiji. It exemplified in a striking form the authority and power of the religion of Christ over those who embraced it; and presented in its mildness, its peacefulness, its benignity, its incompatibleness with revenge and cruelty, an impressive contrast to the selfishness, violence, barbarism, and bloodiness of heathenism. While the pagans carried on their war with great fury, and eat, on either side, all whom they killed in battle or captured, the Christian colony in the neutral isle prospered. The immigrants were industrious in cultivating the soil and building houses, and diligent in their religious duties. Ere long most of the natives were won from their idols, and became worshippers of Jehovah. Some of the teachers and others visited Thikombia, a small isle about twelve miles distant; and most of the inhabitants, who had been notorious for their demoralization and hostility to the gospel, soon yielded to the example and exhortations of their new neighbors, and forsaking their old religion, joined the followers of Christ. As persons from either district, on reaching the colony gained the rights of neutrals, and were safe from molestation, some, who wished to live in quietness, went to the colony for security and peace. In 1844 Mr. Calvert visited these scenes, and married several couples at the colony, and baptized there and at Lomaloma a large number of adults and children. The peacemakers were allowed to pass to and fro without obstruction, though in the midst of armed men. The war, after a brief interruption, continued for a series of years, and the converts at Vanuambalavu and in the neighboring islands were greatly harassed and at times endangered by the heathen party; till at length in 1854 a

gang of desperadoes at Lomaloma, instigated by the chiefs at Somosomo, attempted to destroy all the Christians in the town. They had previously done all they could to exterminate the new religion, by banishing the teachers who were from abroad, and annoying and persecuting those who remained; but now they aimed at its instant extinction. The plot was secret and crafty. In the night the Christians' houses were set on fire, and seventeen of the inmates murdered as they attempted to escape. The rest got away in safety. As soon as the news reached Lakemba, the Tongans hastened to Lomaloma, and placed the surviving converts in safety; and ascertained that the perpetrators of the massacre were instigated by the chiefs at Somosomo. While some of the heathen at Lomaloma were still resolute in their opposition to Christianity, the chiefs and people generally disapproved of the conduct of the conspirators, and were more strongly disposed than before to embrace the persecuted religion. For a long time, however, the Christians suffered ill-treatment, having their food stolen, and their property injured, while their most efficient teachers were sent away. Some suffered martyrdom rather than disown their Lord. The missionaries and believers throughout Fiji were earnest in prayer that God would interpose and deliver these sufferers for his name's sake; and he heard their supplication, and brought good out of this great evil. The chiefs of the two hostile districts resolved to end their long quarrel, and submit themselves and their people to the influence of Christianity. The wretches who perpetrated the massacre were given up to the Tongans, and transported by them to another island. Teachers were soon stationed in the surrounding isles, and Vanuambalavu, with seven other islands, placed under the care of a native Tongan missionary, with seven native teachers, and twenty-six school instructors.

In 1838, Mr. Cross and his family established themselves at Rewa on the south-eastern side of Viti Levu, and near Mbau, the capital of the most powerful of the Fiji chiefs. A Sabbath service was immediately commenced. In a few months a chief of some rank and his wife embraced the faith, and opening their house for worship, a considerable audience regularly attended. A school was also commenced,

but persecution soon obstructed the progress of the mission. Attempts were made to burn the house in which they worshipped, and Mr. Cross was exposed to serious dangers. The king, however, with his wife, protected him, and favored his labors. Towards the close of 1838, the chief of Viwa, a small island off the coast of Viti Levu, a few miles north of Mbau, requested Mr. Cross to send him a teacher. Mr. Cross hesitated from fear of treachery, as Namosi, the chief, had been a man of blood. Namosi, however, expressed a purpose to renounce heathenism, and on the arrival of a teacher, erected a chapel, and with many of his people united in the new worship. Soon after Mr. Cross was joined by Mr. Hunt, and the mission made rapid progress at Rewa, Viwa, and other towns in the neighborhood. Many of the natives abandoned their temples, and priests, and gods, and a number gave decisive proofs of renovation. At Rewa and Viwa one hundred and forty openly avowed themselves the worshippers of Jehovah. Many of the inhabitants of Mbau also visited Rewa, and gained some knowledge of the new religion. Both the converts, the missionaries, and those who favored them, were objects of great jealousy and aversion to the heathen party, and were frequently exposed to extreme danger. Mbau, Rewa, Viwa, and the surrounding towns were the great centre where heathenism reigned in almost unobstructed power, and exhibited itself in its most hideous and appalling forms. The appetite for human flesh was with the chiefs and rabble a raging passion, and the spectacles of outrage, blood, and cannibalism that were enacted in the very presence of the missionaries, and in their neighborhood, were of an atrocity that cannot be conceived, except by those who have witnessed them. Hundreds on hundreds slain in war or murdered in cold blood, of either sex and of all ages, were in the course of a few years devoured by those monsters. The screams of the victims, and the yells and shouts of the slaughterers resounded through the whole scene, and often reached the ears of the missionaries and their families. The great work of teaching and converting, however, went on, and the servants of God, in the presence of these horrid exhibitions of heathenism, and, amidst all their toils, dangers, and discouragements, felt that they were kindling a light that would ere long dis-

pel the night that reigned around them, and usher in a day of glory and peace. In 1839 Mr. Hunt removed to Somosomo, and in 1842, was followed by Mr. Cross, who soon after died, and the mission at Rewa and Viwa was left for a time without efficient laborers.

In 1849, however, it was decided to remove the printing-press from Lakemba, where it had previously been stationed, to Rewa, and Messrs. Cargill and Jagger who had charge of it, reached there in July of that year. They found on their arrival a church of twenty-four members, and nine candidates for membership, besides a hundred and twelve nominal Christians, about half of whom belonged to Viwa. When the violent opposition of the heathen is considered, this hold of Christianity on even so small a number, was highly encouraging. The missionaries soon had to endure much annoyance and injury from the natives. Their goods were boldly plundered, and even a part of the printing-press and a quantity of printing paper carried off. The chiefs and priests were vehement in their hatred of Christianity. Shots were fired at the Christians in their place of worship, and when they met in the open air, they were assailed with stones. They witnessed spectacles, too, of blood and cannibalism that filled them with dismay and horror. On one occasion they beheld the hideous sight of human bodies dragged to and fro, and subjected to the most horrible outrages. Seventeen were passed from a canoe from Mbau, as the share of Rewa, out of two hundred and sixty that had been killed in the sacking of towns belonging to Verata. After that savage abuse of them, they were cooked and devoured.

The missionaries continued to use every means to influence the large population around them by teaching, and conversation with those who visited them for the sale of food, or from curiosity, and occasionally made excursions into the interior under the protection of a friendly chief, and preached the gospel in the villages. The mission station soon became the centre of a small settlement. Several Tongans built houses near, and a few Rewans came out from among the heathen, and made their home near the station, and attended the regular services. The missionaries and teachers had constant intercourse with the chiefs and people, and impressed them with higher respect, gained a

firmer hold on their confidence, and won now and then one to their side. In May, 1840, a chief of rank publicly, in spite of the opposition of many, avowed himself a believer in Christianity, and discontinued his offerings to his priest and god. The king himself attended one service, and declared that what he heard was true, and pronounced his own worship false. At a visit of the missionary at Suva, eighteen miles west of Rewa, a chief invited him to preach in his house, and soon after, with his wife, became a believer, and a group of converts was ere long gathered in that place.

Scenes of danger and horror, however, awaited the missionaries. A long and passionate war was waged between Rewa and Mbau, in which several of the Rewan chiefs and many of the people were slain and eaten by their enemies. The missionaries being exposed to great danger withdrew with their property to Viwa, but two teachers remained to watch over the small band of converts that remained there. In 1844 Rewa was entered by the enemy and burned; and again in 1847. It was soon after rebuilt, and in 1854 the mission there was resumed, and has since been continued, at times amidst great difficulties and dangers, but nevertheless with much success.

Mbau, the seat of the most powerful chief in Fiji, being situated between Rewa and Viwa, was frequently visited by the missionaries, who having free access to the chiefs, made known to them the great doctrines of the gospel, pointed out to them the guilt of their evil lives, and especially of the horrid crimes of polygamy, oppression, revenge, murder, and cannibalism, and urged them to allow a mission to be established there, and to embrace Christianity themselves and encourage their people to renounce their vices and their irreligion and become the worshippers of Jehovah. But these appeals and persuasions, though producing a great impression, and gradually modifying the views of the chiefs, and checking them in their most offensive practices, were not successful till 1854, when the leading chief made an open renunciation of heathenism and profession of Christianity.

On the 30th of April the religious service took place at which he avowed his new faith. At nine o'clock the death drum was beat as a summons to the service. Ten

days before it had called the people together to a cannibal feast. About three hundred persons assembled in the great Strangers' House for the worship of the true God. Before them stood the king with his children and many wives, and other relatives. In front of him was his aged priest. All had assumed the Christian dress, and were well-behaved and serious. Mr. Calvert, who had so long watched and toiled for this event, conducted the service. It was a day ever to be remembered in the annals of Fiji. After worship, the people crowded about the missionaries to ask for the alphabet, and gathered in groups to learn to read. In the afternoon Mr. Waterhouse preached, and the attendance was again large. The king was evidently relieved that he had thrown off the yoke of heathenism. He caused the Sabbath to be strictly observed; and summoned his household daily to prayer. His attendance at the preaching and prayer-meetings was regular and serious, and he and his favorite wife began to learn to read. His example in joining the Christian party was followed by many others, and among them the high priest at Mbau; some in sincerity, some doubtless from motives of policy.

The war between Rewa and Mbau still continued, and exposed the missionaries and their friends in each place to great dangers, but at length, in 1855, the death of the king of Rewa led to peace, and the obstacles to a free profession of the Christian faith in both places, soon, in a great degree, disappeared.

The work of the missionaries at Mbau thus after years of toil and danger was crowned with success. The great Strangers' House there was set apart for the public worship of God, and about a thousand persons generally met in it, a large proportion of whom were undoubtedly sincere worshippers, giving proof of deep repentance for sin, and bringing forth the fruits of righteousness in their lives. The great centre being thus gained, the work went on in other places. Chapels were built and houses opened for religious services in every direction. By the help of native agents from Lakemba, and of the converts who could read and pray, most of the places were supplied with one service on the Sabbath, and the truth made rapid progress.

The gospel was introduced also in Vanua Levu, the other

chief island, at Mbua and Nandi, and churches established.

In the beginning of 1859, "the work of God," the missionaries reported, "is great, and spreads with a rapidity that outstrips our efforts to meet its calls. There are thousands just emerging from the valley of the shadow of death, having renounced heathenism and professed Christianity, who greatly need further instruction. There are multitudes of children, not unwilling to be taught, for whose education no provision is yet made." And in July of that year, they stated at the district meeting that nearly 15,000 converts had been added to the churches in Fiji during the preceding year, that 2677 were on trial for church membership, that the total number of attendants on public worship was 54,281 —more than one-third of the whole population—and that the number under instruction in the schools was over 20,000.

The power of heathenism thus seems essentially broken in Fiji. The way is open for the introduction of the gospel into every principal town and village, and with due efforts and the continued blessing of God, the great body of the population may soon be brought under its power.

The mission has been conducted with eminent skill. A nobler band of missionaries has nowhere proclaimed the gospel, than those who have labored in this field. Their strong practical sense, their indomitable resolution, their diligence, their judgment, the wisdom and fidelity with which they have taught the simple gospel, the courage with which they have uttered its testimony against the crimes of the chiefs and people, their patience, their faith, the tenderness with which they have watched over their converts, the care with which they early taught those whom they could, to read and write, and prepared translations of the Scriptures, and other books for their use, have not been surpassed in modern missions. They have had the co-operation also of an extraordinary band of native teachers. They have experienced likewise many remarkable interpositions of providence for their protection, support, and success, and above all, have enjoyed, in signal degrees, the presence and power of the Spirit, removing the blindness, awakening the interest, and conquering the enmity of their hearers, and making the word a message of life to them.

May God long continue them and those who shall join them, in their labors, and give them the joy at length of seeing that whole people turn from the darkness of heathenism to the light of the glorious gospel of God.

Art. V.—The Revelation, Daniel II., respecting the Four Great Empires.

To understand the office this great prophecy was designed to fill to the Hebrew nation, a glance is requisite at the revelations that had already been made of God's purposes in reference to that people and the other nations of the earth.

1. God had made known to our first parents, to Abraham, to Moses, and to the prophets that followed, in the most explicit and emphatic manner, that he would give a Redeemer who should make expiation for sin, deliver from its dominion and penalty, and bestow eternal life.

2. He had foretold to Abraham, Moses, and the prophets, that that Redeemer should be of Abraham's seed; and to David that he should be of his family, and should be both divine and human, and at once the monarch of Israel and the king of the earth. The advent of that Messiah had accordingly come to be looked forward to with a measure of eagerness by the nation generally, and especially by the pious.

3. God had by the lips of Moses announced to the nation, in the most explicit and impressive manner, his purpose, should they rebel and persist in revolt from his sway, to deliver them into the hand of enemies who should waste them with slaughter and oppression, make their land a desolation, and carry such of them as survived into captivity. "It shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee. Thou shalt be only oppressed and spoiled evermore, and no man shall help thee . . . Thy sons and thy daughters shall be given to

another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land and all thy labors shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always . . . The Lord shall bring thee and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods—wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee . . .

"All these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded; and they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever; because thou servedst not the Lord thy God with joyfulness and with gladness of heart. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle and the fruit of thy land, until thou be destroyed; which also shall not leave thee corn, wine, or oil; the increase of thy kine, or flocks of thy sheep, till he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee . . .

"If thou wilt not [after all these judgments] observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed—great plagues and of long continuance, and sore sickness and of long continuance . . .

And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you, so the Lord shall rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from the land whither thou goest to possess it. And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known—wood and stone; and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." —Deut. xxviii.

These threatenings had become invested with terrible truth and significance in the eyes of the nation, from the verification they had already received in the conquest of the ten tribes by the Assyrians and hopeless exile to distant regions beyond the Euphrates; and the destruction of Jerusalem and the temple by the Babylonians, desolation of the country, and removal of the surviving inhabitants as captives to Babylon. The prophecy distinctly indicated, moreover, that there was still to be another siege of their cities, and especially of the capital, when the prediction that parents should slaughter and eat their offspring—an extremity not reached in the Babylonian war—should be verified, and also still another and longer captivity. It came to be a question therefore of the utmost importance to the people, *when*—not merely the exile to Babylon, but the punishment of the nation in the mode threatened in this forewarning, by the domination of foreign nations and banishment from their land, should terminate; and it doubtless excited earnest desires in many for a revelation that should relieve them from that uncertainty, and give support to their faith.

4. God had foreshown by Isaiah, Jeremiah, and others, the overthrow of Nineveh, Babylon, Tyre, Egypt, Moab, and other capitals and empires that were hostile to the Israelites; but no indication appeared that the fall of those capitals and empires was to be the signal of the emancipation of the Hebrew nation from the power of their conquerors. The return of the captives from Babylon at the

end of seventy years was indeed foreshown; but it was a return as subjects of the monarch of Persia, not as an independent people.

5. It was foreshown in almost all the predictions of the prophets, from Moses to Daniel, that the nation was to be in exile from their land at the time of Christ's coming to establish his throne on the earth; and that their restoration from dispersion and vassalage to the Gentiles was to take place under his reign. But at what distance that event was, no intimation appeared; by how many conquerors they were to be overwhelmed, and how often they were to be driven into exile ere the Messiah should come, they had no information.

Such was the posture in which the Israelitish nation was placed at the period when the revelation through the dream of Nebuchadnezzar was made known to them. They were apprised by a great number of prophecies that they were to be subjugated by a series of conquerors, driven into exile in distant parts of the world, and remain in dispersion and vassalage down to the time of the Messiah's coming and establishing his throne on the earth; but how many ages were to elapse before that event, or how many empires like that of Babylon were in the meantime to rise and tyrannize over them and the race, remained unrevealed. The future in that respect continued shrouded in darkness.

It was in part to meet that want of the people of God that this prophecy was given, in which, without showing how many years or ages the judgments on the nation were to continue, it was revealed that the period was to be measured by four Gentile governments that should reign in succession over the world that was then known; and that the destruction of the last of those empires should be the signal of the establishment of their Messiah's kingdom. It was a prophecy, therefore, of very great moment to them, and was doubtless received by those of them who looked for redemption, with profound sensibility, and had a great influence on their expectations and hopes. The channel through which it was conveyed, and the circumstances that attended its interpretation, were adapted also to invest it with peculiar interest, and give it a deep impression.

"And in the second year of the reign of Nebuchadnezzar,

Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him," vs. 9. As but one dream is mentioned, his dreaming dreams indicates that that dream was repeated; and that was a reason, probably, as well as the peculiarity of the dream itself, that he was disquieted by it. His anxiety to learn its meaning sprang, doubtless, from the impression that it had a prophetic office. If he had not deemed it prognostic in some way of the future, why should he have thought it needed interpretation, or looked to an explanation to calm his apprehensions, or satisfy his curiosity? He was unquestionably deeply impressed with the conviction that it had a high significancy, and that it was of great moment to him that he should know its import.

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before him," vs. 2. It was the office, in a measure, of each of these classes to explain events and phenomena that were peculiar and mysterious, and make disclosures of the future by incantations, horoscopes, and interpretations of dreams. The king, accordingly, in calling them to show him his dream, only called them to a service that lay within the sphere of their profession. His appeal to them was natural. He simply asked of them the exercise of that power in the solution of mysteries, and especially in the interpretation of prognostics of the future, which they had the credit of possessing, and which they pretended to exercise and display in such cases.

"And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream," vs. 3. He does not at first intimate that the dream itself had passed from his recollection. His language might naturally be construed as meaning simply that he was anxious to know the import of the dream. And the magicians seem, accordingly, to have assumed that all that he was about to demand of them was an explanation of his dream.

"Then spake the Chaldeans to him in Syriac, O king, live for ever. Tell thy servants the dream, and we will show the interpretation," vs. 4. They at this point seem to have had no suspicion that the task to which they were

called transcended their powers. They professed a measure of skill, however, that, had they really possessed it, would have enabled them as easily to make known to the king the dream he had forgotten, as to explain the meaning of that dream. The Chaldeans were doubtless natives of Chaldea. They spoke, probably, because from their being natives of Babylonia, they were more familiar with the king than the others, and also because their vernacular tongue was his. That they spoke in Syriac, that is Arimean, the dialect of Babylonia, implies that the other orders of the magi, or some of them, had they addressed the monarch, would most naturally have spoken a different language or dialect.

"The king answered and said to the Chaldeans: The thing has gone from me. If ye do not make known unto me the dream, and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill; but if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor. Therefore shew me the dream and the interpretation thereof," vs. 5, 6. The king does not appear at this point to have doubted their ability to give, if they chose, the information he required. His aim in demanding from them the knowledge of his dream was not at all to convict them of hypocrisy in professing to be able to explain mysteries and disclose secrets, and thereby discredit their profession. He asked what he supposed them entirely competent to give, and consequently, as their refusal, if they refused, would in his judgment be wilful, and spring from sinister motives, the punishment he denounced on them if they withheld the intelligence he demanded, was only such as so deliberate and malignant a disobedience would deserve. It was the punishment usually inflicted on open rebels and daring conspirators.

"They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it," verse 7. They still claimed the power to unfold its meaning, if put by the king in possession of the dream itself; while they uttered no direct intimation, but that they could know the nature of the dream without any aid from him. And this not improbably, under the impulse of an undoubt-

ing faith in their skill, impressed him still more strongly with the conviction that if they withheld from him the knowledge he asked, it would be from sinister motives, and would be therefore an act of consummate treason.

"The king answered and said: I know of certainty that ye would gain the time, because ye see the thing has gone from me. But if ye will not make known unto me the dream, there is but one decree for you [all]; for ye have prepared lying and corrupt words to speak before me, till the time is changed. Therefore tell me the dream, and I shall know that ye can show me the interpretation thereof," vs. 8, 9. The king thus avowed that he regarded them as wholly false in their pretext that they were not aware of the nature of the dream, or that the disclosure of it to them by him, was necessary in order to their giving an interpretation of it. He charged them with having prepared lying and corrupt words to speak before him; and he seems to have supposed that there was something in the dream which they were not able to interpret satisfactorily; and that they wished therefore to gain time for events to happen that should throw further light on its meaning; or else that the dream portended misfortunes which they were unwilling to announce to him, and which they hoped they should be able by delay to interpret of other and less unwelcome events.

"The Chaldeans answered before the king and said: There is not a man upon earth that can show the king's matter: Therefore no king, lord, nor ruler, has asked such things of any magician astrologer or Chaldean. And it is a rare thing that the king requireth: and there is no other that can show it before the king except the gods whose dwelling is not with flesh," verses 10, 11. They now openly admit and declare that the discovery and disclosure to the king of his dream was impossible to them; that it lay wholly beyond the scope of their powers, and the powers of other mortals; and was only possible to gods, who were supposed greatly to transcend men in intelligence and skill. And they probably hoped by this exculpation of themselves, though a direct impeachment of the king's justice, to escape the punishment denounced on them. It was, in fact, however, no apology; for had their pretensions to the power of discerning the future been legitimate, they would have been

equally able to discern the past. None but a being possessed of divine powers, could infallibly interpret dreams, and show them to be prophetic of future events. None but such a being could draw a horoscope and see in it an infallible prognostic of a person's life. Had they been able, as they claimed, to unveil the future, they would have been equally able to unveil the past; and could have revealed to Nebuchadnezzar his dream, as easily, as after having learned it, they could have interpreted its meaning. And such seems to have been his judgment.

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon," verse 12. As his anger was caused by their pretence that it was impossible for them to reveal the nature of the dream, while they professed to be able, if informed of its nature, to give an interpretation of it, he naturally regarded them as attempting to deceive him: for as he held them to be as capable of restoring to him the dream, as they were of interpreting it, what other conclusion could he form, than that from some selfish and malevolent motive they wilfully denied him the knowledge he demanded of them?

The effect of this application to them by the king thus was a public and emphatic proof of the utter deceptiveness and falsehood of all their pretences to a knowledge by their magic arts of the future and the past. Had it been possible for them to have met the monarch's demand, they would never, at the loss of the magnificent rewards promised them, on the one side, and the forfeiture, on the other, of their property and lives, have refused it. Had it been within their power to glance into the future, and see what a dream portended, it would have been equally in their power to glance into the past, and see what a dream itself was: and had the latter been at all within the scope of their arts, they would never have spontaneously discredited themselves by denying it, and consigning themselves to the ignominious death of rebels and conspirators. And it was in order to such a demonstration doubtless of the falsehood of their pretexts, that it was so ordained that Nebuchadnezzar lost the memory of his dream, and made this fruitless application to the magicians to recover for him the knowledge of it. As these transactions were public, and of the greatest interest

and significance to the whole population of the capital and empire, as well as the court, the confutation of the pretences of the magicians, and their disgrace naturally became known to all, and doubtless had a vast and highly important effect.

"And they sought Daniel and his companions to be slain. Then Daniel answered with counsel and wisdom to Arioch, the captain of the king's guard, who was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain: Why is the decree so hasty from the king?" verses 13–15. It is apparent from this that Daniel and his associates were not among those who had been summoned to the king's presence to recover for him the knowledge of his dream. Yet he and his companions were included in the sentence to death. There was but one doom for the whole body of those who were called wise; the king assuming doubtless that those whom he had called to his palace, would not pronounce the recovery of his dream impossible, if there were any of their class not present, who were regarded by them as more competent to discover it than themselves. The announcement to Daniel that he and his associates were to be put to death, accordingly gave him the first information he had of the king's demand of the wise men; and it was on that ground that he asked why it was so hasty; why no opportunity was given to him and his companions to yield the king, if it might be, the knowledge he desired.

"Then Arioch made the thing known to Daniel," vs. 15. He had had no hint on the subject therefore before. And this was wisely ordered, that the failure of those from whom the king sought the recovery of his dream, might be seen to be the failure exclusively of the worshippers of false gods; and that the knowledge of the dream and its import when made known through Daniel, might be seen to come exclusively from Jehovah. This is an instance of the care which God ever takes to protect himself from misconception.

"Then Daniel went in, and desired of the king, that he would give him time to show the king the interpretation," vs. 16. He went with Arioch to the palace; the request, however, was made to the monarch doubtless by Arioch; as the address of the king at Daniel's introduction afterwards, when he was about to announce to him his dream,

vs. 26, implies that he had had no previous conference with him in regard to it. As Daniel's object was to obtain a reprieve for himself and others, and as direct permission from the king was requisite to authorize Arioch to postpone their execution, it was natural that the application for the delay should be made by Arioch rather than by Daniel.

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they should desire mercies of the God of heaven concerning this secret; that Daniel and his associates should not perish with the rest of the wise men of Babylon," vs. 17, 18. It is here seen that Daniel went with Arioch to the palace, though he did not enter the king's presence; as after the reprieve was obtained he went to his own house. He therefore had left it with the chief captain, and gone with him to the royal residence. It is seen also again that Daniel and his associates had known nothing of the king's having dreamed, of his application to the magicians to recover for him his dream, and of their failure, and sentence to death, till that sentence had been pronounced. And Daniel now first made known the event to his companions; and in order that they should supplicate the God of heaven to reveal the secret and save them from the destruction that impended over them. What a contrast their course presented to that of the Babylonian soothsayers, astrologers, and magicians. No indication appears that they made any appeals for aid to their deities. The danger of immediate death drew not a whisper of supplication from their lips. They had no faith in their gods. Their only reliance was on their own adroitness in duping those who confided in their empty arts; and their skill was wholly baffled. But Daniel and his companions, the worshippers of Jehovah, had perfect confidence in his power and readiness to reveal to them the secret, and deliver them from the death with which they were threatened.

"Then was the secret revealed to Daniel in a night vision," vs. 19. That is, the revelation was made to him, by the exhibition to him, in a vision, of the image, as it had been beheld by Nebuchadnezzar, and its destruction by the stroke of the stone cut from the mountain, and the meaning of those symbols was unfolded to him by the inspiring Spirit.

"Then Daniel blessed the God of heaven. Daniel answered and said: Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee. For thou hast made known unto us the king's matter," vs. 19–23. How natural this utterance of gratitude and adoration! Not a touch is intermixed with it of self-approval, or self-congratulation. He recognises the revelation as having come exclusively from God, and as the gift of his power, wisdom, and sovereignty; ascribes to him supremacy in the affairs of men; the elevation and the overthrow of monarchs; the knowledge of all things; and power to make known the future to whomever he pleases; and thanks him as the God of his fathers, for this instance of his covenant mercy to him and his companions. And what a contrast his sense of God's condescension, his gratitude for the revelation that was made to him, and his interest in God's purposes respecting the affairs of this world, form to the indifference and scorn with which not a few of those who profess to be God's people, and ministers even of the gospel, now regard the communications God has made in his word respecting the future! He contemplated the disclosure God had made to him of events that were to affect the condition of the chosen people through a long tract of ages, with profound sensibility, and thanked God for them. Multitudes now regard these and other revelations of the future that are of the greatest significance to the church and world, without interest: not a few even with impatience and dislike. They not only neglect them, they arraign them as unintelligible. They denounce them as mischievous; they resort to the most unwarrantable and lawless expedients to divest them of their meaning, and fasten on them a false sense. What can more clearly indicate a sad fall from the truth; a deep and dark delusion? How can truthful views of God's word require such a method for their justification? How can they

admit it? Daniel, had he resorted to such a method, would have confounded the revelation he received, and offended and dishonored God, instead of glorifying him. But he had the unsophisticated intellect and the simple faith of a child. He had never heard that prophecy is uninterpretable, that it has double and indeterminable senses, and that its meaning can never be known till the events it foreshows take place. Had he been misled and bewildered by such false and derogatory notions, he would never have asked God to reveal to him Nebuchadnezzar's lost dream; he would never have thanked him for *having* revealed it. For of what worth could a revelation be, that was wholly indeterminable; that could serve no other end than to bewilder and overwhelm with perplexity and despair? A great change, a vast revolution needs to be wrought in the church, to bring it to regard the prophetic word with the interest and faith with which it was received by Daniel, and the other prophets who acted under the promptings of the Holy Spirit. Can there be any doubt that those who have Daniel's wisdom, sense of God's perfections and dominion, and interest in the events that concern the well-being of his kingdom, will receive the revelations God has deigned to make respecting the future, with the awe, the submission, the implicit faith, the gratitude and joy which he felt at the disclosures that were made to him?

"Therefore Daniel went in to Arioch whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him: Destroy not the wise men of Babylon. Bring me in before the king and I will shew unto the king the interpretation," vs. 24. His character as a prophet of Jehovah now appears in the authority with which he speaks, and his command not to destroy the wise men. As none of them would have been condemned to death, had any one of their number, when before the king, revealed his dream; so as one of them had obtained a knowledge of it, and was about to disclose it, it was proper that the rest, though guilty both towards the king and towards God, should be released from that penalty. He speaks also of his power to make known to the king his dream and its meaning, with assurance. He does not intimate that the solution he was to offer was hypothetical, or couched in double and indeterminable senses.

"Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the captives of Judah, that will make known unto the king the interpretation," vs. 25. Arioch's introduction of Daniel as a man of the tribe of Judah whom he had found prepared to reveal to the king his dream, implies that he had not presented him to the king when, at Daniel's instance, he asked a delay of the execution of the wise men; otherwise he would have spoken of him as the person whom he had, on that occasion, introduced to him. It implies, also, that Daniel did not then intimate that he was the person to whom the secret would probably be revealed. He uttered nothing that implied that it might be he, rather than any one else. He asked that all might be reprieved, that others like himself and his companions might have time to seek a solution, ere they were put to death for not yielding the king the knowledge he demanded of them.

"The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" vs. 26. The king had treated the soothsayers and magicians as though he had no distrust of their ability to reveal to him his dream, and its meaning, if they were disposed; but regarded their refusal as wilful and traitorous. But his inquiry of Daniel seems to imply that he was at least surprised that he should be able to disclose to him the secret. He perhaps thought it extraordinary that one so young, or a captive from Judea, should be able to reveal what the magicians of the greatest age and rank had pronounced beyond the scope of their powers.

"Daniel answered in the presence of the king and said, The secret which the king hath demanded the wise men, the astrologers, the magicians, the soothsayers, cannot shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," vs. 27, 28. He thus in the true spirit of a prophet of Jehovah disclaimed the discovery of the secret by his own skill; pronounced it wholly beyond the powers of necromancers and astrologers; and declared its revelation to him to be the work of the God of heaven, who had disclosed it that it might be communicated

to the king. He thereby, on the one hand, prevented the king from regarding it as the work of human art or skill, and on the other, made known to him the God of heaven who knows all and reigns over all, as its author. And this fact doubtless became as distinctly known to the court, the inhabitants of the capital, and the nation, as the fact had that the astrologers and magicians were unable to disclose the secret. It was the means accordingly, doubtless, of revealing Jehovah the God of the Hebrews to the population of the whole empire. He now proceeded to remind the king of the origin of the dream, and to apprise him of the end it was designed to answer.

"Thy dream and the visions of thy head are these. As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter. And he that revealeth secrets maketh known to thee what shall come to pass. And as to me—this secret is not revealed to me, for any wisdom that I have more than any (person) living, but that the interpretation may be made known to thee, and that thou mightest know the thoughts of thy heart," vs. 28–31. He reminds him of the thoughts with which he was occupied on his bed, out of which the dream sprang, to aid him in recalling the dream itself; and assures him for the same purpose also, doubtless, that it was designed, as he had believed, to convey to him a knowledge of the future. It was for the service of the king also, Daniel declared, not for any superior wisdom he possessed, that God had made the disclosure of the dream and its purport through him. These extraordinary announcements, so remote from the selfishness, vanity, and ambition that marked the magicians and necromancers, who neglected no opportunity to aggrandize themselves—were adapted to command the respect and faith of Nebuchadnezzar, impress him with the importance of the revelation that was about to be made to him, and inspire him with exalted thoughts of the God of heaven from whom it came; and the sentiments awakened in him were undoubtedly communicated to the court and diffused through the empire.

"Thou O king wast looking; and behold, a great image. This image, lofty and of eminent splendor, stood before thee, and its appearance was terrible. This image's head was of

fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou didst continue looking till a stone was cut out without hands, and smote the image upon its feet of iron and clay, and broke them in pieces. Then was broken to pieces together the iron, the clay, the brass, the silver, the gold, and became like chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain, and filled the whole earth.

"This is the dream, and the interpretation of it we will declare before the king.

"Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, he hath given [them] into thine hand, and hath made thee to have dominion over them all. Thou art this head of gold.

"And after thee shall arise another kingdom—government—inferior to thee; and another, or third kingdom—ruling power—of brass, which shall rule over all the earth. And a fourth kingdom—ruling power—shall be strong as iron; inasmuch as iron breaks in pieces and crushes all; even as iron breaks, all these shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom—(ruling power)—shall be divided: but there shall be of the strength of the iron in it, inasmuch as thou sawest the iron mixed with potter's clay. And (as thou sawest) the toes of the feet, part of iron and part of clay, so the kingdom (the ruling power) shall be partly strong and partly brittle. And whereas thou sawest the iron mixed with the potter's clay, they shall intermix themselves with the seed of men, but they shall not cleave one to another, even as iron does not mingle with clay. In the days of these kings the God of heaven shall set up a kingdom that shall never be destroyed, and a rule that shall not be left to another people. It shall break in pieces and consume all these kingdoms, but itself shall stand for ever. Inasmuch as thou sawest that from the mountain the stone was cut out without hands, and crushed the iron, the brass, the clay, the silver, and the gold, the great God

hath made known to the king what shall be hereafter: for certain is the dream and the interpretation thereof faithful," vs. 31–45.

The image is interpreted as the symbol of a series of dynasties or ruling powers that were to exercise a resistless, despotic, and oppressive sway over the nations of the then known world, down to the time when the God of heaven institutes his kingdom on the earth that is to endure for ever. The fine metals of which the image was formed, indicated that the persons whom they represented were to be distinguished among men for their mental and physical strength. They were to be to their subjects what gold, silver, brass, and iron, are to ordinary stones and earths. Its great size, and its towering height, were expressive of the vastness of the organizations it represented, and their resistless power; and the dazzling brilliance with which its polished surface shone —beheld as it was, probably, in the sunlight—bespoke the awe and terror with which they were to be contemplated by those over whom they ruled.

It is natural to ask why an image—a mere metallic human shape, incapable of action and without life—was used as the symbol of these vast combinations of human rulers; or why one image only was employed, instead of one for the rulers of each empire? The reason probably was, that one aim of the vision was to show Nebuchadnezzar the nature of the despotisms of which he was the head. It is seen from the measures God subsequently took to rebuke and humble him, that he was wholly unaware of his subordination and accountability to the God of heaven; that he regarded himself as little less than a god; and that he assumed that he had a perfect right to conquer and slaughter his fellow-beings—God's creatures—as he chose in wars, and make them subservient to his arbitrary will. The aim of the vision was to show him that the conquerors and oppressors who were to follow him, had no such rights; that they were lawlessly tyrannizing over God's subjects, and that he will at length interpose and destroy them, and assume himself the sceptre of the earth, and reign over it for ever. For this purpose a single human image, formed of the strongest and most indestructible materials, gigantic in size, and of an aspect that inspired terror, was eminently suitable. It indicated that the spirit that

reigned and was to reign in the whole series of the usurpers and tyrants whom it represented, was the same—fierce, merciless, remorseless, destructive to men and antagonistic to God. The metals were expressive also of the character of the dynasties, or combinations of rulers, which they severally represented. The Babylonian aimed at the glorification of itself, by its magnificent capital, its gorgeous palaces and temples, and the luxury and splendor of its daily life. It took no measures for the benefit generally of its subjects, the relief of their wants, the amendment of their morals, or their advancement to higher degrees of culture and purer enjoyments. Its sole object was to make them subservient to the aggrandizement of the monarch, his court, and the subordinate officers of the empire. That was the ruling aim also of the Persians and the Greeks. They built resplendent capitals, they maintained showy and luxurious courts, but they contributed little to add to the enjoyments or soften the miseries of their subjects. The aim of the Roman was not so much magnificence and luxury, as it was the strength and security of its power over its subjects, or their absolute subordination to its rule.

The word rendered kingdom denotes not the territory nor the people over which dominion is exercised, but the monarch, princes, and subordinate officials who constitute the government and rule the population. This is seen from the interpretation of the golden head, and from the survivance of the territory and its population generally, after the destruction of the image.

The mountain from which the stone was cut, rose abruptly, doubtless, from near the feet of the image, so that the stone, on being disengaged from the brow of the precipice, descended naturally by its own weight, so as to strike and crush the image. It must be conceived also as having been of such magnitude and weight as naturally to crush the image, though formed of the most solid materials, and reduce it to powder. It was a huge block, the massy brow or top of the mountain itself. That it was cut from the mountain without hands, denotes that the preparation of that which the stone represents is to be the work not of human agency but of divine power. The blowing away by the winds of the dust, into which the image was crushed,

signified that that which the image represented is to be for ever swept from the scene, and be known no more. The earth which the stone, on expanding into a mountain, filled, was not simply the earth over which the rulers denoted by the image had reigned, but the whole of our world.

Such is the general signification of the image and the stone, and the descent of the stone on the image. The prophet, however, gave a more minute interpretation of them.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, he hath made thee ruler over them all. Thou art this head of gold."

That that which the image represents is a supreme human ruler, or combination and series of supreme human rulers, with the subordinate officials that make up the government as an organization and exercise its functions, over the territory, population, and property of the empire, is seen from this interpretation. The golden head is the symbol of Nebuchadnezzar (and other princes, nobles, and inferior officers who were the executors of his will). He was so absolute that he is said to be the head; the whole power of the government was vested in him. God had given him a kingdom, and ability to extend his sway as far as he pleased; and had allowed him to assume as supreme rights over his empire, as were given originally to Adam as lord of the world. The beasts of the field and the fowls of heaven were his. He had been permitted to grasp the most unlimited control of all that fell within the sweep of his power, and to appropriate them as he pleased. It was the gift, the permission, however, of the God of heaven, who, as the interpretation of the stone shows, would hold him responsible for the misuse of his power. Far the largest share of his kingdom—Chaldea, Assyria, Syria, and a part of Palestine—he inherited from his father. He added to it by his own conquests, Tyre, the remainder of Palestine, and Egypt. His empire thus comprised far the most populous, rich, and cultured portion of the world; and occupied exclusively—unless a part of Egypt is to be excepted—by the white races. The period of the Baby-

lonian dynasty, reckoning from the accession of Nebuchadnezzar, B.C. 606, to the conquest of Babylon by Cyrus in 538, was sixty-eight years.

"And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth." The representation of the second kingdom as inferior to the first, and the third as a kingdom of brass, shows that the metals of which the image was formed, were emblems of the relative splendor and glory of the dynasties of which they were symbols. The kingdoms that followed that of Babylon are not mentioned by name, nor is any intimation given in what direction from Babylonia they were to rise. The second, it is known from the event, was that of Media and Persia; as Cyrus and Darius, the kings of Media and Persia, conquered Babylonia. On the fall of the capital, the provinces of Syria, Palestine, and Egypt, submitted also to their rule. Cyrus, who soon became sole monarch, having previously extended his conquests over the whole of Asia Minor, his empire stretched from near the Indus on the east to the Ægean Sea on the west, and from the Caspian and Euxine on the north to Ethiopia on the south; and it continued—reckoning from the conquest of Babylon to the fall of Darius—two hundred and seven years.

The third kingdom, as known also by the event, was that of Greece, under Alexander, who, inheriting Macedonia, Greece, and Thrace, in Europe, added to them by conquest the whole of the Persian Empire in western Asia and in Africa, and continued from the overthrow of Darius, B.C. 331, to the conquest of Macedonia by the Romans, B.C. 168 —one hundred and sixty-three years. These dynasties bore rule, it is said, over all the earth, that is of which the Babylonians had any knowledge; and the nations subject to their sway belonged, it should be noticed, with slight exceptions, to the white races. The prophet gives but a glance at these empires, probably because they were of but slight importance not only to the Hebrews, but to the world, compared to that by which they were to be followed, and which is to receive its doom from the hand of the Almighty. The Babylonian, Persian, and Greek dynasties were to be characterized in a conspicuous degree by magnifi-

cence, glory, and luxury; but the fourth, by a stern subjection of those whom it conquered to its sway. The absoluteness of its rule, the security of its power, were the objects of its aim, rather than the grandeur of its chief cities, or the pomp and luxury of the court.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and crushes all, even as iron breaks, all these shall it break in pieces and crush." This is a prediction that it should conquer all that belonged to the three preceding kingdoms, and reduce them to the most abject dependence. They were to be as incapable of resisting the power of the fourth empire, as ordinary objects—stone, wood, earth—are of resisting iron, by which they are easily crushed.

The fourth empire is the Roman, indubitably, from its having exhibited the character symbolized by the iron; from its having fulfilled the prediction that it should conquer the three empires that preceded it; from its government having admitted into itself the new element denoted by the mixture of clay in the feet and toes, and from its continuance to the present time, and subsistence now in the form the prophecy foreshows it is to bear at the time when it is to be destroyed by the kingdom represented by the stone which the God of heaven is to set up in its place. The legs and feet of the image represent the rulers of the empire through its whole period; but as no clay was inserted except in the feet and toes, they represent the rulers of the empire manifestly at a later period than the legs and ancles, when those holding the power belonged exclusively to the class represented by the iron. The mixture of the clay with the iron indicated that, at the period of the feet and toes, a new element was to be admitted into the government that was greatly to weaken it, and expose it to easier destruction; and the termination of the feet in the toes foreshowed that the Roman kingdom proper, that is that part of it west of Greece, which was not included in the Macedonian empire, was to be divided into ten separate kingdoms, in the government of which that element should enter that is denoted by the clay. And both of these predictions have been most conspicuously verified, and are now fulfilling. The period of the feet may be considered as

commencing with the conquest of Italy, Germany, France, Spain, England, and northern Africa, by the Goths and other northern tribes. They soon divided into separate kingdoms, that have been engaged in almost perpetual strife with each other for near fourteen hundred years, and have sometimes numbered more than ten, and sometimes less. They are in their last form to be ten.

But what is the new element to be admitted into the structure of the governments of the ten kingdoms, that is symbolized by the clay, and the admission of which the prophecy exhibits as unnatural, and unfavorable to the strength and stability of the governments? The prophecy itself interprets the clay as symbolizing the people as a body, who had previously been the mere subjects of the government. "And whereas thou sawest the iron mixed with potter's clay: they —the royal and other rulers whom the iron represents—shall intermix with themselves the seed of men—the common race—whom the clay represents; but they, the two parties, shall not cleave to one another, even as iron is not mixed with clay," so as to form one adhesive mass of common properties. The introduction of the clay into the structure of the image denotes, therefore, the admission of the people to a share in the power and functions of the governments. This is clear from the fact that the image is the representative of the rulers, not of the ruled. "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, and wherever the children of men dwell, the beasts of the field and the fowls of heaven, he hath given them into thine hand, and hath made thee ruler over them all." The clay accordingly, as much as the iron, represented persons who exercised some of the functions of the governments. The mixture of the clay with the iron symbolized therefore the admission of the common people, whom the clay represents, to a share in the prerogatives and functions of the rulers. The intermixture of the Gothic tribes with the Roman population in the fourth and fifth centuries, which some have supposed to be the event here foreshown, does not accord with the symbol; as it was a mere intermixture of the two peoples as subjects—not an admission of the population generally to a share in the prerogatives and functions of the rulers. Nor does the inter-

marriage of the royal families of the several kingdoms—which others have supposed to be the event denoted—accord with the symbol: as that was a union of persons of the same rank, answering to a union of iron with iron—not a union of those of different ranks—the royal and princely with the common people in the rights and functions of the government.

This prediction has been verified in several of the kingdoms for a long period, by admitting into the government an element representative of the people, and chosen by certain classes of them, as in Great Britain, France, Spain, and Germany; but it is now receiving a far more conspicuous accomplishment in France and Italy in basing the monarchy itself on the general suffrage of the people. This modification of the governments of the ten kingdoms is one of the most important that has ever taken place; and when extended—as the prediction represents it is to be—to eastern and western Germany, Portugal, Spain, and Great Britain, will form a most emphatic fulfilment of the symbol. It is expressly represented that it is to be a characteristic of all the kingdoms. For all the toes were formed partly of clay. "And as the toes of the feet were part of iron and part of clay, the kingdom—the ruling power—shall be partly strong and partly brittle." The effect of admitting the people to a share in the government by electing the monarch or the legislative bodies that frame the laws, naturally is to weaken the monarchs and nobles, and lead to divisions; inasmuch as their interests and wishes will unavoidably often clash, and generate alienation and contest.

The fourth kingdom, or dynasty, is the Roman. Some early and many late writers have maintained, indeed, that it was the empire of the Greeks, in the form it assumed on the fall of Alexander's dynasty, and the assumption of the sceptre and division of the territory by four of his generals. But that is wholly mistaken. Those four kingdoms were Alexander's empire itself in a new form, not a new exterior kingdom that spread its conquests over his, which is an essential characteristic of a new empire. Each of the kingdoms or dynasties denoted by the image, was a kingdom or dynasty of a nation that had never been conquered by either of the others, and

that people was the people which spread its conquests over the nations and territories that were added to its dominions. Thus the first dynasty was the dynasty of the Chaldeans; and that people by its own troops conquered Assyria, Syria, Palestine, and Egypt. Media and Persia, the seat of the second kingdom, lay at the north and east of Chaldea, and had not been embraced in the Babylonian empire; and the armies with which Cyrus conquered that empire, and Asia Minor, were Persian armies, not Chaldean, Assyrian, Egyptian, or any other. So also Greece, the seat of the third kingdom, lay in Europe, out of the limits of the Persian empire, and had never been conquered by either of its predecessors; and the armies with which Alexander conquered Asia Minor, Tyre, Egypt, Babylonia, and Persia, were Grecian armies, not any other. In like manner, the fourth kingdom necessarily had its seat out of Alexander's empire, and with a people that had never been conquered by either of the preceding kingdoms. The four kingdoms, therefore, into which his was divided, cannot have been the fourth kingdom. They were a mere continuation in a new form of the Grecian empire. This is indeed expressly shown in a subsequent vision. The goat, chapter viii., is interpreted by the Spirit, as the symbol of the Greek dynasty or power, that was to conquer the Persians, and reign over the third empire. The great horn that was broken, was the symbol of Alexander and his heirs: the four horns that sprang up after it, were symbols of the four dynasties that ruled the four kingdoms into which his was divided. The goat accordingly, after the rise of the four horns, was still as absolutely the symbol of the rulers of the third kingdom, as it was during the period of the single horn; nor had the Grecian empire, after its division into four kingdoms, a single characteristic that answered to the image, or the destruction of the image by the stone. Those four kingdoms were never divided into ten contemporaneous kingdoms: the people were never admitted to a share in the government by the election of their monarchs, legislators, or any other grade of their rulers. They were not finally destroyed by a supernatural agency, like that symbolized by the stone cut from the mountain. They were conquered by the Romans, and superseded by the Roman rule, in precisely

the same way as the Persian power had been conquered and superseded by the Greek, and the Babylonian by the Persian. On the other hand, the Roman has every characteristic of the fourth power, which the symbol requires. Its seat was Italy, out of the limits of the preceding empires. Besides conquering all Europe west of Greece, and the Carthaginian empire in northern Africa, it conquered the whole of the Grecian empire, and by its own armies, and crushed them as the prophecy predicted, into abject submission to itself. It was, in fact, therefore, the conqueror and successor, and the sole conqueror and successor of the Grecian empire. After a career of six hundred years from its first encroachment on the third empire, the Roman kingdom proper, in distinction from its conquests of the Grecian kingdoms, was divided into ten separate kingdoms, and has subsisted in that or nearly that number of separate kingdoms ever since; most of which have for a considerable period admitted the people, through the elective franchise, to a share of political power; and two have of late referred the choice of the monarch himself, and the whole forms of the government, to the suffrage of the subjects. And finally, they subsist in this shape to the present time, and are in a condition to subsist till the remaining predictions of the prophecy in reference to them are accomplished.

This fourth kingdom is not to be destroyed by a human conqueror, nor succeeded by a human empire, but by the kingdom of God. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and a rule that shall not be left (or pass) to another people. It shall break in pieces and consume all these kingdoms, but itself shall stand for ever." These kings in whose days the God of heaven is to set up a kingdom, are the kings symbolized by the ten toes of the image; and the setting up of a kingdom by the God of heaven in their days, is simply its setting up at the epoch of their destruction. This is seen from the symbol of the stone by which they are to be destroyed. The stone cut out of the mountain without hands, did not appear until it descended on the feet of the image and crushed it to dust: and it was not until after it had broken the image to pieces, and its dust had been blown away by the winds, that the stone became a great

mountain and filled the whole earth. This is in accordance with the symbolization of the seventh chapter, in which the Son of Man came in the clouds of heaven and received a dominion and glory and a kingdom that all people, nations, and languages should serve him, at the epoch of the destruction of the fourth beast, which is also the symbol—like the legs and feet of the image—of the rulers of the Roman empire. There is a like prediction also in Rev. xix. 11–21. It is foretold likewise, Rev. xi. 15–20, that Christ is to receive the dominion of this world at the sound of the seventh trumpet, before he destroys the destroyers of the earth, who make war on him and his saints. The fifth empire then is not to be contemporaneous with the empire of the image, but is to follow the destruction of that empire.

Who, then, is it that is symbolized by the stone cut out of the mountain without hands? Who are they who are to be the destroyers of the kings and their associates that are represented by the feet and toes of the image? Not the Redeemer, we take it, but the risen and glorified saints, as is indicated by the stone's being cut out of the mountain, and after it had crushed and destroyed the image, itself becoming a mountain and filling the whole earth. They are changes that are unsuitable to Christ in his divine nature. The stone, then, is the symbol of that combination of redeemed persons who are then to receive and exercise the government of the world; and they, we learn from other prophecies, are to be the risen and glorified saints. Thus Daniel vii. on Christ's receiving the dominion of the earth, the saints who had been worn out by the persecuting horn, and who therefore had then been raised from the dead, took the kingdom also with the Son of Man, and reigned with him: and Rev. xix. 11–21, the armies of heaven, clothed in white linen—the symbol of the redeemed, came with the Word from heaven, to the battle against the beast and its armies; and Rev. xx. 4–6, the saints who were raised from the dead at the beginning of the thousand years, sat on thrones, and reigned with Christ during that period.

The revelation thus made in regard to the overthrow of the powers denoted by the image is of the greatest moment. 1. The kingdoms symbolized by the toes are to continue to the second advent of Christ. 2. They are, at his coming,

to be divested of their power and destroyed by the risen and glorified saints who are to attend him, and constitute the fifth kingdom. 3. The ten kings and their associates are to be destroyed because of their usurpation of Christ's prerogatives and hostility to him and his kingdom. This is implied in their destruction. Why should they be destroyed if they are not his enemies and rivals? But it is shown in other prophecies, Dan. vii. 9–11; Rev. xvii. 12–14, that they are to be engaged in a direct war on him. The notion that has been entertained that they are to be converted and become the protectors and patrons of the church is therefore wholly without authority from the prophecy, and in direct contravention of it. And as the rulers of the ten kingdoms are thus to be engaged in open war against Christ, their subjects also are generally to be arrayed against him. Otherwise, as they are to have a check on the governments through the franchise, they would intercept the monarchs in their plots against him. But they, it is foreshown, Rev. xvii. 8, are to wonder at and worship the beast, which symbolizes the same power as the toes of the image. 4. The period of their destruction is to be the period of Christ's coming in the clouds of heaven in power and glory, and commencing his reign on the earth. 5. The kingdom he is then to establish is to be on the earth, and is to continue for ever. In the days of those kings, ere they are destroyed, the God of heaven shall set up a kingdom that shall never be destroyed, and a dominion or rule that shall not be left, by those in whose hands it is placed, to other people, as the kingdom represented by the image passed from one dynasty to another, but itself shall stand for ever. The earth is to be the scene therefore for ever of Christ's kingdom, and is to be a kingdom over human beings, in the natural life; as he is to receive it, that all people, nations, and languages may serve him. The notion so generally entertained that the earth is to be destroyed at Christ's second coming, and the race cease to multiply, and be transported to other worlds to dwell through their subsequent existence, is thus wholly mistaken, and against the explicit teachings of the prophecy.

The prophet now closes his address to the king, with the assurance that the meaning of the image and its destruction

was that which he had represented, and that the events they foreshowed would infallibly come to pass: "For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold—the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and faithful is the interpretation of it." As surely as Nebuchadnezzar had beheld this image dashed to pieces by the stone cut out from the mountain without hands, and its relics blown away by the winds, like chaff from the summer-threshing floors;—so surely would the monarchies symbolized by the image be overthrown and swept from the earth, by the hierarchy of glorified kings, whom the God of heaven will set up, and whose kingdom is to stand for ever; for the dream was, as Nebuchadnezzar had believed, prophetic, and the interpretation that had been given, true. The prophet seems by this solemn asseveration to imply that the king and others would be more likely to hesitate in receiving the prediction of the final destruction of the powers denoted by the image by an order of rulers above the rank of men, whom the God of heaven should invest with the dominion of the world, than any other part of the prophecy. And many modern commentators have been extremely reluctant to admit his interpretation of that part of the vision. They recoil from the prediction that the powers symbolized by the image are to be destroyed. They are unwilling to believe that the Word of God, the King of kings and Lord of lords, is to set up a kingdom on the earth and reign over it in power and glory. They are unwilling to believe that the stone cut out without hands symbolizes an order of rulers above men in the flesh, and who are to derive their power exclusively from Christ, and are to reign with him; though it is foreshown with the utmost distinctness in many other prophecies as well as this. They reject also the revelation here made with such clearness, that the kingdom Christ is to set up thus on the earth, is to continue for ever. Preoccupied with their own mistaken theories, they assume the office of prophets instead of interpreters, and substitute their own imaginings in place of his Spirit's teachings. Nothing, how-

ever, can be more certain than that the prophecy declares, and in the most impressive form, that the monarchies denoted by the image are to be destroyed by a supernatural intervention, not moulded into a new form, and perpetuated under Christ's reign. Nothing can be more indubitable than that they are to be destroyed as the enemies of Christ and his kingdom. Why are they to be crushed, as the image was broken to pieces and swept from the scene, if they are not hostile to Christ and obstacles to his kingdom? Nothing can be more certain than that the power denoted by the stone, is not to consist of men in the natural life, nor be constituted by men, but is to be instituted without human hands by Christ himself, and is to consist, therefore, as is shown in the parallel prophecy, chap. vii., and many others in the Old and New Testament, Dan. xii. 2, 3; Isaiah lxvi. 15; Zech. xiv. 5; Rev. v. 10, xx. 4–6, of the risen and glorified saints; and nothing can be more unquestionable than that the kingdom which the God of heaven sets up as the successor of all human governments, he is to reign over himself, and in the person of Christ, who is the King of the kings of this world, and the Lord of its lords, and, as is foreshown in so many prophecies, is to reign here for ever and ever. But this great truth, the writers to whom we refer have failed to see. That the grand contradistinction of the kingdom the God of heaven is to set up in the earth, from all human empires, is, that God himself in the person of the Incarnate Word, is to reign in it in the glory with which he now reigns in heaven—while in the human kingdoms, which his is to supersede, only man in rebellion from him reigned: though graven in characters of light on this and every other part of the prophetic word, has escaped those commentators! God, they imagine, is after all, only to reign on the earth by a metaphor. Fallen, blind, sinning, dying man, they hold is to be the only monarch hereafter, as he has heretofore been of this world. But no fancy can be more groundless and unwarrantable. The prophecy has hitherto met a literal verification, according to the natural import of the symbols, and the grammatical sense of the inspired interpretation. And all its predictions that remain to be accomplished will receive a like fulfilment.

Such were the great futurities that were revealed by this vision. It taught the king of Babylon that he was not the master of his own destiny, as he had imagined, but was in the hands of the God of heaven, who could overthrow him at his pleasure. It taught him that the empire he had inherited and raised by his conquests to such a pinnacle of power and glory, was not to subsist for ever, but was itself soon to be conquered by another power, and that by a third, and the third by a fourth; and that after that series of bloody and cruel tyrannies had ravaged the earth for a period, they were to be struck from existence by a higher than human power, appointed by God to the sway of the world under his own immediate rule, and that that kingdom is to endure for ever. To the Israelites it conveyed a fresh assurance of what they had before been apprised by many prophecies, that their Messiah shall at length establish his throne on the earth; and disclosed to them what had not before been revealed, that the period that was to pass anterior to his advent, was to be measured by four great monarchies that should successively sway the great nations, among whom their lineage was for a long time to be dispersed. And that knowledge it has conveyed to all of subsequent generations who have received the divine word.

The purposes God thus disclosed respecting a most important part of the nations of the world, through so vast a series of ages, are wonderful in their nature, and must have ends of the greatest moment in respect to the divine empire. How are they to be contemplated by us? Why were these human tyrannies admitted into the great system of God's permissions? What exemplifications take place in them which his wisdom and righteousness and goodness will make the means of beneficial instruction to his empire at large, and preparatives to that redemption of the race, which is to be wrought under the administration Christ is to institute on his assumption of the sceptre of the world?

Had Adam not revolted, he would have been the head of the race, and would have exercised a sway over it, marked by a perfection of intelligence, wisdom, rectitude, and love, worthy of an unfallen being of his lofty rank. Under the providence by which the monarchies foreshown in this dream have been permitted to rise and run their career, an

exemplification takes place, on a great and decisive scale, *of what fallen man is as a ruler of his fellow man*, when allowed to gain supreme power over him—an exemplification, indeed, of an awful character, but essential, probably, to a full understanding by the universe of what man in his apostasy is towards his fellow man and towards God; and a demonstration of the necessity of Christ's assuming the sceptre of the world, and installing the risen saints in authority as kings with him, in order to the restoration of the race from sin to holiness.

First. The experiment has been conducted in such a way as to give eminent advantages to the race for a favorable issue. It has been made with those, who were the most highly endowed, the most cultivated, and in every relation the most hopeful of the human family. The nations over which these empires have had dominion, have consisted almost exclusively of whites, and the most gifted and the most highly cultured in those branches of knowledge that tend to give supremacy to the intellect, unfold and nurture the domestic affections, and raise man to a measure of virtue, refinement, and dignity.

Second. It was obviously essential, in order to a fair experiment, that it should be made in a large measure with those who rejected Jehovah as God, and paid their homage to false deities; as that is the attitude which the race at large assumed towards Jehovah. It has accordingly been made mainly with nations that were pagans. The Babylonians, Persians, and Greeks, and the Romans for four or five centuries, had fallen universally from the knowledge of Jehovah, and paid their worship to idols and imaginary deities. The Romans, after their nominal conversion to Christianity, continued to be worshippers, in a great measure, of idols and creature shapes, and a large share of them have remained such to the present time.

Third. They all had the means, however, of the knowledge of the true God and his will placed within their reach through their connexion with his chosen people; but they universally rejected it. The Babylonians, the Persians, the Greeks, and the Romans till the fourth century, continued, both as governments and as nations, unaltered in their homage of idols; and the Romans, from Constantine to the

Reformation, remained, as a body, the votaries of creature gods, though under new names.

Such have been the nations with whom the trial has been made. How now has man exemplified himself in it? What have been the principles on which those who have ruled have proceeded?

1. They have founded their sway on mere violence and usurpation. They have not acquired their power, especially over foreign nations, by the gift or concession of their subjects, but by conquest and compulsion. It was only after long and violent resistance that Assyria, Syria, Judea, Tyre, and Egypt, submitted to the sceptre of Babylonia; Asia Minor and Babylonia to Persia; Asia Minor, Tyre, Egypt, and Persia to Greece; and western Europe, Carthage, Greece, Asia Minor, Syria, Egypt, and Babylonia, and Persia to the Romans. The conquerors drove their victims to submission by mere power; their spontaneous assent they neither asked nor could have received.

2. They have proceeded in their conquests and tyrannies on the assumption that they had a right to make men, individuals, and nations, the vassals, as they could, of their lawless passions, without any regard to the prerogatives of God, or their wellbeing whom they vanquished and oppressed. Had they been the creators of the nations whom they scourged into subjection to their will, they could scarcely have claimed a more absolute property in them, and title to appropriate them to their uses as they pleased. In this they arrogated what belongs only to God.

3. They assumed that their prerogatives of conquest and dominion were so absolute, that resistance to their power, or a refusal to submit to their will, deserved death, the penalty of sin against God, and only of sin against him. They thus again arrogated rights over men as absolute as those of God, and treated resistance to their will as of the same guilt and merit of punishment as revolt from him.

Accordingly, proceeding on these assumptions, they have slaughtered on the battlefield, in the siege and sack of cities, and in conflicts on the sea, millions on millions of those whom they were endeavoring to conquer; and sacrificed in the strife nearly an equal number of those who were already their subjects. These monarchies were all in existence in

some form at the time of Nebuchadnezzar's dream, and the slaughter of mankind was their great business through every subsequent stage of their career. There is scarce a great plain from the Indus to the Atlantic that has not been the scene of battles; there is scarce a vale that has not heard the clash of arms, and resounded with the shouts of the victors and the groans of the vanquished. There is scarce a city that has not been sacked and strewn with the carcasses of its inhabitants, and made a ruin. The earth has been drenched, the streams have been dyed by them with blood.

On subjugating a people to their power, they claimed the right to dispose of their persons and their property as they pleased. The Babylonians and Persians forced large bodies of those whom they conquered to quit their country and migrate into distant regions. The Greeks and Romans sold vast multitudes of those whom they vanquished into slavery, and their exile generally was marked by violence and inhumanity. Unnumbered myriads of the helpless were put to death in cold blood. Unnumbered millions were reduced to misery and despair by merciless oppression and barbarous cruelty. Pity, forbearance, benignity, were unknown to their iron hearts. Their sway throughout has been a crushing despotism that made everything—no matter at what expense of blood, and tears, and miseries to their fellow-creatures—subservient to their will.

These despots have not only been unjust and cruel towards their subjects, but, as a body, have been eminently debased, malign, and vile in their whole character; and have demoralized and degraded their subjects by their evil examples. The populations over which they have reigned, instead of being raised from rudeness to culture, from debasement to virtue, and from misery to happiness, have, with scarce an exception, sunk along with their rulers from one depth of demoralization and misery to another, till they have finally perished. Not a trace remains of the Babylonians, Assyrians, Syrians, Tyrians, Egyptians, or ancient inhabitants of Asia Minor. Scarce a trace of the Greeks or Romans. The races that domineered so long, perished at length by luxury, vice, and the sword of new conquerors. Persia, Babylonia, Syria, Palestine, Egypt, Asia Minor, Northern Africa, are little better than a waste. And Italy, Spain, Portugal,

have sunk to decrepitude. Slaughter, misery, debasement, extermination, have been the main and almost only work of these gigantic tyrannies.

Not contented with domineering over man thus, in his relations to man, they have arrogated dominion over him in his relations to God. The Babylonian, Persian, Greek, and Roman conquerors claimed the right of determining what deity their subjects should worship, as well as what monarchs they should obey; and compelled them to pay homage to the false gods whom they honored; thus, in effect, arrogating jurisdiction over the prerogatives of Jehovah, and a right to debar his creatures, if they pleased, from allegiance to him. And on the fall of paganism in the Roman empire, the emperors and kings still assumed the right to dictate to their subjects whom they should adore, and with what rites, and compelled them for ages to receive the false creed, and offer the superstitious and idolatrous worship of the Romish church: and that arrogation of dominion in religion is in the main continued by them to the present hour. By these impious means they have prevented the worship of Jehovah, and driven or led their subjects, generation after generation, to endless destruction. This war ont he worshippers of Jehovah has not been confined to mere prohibition, but, soon after the promulgation of Christianity, became a war of extermination, that raged for fifteen centuries, swept millions to death, and exhausted every species of repression, obstruction, and torture, to drive those who escaped the gibbet and the stake, to apostasy. Had it been in their power, the religion of Christ would long since have been struck from the earth, and a senseless and impious counterfeit substituted in its place.

And finally, instead of having become indisposed to war and conquest from the cruel slaughters and boundless miseries of near two thousand five hundred years of strife and oppression, the governments of the west of Europe were never more belligerent and eager, apparently, to deal to each other destruction than now. Never before did they keep such vast armies ready for the field; never before had they such fleets for defence and onset; never before were they expending such sums in the fortification of their great ports and capital cities; never were they armed with

engines of such terrible power; never were they exhausting the resources of their subjects by such oppressive taxation; never were they animated with deeper suspicions and jealousies of one another, or inflamed with more eager desires of revenge; while their armies seem as necessary to keep their own subjects in subordination, as to defend them from assaults from one another. False faiths, moreover, false worships, and blank irreligion, were never more prevalent than now.

Such has been the career of these usurping and tyrannical powers; such the spectacle of lawless ambition, immeasurable pride, ferocious passion, and daring impiety they have exhibited; such the exemplification they have presented to the universe through so many ages, of what fallen man is, when possessed of power, towards his fellow man. The worlds that have gazed at the scene, have seen in it selfishness, injustice, cruelty, mercilessness, malice, and audacity and lawlessness in evil, on a scale they could scarcely have conceived possible had not this dreadful tragedy been acted. And this demonstration of what man is will serve not only to exemplify to them more clearly from what baseness, what malevolence, and what ferocity he is recovered when restored to the image of God; but to show more impressively the necessity of his being delivered from the rule of fallen man, and placed under the sway of a higher order of beings and the immediate rule of Christ, in order to his redemption from sin. He must not only be exempted from the power and presence of Satan; he must be released, also, from the sway of beings like himself, and put under the dominion of kings and priests who bear the perfect image of Christ in intelligence, sanctitude, and love; and are meet to reign with him in the new heavens and new earth he is to create at his second coming. And how else could they fully comprehend what lost man is, and what the power, wisdom, and grace are that recall him from the blight of sin to the image of God; from death to immortal life?

It will, by the contrast also, show them more clearly the beauty of the righteousness and truth, and grace and blessedness, of Christ's rule over the race, when he redeems it in full from the dominion of sin, and raises it to the bliss of an unfallen realm. "O the depth of the riches both of

the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out! Who could have thought these fearful permissions were to subserve such gracious ends;—that the reign of sin and death in these terrible forms is in order to their final extinction here, the elevation of the endless generations that are to follow and under the sway of Christ to perfect holiness and immortal life!

Art. VI.—Designation and Exposition of the Figures of Isaiah, Chapters LVIII. LIX. and LX.

Chapter LVIII. The prophet is commanded to show the people by prediction, the sins of which they were to be guilty, vs. 1. They were to make great professions of delight in God's service, and of desire to understand what he required of them in regard to one another; and express surprise that he did not indicate his approbation of their fasts and humiliations, vs. 2, 3. But it was to be because their professions would be merely formal, and leave their selfishness, avarice, and tyranny over their dependents unchecked, vs. 3, 4. Such a mere heartless abstinence from luxury, and assumption for a moment of the air of sorrow, is not the fast God requires, vs. 5. He demands abstinence from evil affections, injustice, oppression, mercilessness to the suffering. He requires compassion, sympathy, generosity, that manifest themselves in relieving the wants and soothing the sorrows of the wretched, vs. 6, 7. If God's people should cherish and display those affections, he would soon reveal himself to them as their covenant God, restore them to prosperity, and enable them to rebuild their desolated cities, vs. 8–12. If they should keep the Sabbath in the manner he requires, he would bestow on them all the great blessings promised to Israel, vs. 13, 14.

1. Apostrophe to the prophet. "Cry with the throat, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins," vs. 1. It is the prophet who is addressed, and the com-

mand is from Jehovah. To cry with the throat, which is the rendering in the margin of the common version—is to cry with strength and earnestness, in contradistinction from speaking with the mere lips.

The announcement the prophet was to make to them of their transgressions was prophetic of the character they were to exhibit in ages then future, as well as descriptive of the demoralization and impiety of the generation he addressed. This is seen from the fact that the wickedness which he ascribes to them is to continue, it is foreshown Chapter lix. vs. 12–21, till Jehovah comes to take vengeance on his enemies, at the final redemption of Israel from exile and from sin. The prophet was not to spare the people out of reluctance to disturb the false repose into which they were to sink, or to wound their pride. He was to be faithful, however unwelcome his message might be to them.

2. Hypocatastasis in the use of lifting up the voice, a movement in space, to denote the use of the loud and sharp tones which must be employed to cause the careless and drowsy to listen, and excite an earnest attention.

3. Comparison of the voice to be used, to a trumpet; loud, sharp, resounding through the scene where it was uttered, and rousing every hearer to attention and alarm. As a trumpet was blown as a warning, and as a summons, so he was to speak in tones that should awaken the feeling that the message he was uttering was of the most serious moment; and what he was to proclaim with such earnestness and emphasis was the transgression of God's people, and the sins of the house of Jacob. This implies that they were, and were to be, unconscious of them; that they were to misjudge their own character; that they were to lose sight of the demands of his law, and need to be roused by a voice from heaven from their delusions.

4. Metonymy of house for the descendants of Jacob.

5. Comparison of the people to a righteous nation: "Yet they seek me day by day, and desire the knowledge of my ways, like a nation which has done right, and has not forsaken the judgment of its God. They ask of me righteous judgments, and desire to approach to God. Why have we fasted (they ask) and thou hast not seen (noticed it); afflicted our soul, and thou hast not known it?" verse 2, 3. The

comparison exhibits them as applying to God for a manifestation of his judgment respecting them, as though they were an obedient people. They were to ask him to signify his approval of them, as though it could not be withheld because of any defect in them. Why, they were to inquire, did he not signify his satisfaction with their fasts and humiliations of themselves? This indicates that they were not, as some have supposed, to be conscious hypocrites, but were to be self-deceived. They were to lose all sense of the spirituality of the service God required of them towards him, and the justice and love which he demanded of them towards one another. They were to think religion consisted of mere external acts, the performance of which should meet immediate signals of God's acceptance, though they violated his laws without restraint in the indulgence of their selfish and malign passions towards the poor and helpless, who fell within their power. The office of the prophet, therefore, was not to rebuke them for sins of which they were to be aware, not to charge them with deliberate hypocrisies—but to proclaim and show to them that their religion and their morals, the formal service they were to render him, and the dispositions and actions they were to indulge towards one another, were, instead of meritorious, to be offences against his law; and that to startle them from their self-complacency, to rouse them to a just sense of their guilt, a trumpet voice of earnestness and power was to be necessary.

6. Hypocatastasis in the use of God's ways, for the measures of his administration.

God now answers their question, and gives on the one side their utter want of humbleness, penitence, self-renunciation, and love; and on the other their selfishness, tyranny over their dependents, and mercilessness to the poor and suffering, as the reason that he was not to accept their fasts.

"Behold in the day of your fast ye find pleasure, and exact all your labors. Behold ye fast for strife and contention, and to smite with the fist of wickedness," vs. 3, 4. Their fast involved no true humiliation, no renunciation of sin, nor return to righteousness. It was a mere external formality, and designed, it is implied, to give them a religious character, and enable them, from their repute for asceticism, to assume a more supercilious air, and domineer more

haughtily over their inferiors; while in fact, instead of abstinence they found pleasure on the days of fasting, either in privately indulging in ease and luxury, or else in the ostentatious display of sanctity, and the notoriety they acquired by their show of homage to God. To smite with the fist of wickedness, was not only to smite unjustly, but with brutal violence. It was to attempt to compel the submission of the unoffending to their imperious will by sheer force, and in a form degrading to their victims in the utmost degree. It was to treat them as though they had neither conscience nor reason, but were mere brutes. This, in the professed worshippers of Jehovah, bespoke an astonishing darkness and debasement of mind.

7, 8. Comparisons, "Ye will not fast to-day (so as) to make your voice to be heard on high. Is it like this—the fast that I have chosen, the day of a man's humbling himself? Is it to hang his head like a bulrush; and make sackcloth and ashes his bed? Wilt thou call this a fast and a day of acceptance to Jehovah," vs. 4, 5. These were mere external acts; mere attitudes and draperies of the body. They were no sure expressions of the mind, and might spring from ignorance, superstition, or ostentation, as well as from humility, penitence, and a renunciation of sin. Such a service would not meet God's acceptance. To call it the fast which he requires, was to affront instead of conciliating him. Very different were the manifestations which he demanded of a renunciation of evil.

9, 10, 11. Hypocatastases in the use of loosing bonds, undoing fastenings of the yoke, and breaking the yoke. "Is not this the fast that I have chosen; to loose the bonds of wickedness; to undo the fastenings of the yoke; and to let the oppressed go free; and every yoke ye shall break?" vs. 6. The first characteristic of the fast God has chosen is, that the humbleness, self-renunciation, and return to rectitude of which it is meant to be a means and a profession, should manifest themselves in a discontinuance of all injustice and oppression towards servants and dependents. To loose the bonds of wickedness, was to release those who were unjustly held in bondage or restraint as slaves or debtors. To undo the fastenings of the yoke and let the oppressed go free, was to relieve those who were tasked, in a service they owed, be-

yond their strength, and crushed with cruel exactions. To break every yoke, was to put an end to violent and inhuman vassalage in all forms. This abstinence from injustice and cruelty to those in their power; this restraint of selfishness and malevolence in their domestic and social relations, was the abstinence and self-denial of the fast which God required. The next was a repression of their hard-heartedness and mercilessness towards the poor and suffering who were disconnected with them, and a direct performance towards them of the offices of sympathy and humanity in relieving their wants.

"Is it not to break thy bread to the hungry; and the poor and homeless thou shalt bring to thy home; that when thou seest one naked thou shalt clothe him; and thou shalt not hide thyself from thine own flesh?" vs. 7. They were not only to abstain from abusing and oppressing their own families or dependents; but they were to be sympathetic and beneficent towards the poor and suffering of every class whose wants were witnessed by or known to them. They were to show their piety towards God by obeying his law of good will and benignity towards their fellow men:—"Thou shalt love thy neighbor as thyself." If without this love, if animated by its opposite, a cold, cruel, and remorseless selfishness, they were utter strangers to the spirit of God's acceptable worshippers. They knew nothing of a true homage of him; they knew nothing of the abstinence and self-rejection which belong to the fast he enjoins.

12. Hypocatastasis in the use of light breaking like dawn, for new and clear manifestations of God's favor to them. "Then shall thy light break forth like the dawn," vs. 8. Their light was not the light of their virtue, as some have supposed; that is inconsistent with the context, and the other figures, with which this is connected. If it were the light of their virtue exhibited in justice and compassion to those around them, it would be contemporaneous with, and involved in that virtue, not consequent on it. Instead of that, it is the light of God's favor, the absence of which had before surprised and perplexed them; but at the manifestation of which, their uncertainty and fear were to vanish like darkness at the dawn of a resplendent morning.

13. Comparison of the serenity, the peace, the assurance

which the signals of God's love would impart to them, to the glow and beauty of a cloudless dawn, when the sun shoots his first rays up the far arch of heaven, and night flies from the silent vales and glens over the western hills.

14, 15, 16. Hypocatastases in the use of their healing, the going before them of their righteousness, and their being followed by the glory of Jehovah. "And thy healing shall germinate speedily; then shall thy righteousness go before thee, and the glory of Jehovah shall be thy rereward." vs. 8. Their healing, a restoration from a bodily wound or disease, is put, it would seem, from vs. 12, for relief from the frowns and avenging judgments with which, as a people, they were to be smitten. The figures of their righteousness going before them, and the glory of Jehovah following in their rear, are taken from the station the cloud of the divine presence assumed at the march of the Israelites from Egypt and on the passage through the Red Sea. Their righteousness is the Redeemer, and his going before them is used to denote that he will continually and manifestly guide them. The glory of Jehovah is his manifested presence, and its being their rereward, is used to signify that he will defend them from their enemies, as he defended Israel at the Red Sea from the approach of the Egyptian host, by removing the cloudy pillar to the rear of the Israelitish host, between them and the advancing Egyptians. What wondrous promises! If they turned from their sins, they would not be left without signals that God noticed the change in their conduct, and in uncertainty but that they were still the objects of his displeasure. He would manifest his approval in the most public and decisive forms; rearing, as he did in the wilderness, the flaming symbol of his presence at their head, and setting it as a fiery rampart between them and their enemies.

17. Metaphor in the use of germinate, to signify that their recovery from the desolating judgments with which they had been smitten, should be rapid, and like a new creation; as a plant, the moment that winter has gone, waking as it were to a new life, unfolds itself in a few days in fresh leaves, flowers, and fruit.

18, 19. Hypocatastases in the use of putting away the yoke, and pointing the finger, to denote the discontinuance of oppression, and the scorn, and ridicule of infe-

riors. "Then shalt thou call, and Jehovah will answer, thou shalt cry, and he shall say, Behold me;—if thou wilt put away from the midst of thee the yoke, the pointing of the finger, and the speaking of vanity," vs. 9. All the barriers betwixt them and God would be removed, if they renounced their injustice, their cruelty, and their scorn of the rights and well-being of those in their power. Unselfishness, rectitude, benignity, truth would instantly meet the tokens of God's favor. Putting away the yoke, the symbol of oppression, is used to signify the discontinuance of injustice and cruel exactions from those in their power: putting away pointing the finger, a signal of scorn, is employed to denote the discontinuance of a base and malignant contempt and disregard of the rights and feelings of one another. These are marks of a mind that finds pleasure in wounding and torturing others, and debars itself necessarily by its malignity from God's favor.

20. Metaphor in the use of let out the soul, for a hearty manifestation of sympathy and compassion. "And (if) thou wilt let out thy soul to the hungry, and wilt satisfy the afflicted soul, then shall thy light arise in the darkness, and thy gloom be as the noon day." vs. 10. Their pity and generosity were to be sincere, earnest, and habitual, a true expression of their principles and dispositions; not begrudged, constrained, and against the reigning affections of their hearts.

21. Hypocatastasis, in putting the rising of light in darkness, for the sudden return of favor, prosperity, and joy. Then shall God's favor return, and prosperity like a dawn that should break instantaneously on the darkness of night. It will be immediate, startling, and carry wonder and joy to every heart.

22. Comparison of its suddenness and wonderfulness to an instant transition from the gloom of night to the glare of noonday—refulgent, dazzling, and filling the mind with a sense of the presence, the immeasurable power, and the infinite glory of God.

23, 24. Comparisons. "And Jehovah will guide thee ever: and satisfy thy soul in drought (in scarcity), and he will strengthen thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not," vs. 11.

Their kindness and bounty to the necessitous and suffering would be followed by blessings from God to them immeasurably richer and more various. He would bestow gifts commensurate with their capacities of enjoyment. They should be like a garden watered in such profusion, as to maintain it in perpetual verdure and fruitfulness.

"And they who are of thee shall build the ruins of ancient times, and thou shalt raise up the foundations of ages; and thou shalt be called Repairer of the breach: Restorer of paths (streets) to dwell in," vs. 12. All the ruins with which Judea was already strown by the incursions of the Philistines, the Egyptians, and the Assyrians, and was thereafter to be strown by other conquerors, would be rebuilt, and the nation be distinguished by appellatives commemorative of their having restored all that had been destroyed by their enemies.

25. Hypocatastasis in the use of turning away the foot, for abstaining from violating the Sabbath, and riding on the heights of the earth, for rising to independence and power. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and callest the Sabbath a delight, the holy of Jehovah, honorable, and wilt honor it, not doing thine own will, nor finding thy pleasure, and speaking thy words; then shalt thou be happy in Jehovah; and I will make thee to ride upon the heights of the earth, and I will make thee eat the heritage of Jacob thy father; for Jehovah's mouth hath spoken it," vs. 13, 14. Turning away the foot from the Sabbath, is put for refraining from profaning it; and riding upon the heights of the earth, for occupying the loftiest rank in prosperity and power. If they honored God by sanctifying the day which he had consecrated to his service, the observance of which would indicate a spirit of universal obedience, he would honor them by raising them to an eminence of prosperity and glory, that should befit their character as a holy nation, and their relations to him as his chosen people. They would be great and honorable in the estimate of men, as well as approved and blessed by God; and they would eat the heritage of Jacob—the fruits of their own land, instead of living as exiles in distant countries and under the dominion of their enemies.

Chapter lix. The reason that God had not heard and saved

his people was not that he was inadequate to it. It was because of their rebellion. Their sins, like towering barriers, intercepted them from access to him, vs. 1, 2. Their hands were bloody. How could he look on them with approval? Their lips were uttering lies. How could he listen to them with acceptance? vs. 3. There were none among them who took the side of truth and justice. They were vain, deceitful, malignant, continually devising evil works, and perpetrating great crimes, vs. 4–8. There was no longer any vindication of the upright, or protection of the helpless. Insincerity, uncertainty, injustice, and violence reigned. They were left by God to be a prey of one another, and it had become apparent that deliverance by their own wisdom or power was hopeless. Evil had advanced to such a point, that an attempt to induce a reformation drew destruction on its authors, vs. 9–15. God, in his anger at this wickedness, would interpose, and by his own arm independently of human instrumentality, destroy their enemies, vs. 15–18. The effect of the display of his power in this vindication of his rights and of the glory of his manifested presence throughout the world, will be to impress the whole surviving race with fear and submission, vs. 19. And then the Redeemer will appear in Zion, and recall his people for ever from their sins; and the Spirit of Jehovah, according to his covenant, will for ever thereafter dwell in them, vs. 20, 21.

1, 2. Hypocatastases, in the use of hand shortened, to denote a want of power to save, and an ear benumbed, to signify an inability to hear the cries of his people. "Behold Jehovah's hand is not shortened that he cannot save; nor his ear benumbed that he cannot hear," vs. 1. This implies that the Israelites were to hold that his abandonment of them was owing to a change in him; and charge that he had lost in a measure his power, not only to deliver, but even to know that they applied to him for relief; that he was no longer omnipotent nor omniscient. But their not receiving the blessings they sought, was not owing to a loss by him of his infinite perfections; but to the awful augmentation by them of their transgressions and wickedness.

3, 4. Hypocatastases in the use of separated between them and God, and hiding his face, for their preclusion from his favor. "But your iniquities have separated between you

and your God; and your sins have hid his face from you, that he does not hear," vs. 2. Their iniquities were like a massy barrier that intercepted them from access to him; their sins rose like an impenetrable screen and hid his face from them. He therefore could not listen to their cries with favor.

5, 6. Hypocatastases in exhibiting their hands as defiled with blood, and their fingers with iniquity, to signify that they were guilty of murder and other great crimes. "For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken falsehood, and your tongue will utter wickedness," vs. 3. They carried on their very persons the marks of their atrocious crimes: the members by which they bore their offerings and uttered homage to God, had all been desecrated by sin. Instead of the instruments of rectitude and good will to one another, for which they were formed, they had been made the instruments of fierce and desperate wickedness; and this demoralization was universal.

7, 8. Metaphors in the use of conceive and bring forth. "And none calleth for justice, nor contendeth for truth. They trust in vanity; they speak lies; they conceive mischief, and bring forth iniquity," vs. 4. That none calls for justice, nor contends for truth, means, it is apparent from what follows—that none appeals to justice as a criterion of actions, none contends for truth as a test of judgments or opinions. Instead, they trust in what is vain; they rely on lies. Their whole aim is wickedness, their schemes all contemplate the perpetration of evil; just as the conceptions and births of human beings and of animals, are always of their own peculiar nature.

9, 10. Hypocatastases, in the use of hatching eggs of the basilisk, and weaving the spider's web, to denote analogous methods of mischief to men. "They have hatched eggs of the basilisk, and they will weave webs of the spider: he that eateth of their eggs shall die; and the crushed (egg) shall hatch out a viper," vs. 5. This is designed to illustrate the deadly nature of the mischiefs they devise, and the iniquities they perpetrate. Like one who should hatch the eggs of the basilisk, a serpent of the most exacerbated venom, in order that the lives of those around him might be exposed

to extraordinary dangers, they were employed in framing schemes, the whole aim of which was to endanger and destroy those against whom they were directed. As the spider weaves its web in order to entangle and make a prey of the insects that light on it; so these were plotting to draw the unsuspecting and helpless into their power, that they might make a spoil of them. If one adopted their scheme of procedure and undertook to act on it for his own benefit, like one who eat the egg of a basilisk under the mistaken notion that it was designed for food, it would prove fatal to him. And if one of their devices was defeated before it could be carried into effect—like a basilisk's egg, that though crushed, still hatches a viper—it would prove destructive to him who was attempting to accomplish it. What darker picture was ever drawn of the craft and malice of men.

But this hope of benefiting themselves by such measures will be disappointed. It is added in derision: "Their (spider) webs shall not become clothing, and they shall not cover (clothe) themselves with their works. Their works are works of mischief: the doing of violence is in their hands," vs. 6. The issue must of necessity be as fatal to themselves as to those against whom they plot. A scheme of universal treachery, violence, and blood, must defeat itself; a continued war of robbery and extermination will at length, like a whirlpool, draw all within its reach into its vortex.

11. Hypocatastasis in the use of crooked paths to denote measures that are crafty and malign. "Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and ruin are in their paths; the way of peace they know not; there is no justice in their paths; they have made them crooked paths; whoever walks in them knows not peace," vs. 7, 8. The principles on which they proceed, the measures by which they undertake to gain their objects, necessarily disappoint their expectations of happiness, and render them wretched. As they wage war on all around them, a war is waged by all around them on them; they are continually agitated by infuriate passions, are continually exposed to dangers, are continually drenched in their own, or steeped in the blood of others. They have no rest nor security. Those who follow their courses can never know peace.

The prophet now proceeds to foreshow indirectly that the nation will at length be brought to the discovery and realization that this is its character, and describes the confessions and lamentations which they will then utter.

12, 13. Hypocatastases in the use of light for relief and deliverance, and darkness for hopelessness and misery. "Therefore is judgment far from us, and righteousness will not overtake us. We wait for light, and behold darkness; for brightness, and we walk in obscurity," vs. 9. They are now brought to the conviction that their sins are the cause of their wretchedness. Judgment and righteousness, which were far from them, were the judgment and righteousness that should vindicate and deliver them from those malignant conspirators against their property and lives, and the tyrants by whom they were oppressed. They had looked for relief, they had hoped for a full deliverance; but it came not, as the morning comes not to those who look for it, while darkness still prevails; and the reason lay in their sins; not in God's having lost his omnipotence or his omniscience.

14, 15, 16. Hypocatastases in the use of groping and stumbling, to denote an analogous uncertainty and perplexity of mind: "We grope for the wall like the blind; we grope like the eyeless; we stumble at noonday as in twilight, and in thick darkness as the dead," vs. 10. Groping for the wall is put for doubtfulness and perplexity of mind; and stumbling for fatal errors and misjudgments into which they fell. What a picture of the bewilderment and misery to which their sinful course had reduced them. They now feel that the defect lies in themselves, and not in God who has abandoned them.

17, 18, 19, 20. Comparisons of their groping to the groping of those who are without sight; and their stumbling at noon, to the stumbling of persons who are walking in deep darkness—a darkness like that which envelopes the dead.

21, 22. Comparisons of their crying and sighing in their confusion and perplexity, to the roaring and crying of animals that howl and moan in mere utterance of their misery, not in expectation of inducing interpositions for their relief. "We growl like the bears, all of us, and like the doves we moan, moan. We wait for justice, and there is none; for

salvation, and it is far from us," vs. 11. Their groans and lamentations were the mere work of bewilderment, and a sense of their hopeless wretchedness. Their expectations of relief had all issued in disappointment; and salvation, instead of becoming nearer as they advanced, retreated from them, and remained beyond the sphere of their vision.

23. Metaphor in the use of testify, to denote that their sins had become consciously to them, open public proofs that they were apostates from God. "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and our iniquities—we know them. (They are) transgressing and lying against Jehovah, and turning back from our God; speaking oppression, and revolt, and conceiving and uttering from the heart words of falsehood," vs. 12, 13. The reason of their darkness and misery is no longer unknown. It has become obvious. Their sins proclaim, by their multitude and enormity, that they are the reason that God has withdrawn. They now see that it is because they have revolted from him, and set all his laws at defiance, that he has deserted them, and left them to writhe under the unmitigated weight of his curse.

24. Hypocatastasis in the use of turning back from God, to denote revolt from him. This bespeaks a total revolution in their views of themselves and God. They have become convinced of their sinfulness, and see that it is the cause of his judgments. It is manifestly, therefore, still future, as they have never yet, as a people, reached this sense of their guilt and hopelessness. The prophet next describes the enormity of the wickedness to which they have sunk.

25, 26, 27. Hypocatastases in the use of thrust back, standing afar off, and falling, to denote that judgment, justice, and truth were utterly exiled from the people. "And judgment is thrust back, and justice stands afar off; for truth is fallen in the street, and equity cannot enter. And truth is not: and he that departs from evil makes himself a prey," vs. 14, 15. They had sunk, and were to sink to such a depth of wickedness, and become so hopelessly enthralled in sin, that extrication by their own volition, or by the agency of any of their teachers and rulers, would be

impossible. No rectitude, truth, or wisdom was to be left on which to build a reformation. Their unbelief, their false notions, their passions, were to render them incapable of it. Should any one of them turn from evil, he would become the object of opposition and persecution.

Though the awakening to a sense of their apostasy from God, foreshown vs. 14, 15, is yet future, the Israelites are manifestly now in the condition here ascribed to them. They have so long rejected the Messiah, they have so long wrested the Scriptures to justify their unbelief, they have so long cast off the fear of God, and given the rein to their selfish passions, indulged in worldliness, avarice, oppression, and cruelty, that there is no possibility of a spontaneous reformation of themselves. If judgments would have recalled them from their revolt, they would long since have returned. If the miseries they have suffered from the tyranny and mercilessness of one another and of their enemies could have weaned them from wickedness, they would long since have abandoned it. But they have only become more hopelessly the vassals of sin, the longer they have continued in it. If they are to be redeemed, it must be by a mightier arm than theirs or man's.

The prophet accordingly now foreshows that Jehovah will interpose for the remedy of these evils.

28. Hypocatastasis in the use of the eyes, for the mind. "And Jehovah saw (it), and it was evil in his eyes that there was no judgment. And he saw that there was no man, and he despaired that there was no one interposing," vs. 15, 16. That there will be no judgment, means that there will be no discernment of the truth, no discrimination of righteousness from wickedness. That there will be no man, means that there will be no one to perform that office of discrimination either for the people or for himself; there will be none to interpose, and show the nation that their redemption can only be the work of divine power, and point them to the prophecies which foreshow that Jehovah himself, in the person of their Messiah, is to interpose to save them. That Jehovah despaired—or, as it might be rendered—was touched with a feeling of desolation or horror, that no one was found interposing, signifies that he will regard the trial that will have been made as demonstrating

that none of the Jews will themselves discern the truth, and intervene to lead the nation to discern and receive it; and will, therefore, arrest the experiment. The feeling ascribed to Jehovah is such as will be natural to the Messiah as man. And this implies, what is indicated in many other places in the Scriptures, that one reason that the Israelites are left by God to act out their evil hearts through such a series of ages is, that it may be demonstrated by their perverseness, that there is no hope of the self-reformation of men, how great soever their privileges are, who, revolting from God, are abandoned by him to the sway of their false beliefs and evil passions. No mere announcements of his will, no avenging judgments, however severe, will open their blinded understandings, or soften their obdurate hearts.

29, 30, 31. Metaphors in the use of putting on righteousness and clothing himself with garments of vengeance. "And his own arm saved for him, and his righteousness it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation on his head; and he clothed himself with garments of vengeance (for) clothing, and put on jealousy as a cloak," vs. 16, 17. It having been thus shown that none but Jehovah can save, he, in the person of the Messiah, will interpose in his omnipotence and righteousness, and in a form as a just avenger, that will preclude the possibility of resistance by his enemies.

32, 33. Comparisons. His righteousness—that is, his rights, his just authority, and the rectitude of his ways, will be so apparent as to be to him what a breastplate and an helmet are to a human avenger. For he will appear in a glory and majesty that will show to every eye that he is Jehovah, and has the prerogatives and dominion which he asserts. And his garments will be garments of vengeance. The flaming fire in which he will be revealed, will show that he comes to take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. This interposition is therefore still future, not, as the commentators suppose, his advent to make expiation, and render an obedience that should be the ground of justification to believers. He did not come at his first advent as an avenger, but as a Saviour—"not to destroy men's lives, but to save." It is when he will come in the

clouds of heaven with power and great glory, and all his angels with him, that he will come as judge and avenger, and that those that obey not God will perish with everlasting destruction from his presence: 2 Thess. i. 7–9. It is then that all the living shall be gathered before him, and he shall separate them as a shepherd divideth the sheep from the goats, and shall sentence those on his left hand to everlasting fire. And this renders it clear that the preceding part of the chapter and chapter lviii., are not mainly descriptive of wickedness that reigned in the nation at the time the prophecy was uttered. They doubtless are so in a measure; but are prophetic of the terrible demoralization and impiety to which they were to sink in after ages, and especially after their final dispersion by the Romans and the discontinuance of their sacrificial worship, to which, it should be noticed, there are no allusions here, down to the time that Christ shall come and inflict on many of them his vengeance, as is predicted in many other prophecies, and redeem those whom he has chosen to life: Isaiah lxvi. 15, 16; Matthew xxiv. 31. That the prediction has met a literal fulfilment on a vast scale in the blindness, ignorance, unbelief, alienation from God, and selfishness, avarice, and deceit of the nation for eighteen hundred years, is notorious to all. It will have as exact and conspicuous a verification in the personal interposition of the Messiah here foretold, to punish and redeem them.

"According to their deeds, accordingly will he repay, wrath to his enemies—desert to his foes; to the isles he will repay their desert," vs. 18. Nothing can be more certain than that this was not done by him at his first coming. He came then in humiliation, not in glory; he came to suffer, not to judge and destroy his foes. But the work here ascribed to him he is to accomplish, it is everywhere foretold, at his second coming. As this coming is therefore still future, it is clear that that state of the Jewish people which is to be a reason for his interposition, is to exist at the time that he interposes; and thence that the delineation of that state is a prophetic delineation of what is to characterize them to the time that he comes to destroy those of them who are incorrigible, and save those who are chosen unto life.

34. Metonymy of the isles, for their inhabitants. As the

isles are the residence of the Gentiles, that he is to repay them their desert, is another proof that the time of this avenging interposition is his second coming. For it is then that he is to destroy the beast and the armies of the Gentile kings that are to be arrayed against him, and judge the nations, and punish those who are his incorrigible enemies, Rev. xi. 15–18. The effect of this will be, that all who survive will be impressed with the fear of him.

35. Comparison. "And they shall fear the name of Jehovah from the west and his glory from the sunrising; for it (his glory) shall come like a rushing stream, the Spirit of Jehovah raising a banner in it," vs. 19. It is foreshown in other passages that at that coming "a fiery stream is to issue before him," Dan. vii. 10. "A fire goeth before him and burneth up his enemies," Ps. xcvii. 3; l. 3. It is predicted also in other prophecies, that the glory with which Christ shall come shall strike all nations with fear. "And then shall they see the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn," Matt. xxiv. 30. It is predicted in like manner that at Christ's coming to regather the Israelites, he will set up a standard for them; a signal they are to follow, Isaiah xlix. 22; and that is the sign, perhaps, mentioned in Matt. xxiv. 30. It is foreshown also that the judgments he is to inflict on his enemies will lead the nations to fear him. "All nations shall come and worship before thee, for thy judgments are made manifest." Rev. xv. 4.

"Then shall the Redeemer come to Zion, and to the converts of Jacob from apostasy, saith Jehovah," vs. 20. This is alleged by Paul, Rom. xi. 26, as to take place at the final conversion of the Jews after their long season of blindness subsequent to their crucifixion of Christ; and is indubitably therefore still future; as no coming of the Redeemer to Zion, and turning away of ungodliness from Jacob, have yet taken place. Its period is his second coming, when God shall have mercy on all, both Jews and Gentiles, who survive the judgments of that epoch.

"And I—this is my covenant with them, saith Jehovah. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of

thy seeds' seed, saith Jehovah, from henceforth and for ever," vs. 21. This is a great and wonderful promise. The persons addressed are the converts of Jacob from apostasy, who are saved at Christ's second coming. The pledge is that the Spirit by which they have been converted from apostasy to penitence and faith in the Redeemer shall never depart from them; nor shall the words he has put into their mouth—words of truth and righteousness, of penitence, humbleness, faith, love, adoration—for they are the words Jehovah puts into the mouth of those whom he turns away from transgression—shall never depart out of their mouth—and give place to others—nor out of the mouth of their seed, nor out of the mouth of their seeds' seed, from now to eternity. That is, the Spirit that will have renewed, enlightened, and sanctified them, shall dwell in them and their offspring from generation to generation for ever: and the confessions, the acknowledgments, the praises, the offerings of love and adoration he will have taught them to utter, they will continue to utter to eternity. They shall never again be left to fall into sin. They shall never again be left for a moment without the light of God's presence and smile. And this perpetual presence of Jehovah with them is represented by Paul as pledged in his covenant with them, when he shall, at Christ's coming, take away their sins, Rom. xi. 26, 27.

Thus indubitable is it, that this prophecy of Jehovah's intervention to save his people Israel, is a prophecy of the Messiah's second coming. No one can pretend that it has ever yet been fulfilled. The Redeemer has not yet come in his glory to Zion, and turned away ungodliness from those who survive of Jacob. The series of Jewish generations, since the first advent, have not enjoyed the presence of the Holy Spirit or his renovating power, as is promised in this prediction; nor have they retained and transmitted from one to another that knowledge of God which he imparts to those whom he renews and sanctifies. So far from it, they have been characterized at every period from the overthrow of the temple and discontinuance of their sacrificial rites, by the blindness, perverseness, selfishness, avarice, and impiety foreshown of them in this and the preceding chapter. Nor can it with any truth be construed as under the

terms house of Jacob, my people, and the people of whom Jehovah is God—in fact, denoting not the descendants of Jacob, the Israelites, God's chosen and covenant people, but instead, the Christian church. That construction adopted by so many, and with the most undoubting assurance—is not only altogether without authority, but is in the most flagrant inconsistency with the language of the prediction. It were not more arbitrary, in defiance of the laws of language, and subversive in its principle of all truth that is revealed in the Bible, to construe it of Mahommedans, Pagans, Catholics, or any other class whom it does not name nor denote. It is boldly to set aside the indubitable meaning of the passage, and substitute a suppositious and false sense in its place. In its grammatical sense—except in the expression "the isles," which is used by metonymy for the Gentiles—it relates exclusively, all admit, to the Israelites. They are the people that are directly named; they are the people with whose character and condition all the statements, expressions, and references are in harmony. They are not applicable to the Christian church of the present time. They have not been at any time for three hundred and fifty years. They never were at any earlier age. It is to set the facts of history as well as the grammatical sense of the prediction at defiance to construe it of the Christian church.

Its grammatical, then, is its prophetic and only sense, and it relates exclusively to the Israelites, and is a prediction first of their apostasy and extreme demoralization and impiety, down to the period of Christ's second coming: and next of his intervention in his glory to destroy those of them who are his incorrigible enemies, and the hosts of the Gentiles who will at that period be arrayed against him, and accomplish the full and everlasting redemption of the elect of his covenant people from the thrall and the curse of sin. It implies also, that they are to continue in the natural life, and multiply in an endless series of generations.

Chapter lx. The prophet now predicts Jehovah's manifestation of himself in glory to the Israelites who will then have returned to Jerusalem, and summons them to arise and be light, vs. 1. Darkness will cover the earth, and gross darkness its inhabitants, but God will pour the light of his

glory on them, and the Gentiles shall come to see and enjoy it, vs. 2, 3. Then the Israelites that are yet in exile shall return. They shall come from the west and from the east, with offerings for the worship of Jehovah. They shall come with the rapidity and eagerness with which doves return to their windows. The Gentiles shall aid in their return, and in rebuilding Jerusalem; for God's anger will have passed away for ever, vs. 4–10. Their gates will be continually open; all nations will frequent their capital, which will be reconstructed in great beauty, and be called the city of Jehovah, vs. 11–14. Instead of contempt and hatred, as before, Israel will be revered by all nations, and all will contribute to their prosperity, vs. 15–17. Their land will be the seat of righteousness and peace; God himself will invest Jerusalem with the light of his glory, and her inhabitants will all be holy and blessed, vs. 18–22.

1. Apostrophe to the redeemed inhabitants of Jerusalem. "Arise, be light, for thy light has come, and the glory of Jehovah has risen upon thee," vs. 1. It is the redeemed inhabitants of Zion who are here addressed, and to whom the promise of this perpetual presence of the Spirit is made, chap. lix. 21; not as some have supposed the city itself in distinction from its population; nor which is still more mistaken, the Christian church. The whole chapter exhibits a people —spoken of as an individual—as the object of the address, and the population of Zion, Jerusalem, a place of walls, gates, dwellings, a temple, an altar, occupied by God's chosen people, and thronged by visitors from all nations; and as the residence of that people it is expressly called city of Jehovah, Zion of the Holy One of Israel. And the redeemed inhabitants of that city, at the epoch of the Redeemer's coming to it, as foretold in the preceding chapter, vs. 20, 21, are the only people to whom the prophet refers. They are not, as some have imagined, types or representatives of the Christian church. Not the slightest ground exists for that hypothesis, as its authors justly call it. Nor will the passage admit of such a construction, except by a total disregard of the laws of language, and conversion of the prophecy into a solecism. How can all nations and kings walk in the light of the church, if they themselves are that church? It would be to walk in their

own light instead of the light of Jehovah, according to the representation of the prophecy.

But there is a more formidable objection to that hypothesis. As the people addressed in the passage are the residents of a city of walls, gates, dwellings, a temple and an altar; if they are the representatives, as the hypothesis assumes, of the Christian church, then, in order to analogy, the Christian church must have a capital of walls, gates, a palace, a temple, an altar, that shall be the centre of the church as a body, as Jerusalem is to be, according to the prediction, of the Israelites as a nation. But what capital of that rank has the church, unless it be Rome? The hypothesis thus directly implies that Rome, the seat of the papacy, is the Zion to which the prophecy relates. There is no other Christian capital that answers to the prediction according to that construction.

The command, arise, and be light, is a prediction that the Israelites who are addressed will arise and be invested with light and glory at the time of the Redeemer's coming to them in Zion, and turning them away from ungodliness; and the reason given is, that "their Light has come, and the glory of Jehovah has risen upon them." That light is the light doubtless that is to flash on them from the Redeemer, and is the same as the glory of Jehovah that is to rise on them. It is not the Redeemer himself as a Teacher or Lawgiver, but the visible glory with which he is to be invested when he comes in the clouds of heaven. They are to arise from the depression and misery with which they will have so long been overwhelmed, and meet the light of Christ's glory with joy. The apostrophe is accordingly a prophecy that at the second advent of the Messiah they shall arise from their wretchedness and dishonor, and be clad in beauty and glory.

2. Metaphor in denominating Jehovah's revealing himself, a rising as of the sun. "For behold the darkness shall cover the earth, and gloom the nations; but Jehovah shall rise upon thee, and his glory shall be seen upon thee," vs. 2. The darkness that is to cover the nations at the time, is to be a literal darkness, not in distinction from that, a moral or intellectual night: inasmuch as Jehovah is to rise on the inhabitants of Jerusalem as literally a light, a dazzling

effulgence of glory, not as a teacher, which is an office not then to be first assumed by the Redeemer, but that he has filled to the Israelites and to the world for ages. The darkness that is to shroud the earth and wrap the nations in gloom, is to be that darkness, doubtless, foretold by Christ as to result from the interception of light from the sun and moon, at the time of his second coming, Matt. xxiv. 29, 30. The prediction indicates, therefore, that he will reveal himself first at Jerusalem, for it is he himself who is to rise on that city, not a light disconnected from him. He is to come in person, and pour forth the dazzling splendor of his glory on that scene where he is thenceforward to reign. That he will appear first in the east is implied in the prediction, Zech. xiv. 4, that he will "set his feet on the Mount of Olives, which is before Jerusalem on the east;" and it may be in reference to that direction in which he is to reveal himself, that it is said that he shall rise on the city.

"And the nations shall walk in thy light, and kings in the brightness of thy rising," vs. 3. The light and rising of the inhabitants of Jerusalem in which the nations are to walk, is the light and rising on them of Jehovah; not the light of their own beauty or glory. This is seen from the term rising, which denotes the rising on them of Jehovah, predicted in the preceding verse; not their *arising* from their desolation—an event the words brightness of rising has no adaptation to express. Their light is therefore to be a literal and continued light. The prediction implies, accordingly, that Christ is to continue to reveal himself in his majesty, and that the nations are to go there to behold the splendors of his presence. And that is taught in many other passages, as chap. ii. 23, where it is foreshown that in the last days all nations shall flow to the mountain of Jehovah's house at Jerusalem, in order to receive a knowledge of his ways: and chap. lxvi. 23, where it is predicted that all flesh shall go to Jerusalem to worship before the Lord.

Jehovah's manifestation of himself in glory at Jerusalem, is to be immediately followed by the return of the Israelites that are still dispersed in foreign lands. "Lift up thine eyes round about and see; all of them are gathered; they come to thee—thy sons shall come from far, and thy daughters shall be borne at the side," vs. 4. They are the

sons and daughters of the Israelites already returned to Jerusalem and renewed by the divine Spirit, who are thus to be gathered and return to them—and they are all to be gathered though they come from afar, and though there are daughters so young as to be borne by the arm of the parent on the side. None are to be overlooked. This language again does not admit the construction they put on it, who assume that Israel is the mere type or representative of the church. Pagan, Mahometan, and infidel Gentiles, are not the sons and daughters of the Christian church. While unconverted, they are aliens from it, and enemies; if converted, they are of the church itself, not its sons and daughters.

"Then shalt thou see, and brighten up (be cheered), and thy heart shall throb and swell; because the abundance of the sea shall be turned unto thee, the strength of the nations shall come unto thee," vs. 5. This shows again, in the clearest manner, that it is the population of Jerusalem, not the material city, that is the object of the address and prophecy. It is the heart of the inhabitants that is to throb and swell with joy, at the return of the exiles of their nation. And they are Israelites that are to return, not Gentiles. The isles and shores of the western sea are inhabited by the Gentiles. The abundance of the sea is the wealth of the Gentiles who dwell on the isles and coasts of the sea. The prediction, is a prediction therefore, that the wealth of the Gentiles will be turned like a stream to the Israelites at Jerusalem. The strength of the Gentiles also is to come to them—in aiding the return of the exiles, and assisting their re-settlement in their national land.

3. Metonymy of the people for the city. "A multitude of camels shall cover thee (thy streets, thy territory)—young camels (dromedaries) of Midian and Ephah. All of them (men) shall come from Sheba, gold and incense shall they bear, and the praises of Jehovah shall they joyfully announce," vs. 6. These are names of the northern, central, and southern parts of Arabia, occupied by tribes descended from the sons of Abraham by Keturah. They are to come to Jerusalem to bring offerings of the rich products of their country, and worship Jehovah. The metonymy by which the multitude of camels are said to cover thee—the people

of Jerusalem, instead of their streets, their fields—is natural, and consistent with the fact that it is the people whom the prophet addresses, not the material city.

"The flocks of Kedar shall be gathered for thee; the rams of Nebaioth shall minister to thee: they shall ascend acceptably my altar, and I will glorify the house of my glory," vs. 7. Kedar and Nebaioth were sons of Ishmael, and dwelt in Arabia Petrea. They are to bring their flocks for the service of the inhabitants of Jerusalem, and the rams of Nebaioth are as offerings to ascend acceptably Jehovah's altar. This is supposed by commentators generally, to be a mere figure to denote that they are to be consecrated to God. But how, if not as offerings? To suppose they are said by a metaphor to be offered on Jehovah's altar, when there are no longer to be any offerings, nor altar, is equivalent to supposing there is to be no appropriation of the rams of Nebaioth to Jehovah; for the construction represents the passage as declaring that these animals shall be acceptably appropriated to a use which will then, according to those interpreters, be unknown and unlawful. But if it is to be unknown and unlawful, it most surely will not be acceptable, nor be made.

As God is to glorify the house of his glory—the temple in which he is to reveal himself in his majesty—the mode of the glorification is doubtless to be that dazzling manifestation in it of his presence.

4. Metaphor in the use of fly to denote rapid motion. "Who are these that fly as a cloud, as doves to their windows?" vs. 8. The objects in respect to which the prophet inquires, probably were the ships approaching on the western sea, that are mentioned in the next verse.

5, 6. Comparisons of their sails to clouds, and their rapid motion to that of doves that are hasting to their windows.

7, 8. Metonymies of isles for their inhabitants, and ships for those who navigate them. "Because the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of Jehovah thy God, and for the Holy One of Israel, because he has glorified thee," vs. 9. The waiting of the isles for Jehovah is their being ready, when the time comes, to bear back his exiles to their national land. Ships of Tarshish

were sea-ships—that is, ships of the largest class, and making the most distant voyages. Tarshish itself has been held by many to be a name of the sea. That they are to be ships of long voyages, is shown by their bearing the sons of Israel from far. That they will be among the first to bear them to Palestine, will be natural; as from the present mode of voyaging, they may be transported from the west of Europe by sea, far more expeditiously than they could from the north or east by land. That they will carry silver and gold with them from the west, will be natural also, as they reside there in far greater numbers than in the east, north, or south, and are eminently wealthy. It is to be out of respect to the name of Jehovah that the Gentiles will thus aid in their restoration; and because he has glorified Israel by interposing for their deliverance, and renewing them, pardoning them, and recognising them again as his covenant people. Christ's intervention in his glory to redeem the Israelites at Jerusalem, is to be known therefore to all the western nations, and be seen to be a verification of this and other promises of the like nature to them.

"And strangers shall build thy walls, and their kings shall serve thee, for in my wrath I smote thee, and in my favor have I had mercy on thee," vs. 10. The walls which strangers are to build, are the walls of Jerusalem. They are not, however, to be walls of defence, as the gates are never to be shut, but walls of convenience and beauty. Foreigners are to labor on them, and the kings whose subjects thus labor, are to serve also in their sphere, by their power, authority, and gifts. God had subjected Israel for a period to the power of the Gentiles in wrath at their sins; but now in his grace as their covenant God, he will have mercy on them; and instead of serving their oppressors, they who had oppressed them shall serve them. Foreign subjects and kings who are to aid in the rebuilding of Jerusalem are thus discriminated in the broadest manner from the Israelites who dwell in Jerusalem, and from the city itself, and show the utter untenableness of the hypothesis that the city and its population are mere representatives of the very parties who build the one and aid the other.

"And thy gates shall be open continually; for day and night shall they not be shut, to bring the strength of nations

and lead their kings unto thee. For the nation and the kingdom which will not serve thee shall perish, and the nations shall be utterly desolated," vs. 11, 12. This implies that a continual current of Gentiles will flow to Jerusalem, in accordance with the prediction, chap. ii. 2, that all nations shall flow to the mountain of Jehovah's house there. The hypothesis that Jerusalem and the Israelites inhabiting her, are mere types of the Christian church, and that the never-closing of the gates denotes that access to the church is to be unobstructed, implies that anterior to the fulfilment of this prophecy, the admission of converts to the church is to be extremely difficult and often impossible. For the prophecy has not yet been fulfilled. There surely has never yet been a time when all the members of the Christian church were righteous, vs. 21; nor when there was no violence in its territories, nor desolation in its outskirts. There has never been a time that the nation and kingdom that did not serve the church perished. Nor have the nations at any time truly served it. So far from it, the pagan rulers of the Roman empire persecuted it through the first three centuries of its existence, and the nominally Christian emperors and kings that followed, to the Reformation, usurped supreme authority over it, strove to banish from it the faith and worship God enjoins, and substitute a false religion in their place, and put to death vast crowds from age to age of the true worshippers who refused submission to their will. Nor has their agency been better than extremely unfriendly to a pure church, at any time since. They have universally arrogated absolute authority over religion, and claimed the right to dictate the faith and worship of their subjects. Most of them have enforced the false doctrines, superstitions, and idolatries of the Catholics on those under their dominion. They have all been at times persecutors; and true religion has everywhere declined and withered under their domination, and in a large share of their territory, nearly expired. Nothing can be more certain than that, on this hypothesis, the prophecy has never yet in this respect been fulfilled. Nor has there been any such obstruction, and often impossibility from the church itself, as this theory implies, to the access of true converts to it. Were the conditions or the policy of the church in the first

three centuries such that true believers were much of the time debarred from it, and at best obstructed in their access to it by formidable barriers? Was there any part of the pure church, during the long night of the dark ages, that was reluctant to receive genuine converts to its bosom? Has there been since the Reformation? No one will affirm that there has. Nor were the gates of the Israelitish church ever closed against converts from paganism. Express provision was made by the law of Sinai for the admission of proselytes from the Gentiles. The interpretation of the continual accessibleness of Jerusalem, from the ever-open gates, foretold in the prophecy, as denoting the continual accessibleness of the Christian church, thus implies a state of the church, Christian and Jewish, that has never existed. It is mistaken, therefore, and with it falls the hypothesis on which it is founded, that the Israelites and the Jerusalem of the prophecy, are mere representatives of the Christian church. The prophetic sense of the prophecy, is indubitably its plain grammatical sense. It is the Israelites in their national land whom nations and kings are to serve, in the spheres predicted in the passage; and it is Gentile nations and kings, in contradistinction from Israelites, who are thus to aid and serve them. Nations that refuse that service will thereby refuse to recognise them as Jehovah's chosen people, and to recognise and acknowledge him as God; and will, therefore, directly rebel against him, and be justly punished for it by destruction. The nations, accordingly, which it is foreshown are to resist the establishment of the Israelites in Jerusalem, are to be met by the direct intervention of Jehovah, and consumed by the fires of his avenging justice, Zech. xiv. 1–19; Rev. xix. 11–21.

"The glory of Lebanon shall come to thee, cypress, plane, and box together, to adorn the place of my sanctuary, and I will beautify the place of my feet," vs. 13. The place of Jehovah's sanctuary is Jerusalem, in which it is erected; and the place of his feet, the temple itself, as is seen from Ezekiel xliii. 5–7. "And behold the glory of Jehovah filled the house. And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my name shall the house of Israel no more defile."

Those who treat the prophecy as representative, reject the literal sense here as in every other part of the prediction, as material, mean, and unworthy of Jehovah. But how unworthy of him? Was it unsuitable to him to plant a garden for the residence of the first pair in their innocence? Was it unworthy of him to cause a material tabernacle to be erected, and afterwards a temple, as the place of his visible manifestation of himself to his people, the communication to them of his will, and the reception of their homage? Is it unbecoming the incarnate Redeemer to reveal himself in his glory in this world to those whom he has perfectly sanctified? For it is that revelation of himself that is the real object of dislike to these expositors, and it is to escape that that they venture arbitrarily to set aside the philological sense of the prophecy, and assign it a wholly foreign, false, and absurd meaning. If it is unsuitable to the dignity and grandeur of Jehovah-Jesus, to reveal himself personally to his people here, how is it that he has announced, in so many prophecies, that he is to come in the clouds of heaven, in power and great glory, and that every eye shall see him, and they that pierced him, and all the tribes of the earth shall wail because of him? How is it that it is foretold of him, in so many passages that he shall receive the earth as his kingdom and reign over its nations for ever and ever? Are these expositors better judges of what becomes his perfections, his rights, and the ends he is pursuing, than he himself is? Unbecoming—a degradation to the Redeemer in his glorified human nature—to reveal himself to those whom he saves, while it is infinitely glorious to him to save them? But these bold assumptions are as senseless as they are irreverent. Mankind are to continue to be human beings after Christ comes and redeems them. They are to need shelter, they are to reside in dwellings, chap. lxv. 21, 22, they are to plant and rear fruit and shade trees, they are to be susceptive of pleasure from objects of beauty; and Christ has expressly taught us that he is to provide for those susceptibilities and necessities of their renovated nature, by restoring the earth from the curse with which it was smitten at the fall, new-creating it in fertility and beauty, and making it again a paradise suitable to the residence of a ransomed race, chap. xxxv. 1, 2, xlix. 18–20. Unworthy this, it seems

in the judgment of these expositors, of the spirituality, of the grace and the majesty of the incarnate Jehovah; beneath the grandeur of his station, and the ends he is pursuing, to deliver the world he redeems from the curse with which revolt has defaced it, and adorn it with the beauty of an unfallen Eden! To accord with their beau-ideal of a ransomed earth, it should be stript of its forests, its fruit and shade trees and its verdure, and made a waste; and its inhabitants—though new-created in his image, and delivered from the doom of suffering and death—turned out of their habitations erected by art, and left to scorch and freeze in the open air, or cower with the beasts in the dens and caverns of the mountains. If not, why object to this prediction that Jerusalem is to be adorned with a temple suited in its magnificence to the grandeur of the Redeemer who is to reveal himself in it; that the dwellings of its inhabitants are to be formed of tasteful materials; and that its streets and environs are to be set with rare and graceful trees from the forest.

"Then shall the sons of thy oppressors come bending to thee; then all thy despisers shall bow down to the soles of thy feet; and they shall cry out to thee, The city of Jehovah! Zion of the Holy One of Israel!" vs. 14. This is a prediction that the sons of the oppressors of the returned Israelites, and they who had before despised them as hypocrites and fanatics in their pretence that they were the chosen people of Jehovah, and had gone back to the land of their ancestors under his auspices—are now publicly and solemnly to recognise them as his people. They are to approach them in the attitude of awe and homage, and cry out and avow to them—'The city of Jehovah! Zion of the Holy One of Israel!'—which will be a specific and solemn acknowledgment that Jerusalem is, as its ransomed inhabitants will claim, the city of Jehovah, the place where he has regathered his exiled people, where he has reinstituted his worship, and where he reveals himself in his glory. It is the inhabitants whom they are thus to address; while it is the city they are to acknowledge and proclaim as the city of Jehovah. This is wholly destructive of the hypothesis that the city is used as a representative of the Christian church: for by that hypothesis, Jerusalem, at the time this prophecy is to be fulfilled, is not to be the city of Jehovah,

but is to be a ruin, deserted of him and desecrated, because of the apostasy of its inhabitants. The hypothesis assumes, accordingly, that a city which God has deserted and consigned to eternal desecration and ruin for the sins of its population, is used as a representative of the Christian church—which is absurd, revolting, and impossible.

9, 10. Metaphors. "Whereas thou hast been forsaken and hated, that no one would pass through thee, therefore I will make thee the object of perpetual admiration, a joy of the age of ages. And thou shalt suck the milk of nations, and the breasts of kings shalt thou suck: and thou shalt know that I Jehovah am thy Saviour, and (that) thy Redeemer (is) the Holy One of Israel," vs. 15, 16. It is the population that is addressed here, as in the preceding verse, not, as some have supposed, the material city. That cannot recognise Jehovah as a Saviour and Redeemer. It is the Israelites who have been deserted, hated, and debarred from intercourse with other nations. It is they, restored, redeemed from sin and the curse, that are to be objects of wonder and joy, through all after ages; and it is they who are to be treated with the love and bounty, denoted by the sucking the milk of nations and the breasts of kings; that is, receiving from them the sustenance and other gifts they are to need in returning and re-establishing themselves in their ancient land, and being cared for with the affection and solicitude with which parents nurse and cherish their offspring. And the redeemed nations also, as well as they who had once oppressed them, are to acknowledge and glorify Jehovah as the sovereign Author of their salvation. All this again is wholly irreconcilable with the hypothesis that Israel, at the time to which this prophecy refers, is not to be the chosen people of Jehovah, but rejected and apostate. If they are then to be apostate and abandoned of God, it is solecistical and absurd to use these acts of the nations and kings towards them as though they were Jehovah's chosen people, as representative of analogous acts by the nations towards the Christian church. It were to make the treatment of apostates as though they were true worshippers, the symbol of treating true worshippers according to their genuine character, which is to put darkness for light and light for darkness.

"Instead of brass I will bring gold, and instead of iron I

will bring silver, and instead of wood brass, and instead of stones iron, and I will make thy government peace, and thy rulers righteousness. Violence shall no more be heard in thy land, desolation and ruin in thy borders; and thou shalt call thy walls salvation and thy gates praise," v. 17, 18. They are to abound in the finest and most useful metals, brought from abroad; not, however, to be wrought into weapons of war; for there are to be no more violences among themselves, nor incursions of enemies strewing their territory with desolation. And their walls, because the walls of the city of God, they are to regard as rendering them for ever safe, and their gates as occasions for perpetual praise.

"The sun shall no more be to thee for a light by day, and the moon for brightness shall not shine to thee; for Jehovah shall become thine everlasting light; and thy God thy glory," vs. 19. As the way in which the sun and moon are to cease to be lights to the inhabitants of Jerusalem, is declared to be by the presence of Jehovah himself, their everlasting light and glory, it indicates that Jehovah's presence there is to be signified for ever by an effulgence that shall render the light of the sun and moon unnoticeable.

11, 12. Metaphors indirectly denominating Jehovah their sun and moon. "Thy sun shall set no more, and thy moon shall not be withdrawn. For Jehovah shall be unto thee for an eternal light, and the days of thy mourning shall be ended," vs. 20. Jehovah, it is thus explained, is their sun and moon that are never to set: and the reason that he is called by those names is, that he is for ever to fill the office to the inhabitants of Jerusalem of sun and moon; being to them an eternal light. These predictions, like all that have preceded, admit only a grammatical construction: they are incapable of a representative sense. If the relation in which Jehovah is to be a light, were simply a moral or spiritual one, it would be absurd to represent his shedding forth that light on the minds of men, as a reason that the sun and moon should no longer shine as lights to their eyes. The light of those orbs would continue to be as necessary to men as bodied beings, as it was before.

"And thy people shall all of them be righteous; they shall inhabit the land for ever: the branch of my planting, the work of my hands, that I may be glorified; a little one

shall become a thousand, a small one a strong nation; I Jehovah will hasten it in its time," v. 21, 22. The whole Israelitish people, whether residing in Jerusalem, or in other parts of the holy land, are to be righteous—that is, not merely converted, but raised to perfect holiness, according to the covenant that the Redeemer, when he comes, will turn away transgression from Israel; pouring his Spirit on them continually, giving them a new heart, and putting a new spirit within them, and causing them to walk in his statutes and keep his judgments," Jeremiah xxxi. 33, 34; Ezekiel xxxvi. 25–28. They will be raised to an intelligence, spotlessness, and delight in God, that will make it suitable that he should reveal himself to them in his glory, and give them to dwell in the intimate relations to him which this prophecy represents. They are to inhabit and dwell in the land given to them as his chosen people to eternity: and as a branch of his planting—as a part of the human family—he established there as his own elect people; and enriched with all the eminent favors with which they are distinguished from other nations; not because of any merit of theirs, but in order to his own glory. And there they are to multiply in an unexampled manner, and become a vast nation. The verification of this great prophecy will be the work of Jehovah; but he will hasten it in its time.

It is thus certain that the predictive sense of this prophecy, is its literal grammatical sense, and no other: and that it foreshows Jehovah's visible manifestation of himself in his glory to the returned Israelites at Jerusalem, the restoration of all the other Israelites from exile with the aid of the Gentiles, the rebuilding of the temple and the city in beauty, the recognition of the restored Israelites as God's chosen people by the Gentiles who had oppressed them, the recognition and acknowledgment of them by Jehovah as his redeemed people by perpetually shedding the splendors of his glory on them, their universal and perfect sanctification, and their everlasting inheritance of the land and prosperity there as his elect people. That this is the grammatical sense, and the only sense of the words, no one denies. It is the meaning, all expositors admit, of the language taken in its usual natural sense. The hypothesis that its grammatical is not its prophetic meaning, but that that which it literally

foreshows, is but the representative, on the principle of the allegory or parable, of that which is prophetically meant, is not only groundless and arbitrary, but is utterly subversive of the truth, and converts the prediction into a jumble of senseless incongruities, contradictions, and impossibilities. It makes what it assumes is an apostate and rejected people, the representative of an obedient and accepted one. It makes a city which it exhibits as for ever rejected and desecrated, because of the sins of its inhabitants, the symbol of the pure Christian church, or the place in which that church is to offer a pure worship. It makes what it maintains will be prohibited and offending acts of worship at the time the prophecy is to be fulfilled, representative of a commanded and acceptable worship. It makes the return of apostates from exile to Jerusalem and claim to be received as God's elect people, the representative of the accession of true converts to the Christian church. Its advocates hold that the reception by God of those who they affirm are reprobates, is a representative of his reception of those who are his genuine children. In short they assume that what they hold to be a fallen and rejected church, offering an abrogated worship, is the symbol throughout the prophecy of a pure church, offering a pure and acceptable worship; and thus put bitter for sweet, and darkness for light, through their whole construction. They seem totally to have forgotten that, in their view, the Jewish people are not to be God's chosen people at the time when the prophecy is to be fulfilled; neither is their worship to be a lawful worship; nor their capital to be the scene of God's manifestation of himself. Their return, therefore, from exile to Jerusalem—as though his people—would not be an act of obedience, but of rebellion; inasmuch as it would proceed on the assumption that they had not been rejected, but were still his elect people. The offering of their worship—in like manner—would not be an acceptable offering, but an offence, inasmuch as it would proceed on the assumption that it was not abrogated, but is still the true worship: and thus throughout they make what they maintain is an abolished service, the symbol of a living one; and persistence in apostasy and rebellion, the representative of conversion to obedience. And all this to escape the doctrine written in characters of light on every page of

the prophecy, that the Redeemer is to come in person and glory, to our world, recall his ancient people from their rebellion and their exile, redeem all other nations also from sin and its curse, new create the earth in beauty, and reign over the race thus raised to knowledge, holiness, and blessedness, in their generations, through eternal years! How long will learned and critical expositors continue, for such an end, thus to pervert the divine word?

Art. VII.—Literary and Critical Notices.

1. Forty Years' Familiar Letters of James W. Alexander, D.D., constituting, with the Notes, a Memoir of his Life. Edited by the surviving Correspondent, John Hall, D.D. In two volumes. New York: Charles Scribner. London: Sampson Low, Son & Co. 1860.

These Letters were not designed to exemplify the vivacity and refinement of thought and grace of expression that should mark a correspondence of a high character between persons of elegant cultivation; neither were they intended to be the vehicle of a studied display of learning and wit; nor was it their aim to discuss at large and determine the great questions of theology, natural science, or religious and political policy, that occupied the public mind in a large degree during the period in which they were written. They are strictly familiar letters, the whole office of which was to apprise his correspondent of the chief events of his daily life, the studies in which he was engaged, the books he read, the impressions they produced, the persons he met, the preachers and orators he heard, the plans he was projecting for the future, the books or essays he was writing, the toils and disquiets, the enjoyments and successes of his professional life, his trials and sorrows, and the many-shaped and many-hued impressions made on him by the great tragedy of toil, sin, suffering, and sorrow that was enacting in the world around him; and they must be contemplated as designed for this purpose alone, in order to a just judgment of them. They are offhand sketches of the various scenes, objects, and occurrences that passed under his notice, and expressions of all

thoughts and feelings to which he would have given utterance in free unstudied conversation. And that is their whole aim. They contribute nothing towards the settlement of any great question. They throw no new light on any important theme. They owe their interest to the exhibition they present of his fine endowments, his large literary and professional attainments, his extraordinary activity in the sphere he was called to occupy, and the proofs they reveal of a high religious experience, and an earnest and joyous devotion, in larger and larger degrees, as he advanced in life, to the great interests of the Redeemer's kingdom. He had great quickness of mind, acquired knowledge with extraordinary ease and rapidity, retained at the readiest command whatever he had learned, and had ingenuity, fancy, and taste to make a pertinent, graceful, and effective use of his acquirements. Near half his active life was spent at Princeton, first as tutor, subsequently as Professor in Nassau Hall, and after the lapse of a few years, as Professor in the Theological Seminary; and about the same number of years in the ministry, first at Charlotte, Virginia, next at Trenton, New Jersey, and last, at two periods, in the Duane street, and after its removal, the Nineteenth street and Fifth Avenue church in this city. These positions brought him into contact with a great variety of conspicuous and influential persons, gave him access to large libraries and opportunity for culture, and furnished him with ample themes for a vivacious correspondence; and though many subjects are dispatched with a single dash of his pen, here and there one is treated at some length and with great sprightliness. If no indications appear of more than an ordinary knowledge of men, no piercing intuitions of character, no keen glances into the operation of principles and passions, he had a quick eye for the exterior, and painted with tact and spirit the spectacles that passed before him. Far the most interesting of his letters are those in which he gives the sadder phases of his life, depicts his own religious experience, and traces the higher forms of faith, submission, hope, peace, and joy, which he witnessed in the eminently pious to whom he was called to minister. He was in his true sphere when engaged in the duties of the sacred office. There his varied gifts found their largest and most appropriate scope. There his facility of thought and speech, his ready command of his knowledge, his practical sense, his taste, his strong affections, his independence and fidelity, appeared in their most attractive forms. His sermons were distinguished for simplicity, naturalness, ease, and point of thought and plainness and appro-

priateness of diction. He avoided abstruse subjects, and even in a great degree the formal discussion of doctrines, and confined himself to the great facts of Christianity and its most essential requirements, and presented them in their most simple and natural attitudes. He dealt in no metaphysical subtleties, he indulged in no long trains of intricate argument. Every subject was presented with clearness; doctrines were sustained by arguments which all could comprehend; and duties enforced by appeals couched in plain and pointed language and urged with earnestness, that found their way to the heart. Among the many theological subjects on which he expresses opinions in the Letters, are the principles on which the prophetic Scriptures are to be interpreted, the second coming of Christ, the millennium; and he seems for a period to have inclined strongly to the general views entertained by Millenarians. That he entered into no thorough investigation of the subject, however, is seen from the fact that while he assented to the laws of interpretation propounded in the Journal, he rejected the results we deduce from them, and subsequently embraced the uncritical theory of Mr. Waldegrave, that the prophecies are not to be interpreted by the laws of the language or symbols through which they are expressed, but by what is taught in the historic and didactic Scriptures that treat of wholly different subjects.

His memory will long be cherished by his professional associates and those who enjoyed his ministry, and the seed sown by him continue to spring up, we trust, and bring forth fruit unto eternal life.*

2. The Bible and Social Reform, or the Scriptures as a Means of Civilization, by R. H. Tyler, A. M., of Fulton, New York. Philadelphia: James Challen & Son; Lindsay and Blakiston. New York: Sheldon & Co. Boston: Brown and Taggard. Cincinnati: Rickey, Mallory & Co. 1860.

Christianity has hitherto been confined almost absolutely to the white races. The black and tawny tribes, comprising nearly three quarters of the human family, have continued to live in utter alienation from Jehovah, paying their homage to idols

* Dr. Alexander was mistaken in supposing that the premium for Essays on the Laws of Symbols was proposed by us. It was neither offered by us, nor at our suggestion. We at first doubted indeed the expediency of the measure. It issued, however, well. The Essay published has met a very general assent from the most competent judges, has had a large circulation, and has been the means of important results.

and to demons, and exemplifying in the most awful forms the malignity, debasement, and misery to which fallen beings, deserted of God, sink. Not a solitary nation among them has risen to such a measure of intelligence, virtue, and refinement under the impulse of their religion, or by means of self-culture, as belongs to a civilized people. Not a single tribe has emerged out of a coarse, brutified, and bloody barbarism. Is there any power except Christianity that can ever elevate these numerous millions from the abyss of darkness, depravation, and misery in which they have weltered through so many ages? Is not the knowledge of God, of immortality, of redemption, as it is presented in the Scriptures, the only means by which a savage tribe has ever been brought out of barbarism? Have not the Scriptures the power to work that effect; and have they not uniformly wrought it when communicated to, and freely received by a people? And does not the gift of the divine word to the nations that are still under the dominion of paganism, present the only hope of their extrication from their darkness, degradation, wretchedness, and elevation to the blessings of civilization? These are themes discussed by our author, and they are treated with earnestness, good sense, and power. He shows that except where Christianity prevails, not only is there no religion besides what is false and depraving, but there is no civilization. Gross ignorance, ferocious passion, cruel tyranny, abject misery reign. Where Christianity is known and exerts its power, there not only the useful arts and beneficial branches of knowledge flourish, and freedom and safety are enjoyed, but purity, rectitude, benignity, love, piety, appear in exalted forms, and become in a measure characteristics of the community, spreading their light through all ranks, and giving their hue to the general principles and manners.

3. The Great Tribulation; or, Things Coming on the Earth. By the Rev. John Cumming, D.D. Second Series. New York: Rudd and Carlton. 1860.

These Lectures, which complete the work, are of the same general cast as those of the volume before noticed in the Journal. His aim, in the first lecture, is to show that the twenty-three hundred days of Daniel, and the twelve hundred and sixty of John, terminate in 1867. The assumptions, however, on which his calculations proceed, are, as we showed in an article on the Prophetic Periods, mistaken. There is no probable ground for the supposition that the twelve hundred and

sixty years will terminate in 1867. What the events are that are to follow the close of that period, Dr. Cumming does not very clearly indicate, except that they are to be calamities, and are to issue speedily in the overthrow of the Romish church, and the civil powers leagued with her. Many of his views are superficial, many of his arguments undemonstrative, and his style often declamatory and flashy. It is to be regretted that, from want of taste and discretion, he fails of the high influence he might exert. His works have had a large circulation in this country. It is far from being certain, however, that their general effect has not been injurious rather than beneficial. His superficiality, his gross mistakes, his fanaticism, his slap-dash manner, it is well known, have made an unfavorable impression on many, augmenting doubt instead of relieving it, and in place of checking, giving a fresh impulse to prejudice.

4. Lectures on the English Language. By George P. Marsh. New York: Charles Scribner. London: Sampson Low, Son & Co. 1860.

These Lectures, delivered by appointment of the Trustees of Columbia College, are a very acceptable contribution to our critical literature. The chief topics of which they treat are the origin of our language; helps to the knowledge of it; its sources, composition, and etymological proportions; its vocabulary, its principal classes of words—nouns, adjectives, verbs; its grammatical inflections, the effects on it of the art of printing, its orthoepical changes, and its poetic forms, synonyms, corruptions, etc.; and they are discussed with rare learning, judgment, and spirit. We have met with nothing comparable to them in these high qualities. The opinions expressed are not ventures on subjects glanced at for the first time as the lectures were written, but the result of critical and long-continued study; and are marked by large research, accurate discrimination, and just taste. The volume is suited to interest not only such as are devoted to literary pursuits, but the cultivated of all classes. Instead of dry matter-of-fact disquisitions, the least attractive of his topics are handled with ease and vivacity, and attention kept on the alert by the freshness and transparency of his thoughts, the ingenuity and point of his arguments, the novelty, force, and beauty of his illustrations, the truth, keenness, and elegance of his criticisms, and the charm of his exact, vivacious, and elegant style.

5. How to Enjoy Life; or, Physical and Mental Hygiene. By William M. Cornell, M.D. Philadelphia: James Challen & Son. New York: Sheldon & Co. Boston: Crosby, Nichols, Lee & Co. 1860.

The author, holding that health depends mainly on the general habits of life, employs himself in pointing out those that are to be avoided on the one side, and those that are to be cherished on the other, in order to its preservation, or its recovery, if lost. He traces a large part of the diseases of sedentary persons especially, to a want of proper care, inadequate exercise, and overtasking the brain; and urges cleanliness, labor and amusement in the open air, the avoidance of violent stimulants, high mental excitements, and exhausting study, etc. His counsels are judicious, and though designed chiefly for clergymen and other professional men, may be consulted with advantage by all classes.

6. Memoir of the Life, Character, and Writings of Philip Doddridge, D.D., with a Selection from his Correspondence. Compiled by Rev. James R. Boyd, A.M. Published by the American Tract Society, New York. 1860.

This memoir consists chiefly of Letters addressed by Dr. Doddridge to his family, his clerical friends, and his literary acquaintances, that present his cast of intellect, his religious views and affections, his learning, his labors, and the incidents of his life, in bolder forms and more vivid colors, than they could be drawn by a biographer. The narrative and illustrative parts furnished by Mr. Boyd are brief and judicious, and together they form a highly attractive portraiture of one of the few eminent men of the past whose influence does not diminish with the lapse of time, but augments, and reaches in some measure a large share of those in Protestant countries who receive a religious education.

7. Illustrations of Scripture, suggested by a Tour through the Holy Land. By Horatio B. Hackett, D.D., Professor of Biblical Literature in Newton Theological Institution. New and revised edition. Boston: Gould & Lincoln. New York: Sheldon & Co., 1860.

These are brief sketches of scenes, objects, persons, manners, and occurrences, that fell under the notice of Professor Hackett during a visit to Palestine, that exemplify or illustrate descrip-

tions and narratives of the Scriptures. They relate to the aspect generally, climate and productions of Palestine, its waters, its mountains, its plains, its cities, its population, its history, are written with ease and neatness, and bespeak sharp curiosity, keen observation, and excellent judgment. All classes of readers will find them unusually interesting and instructive.

8. A HISTORICAL COMMENTARY ON THE ELEVENTH CHAPTER OF DANIEL: Extending from the days of Cyrus to the Crimean War, receiving its ultimate Accomplishment in the Fall of the Turkish Empire: in three Parts. By Rev. Samuel Sparkes, Binghampton. Adams & Lawyer, Printers. 1858.

MR. SPARKES concurs mainly in his view of the first thirty-five verses with Bishop Newton, and presents a brief and clear statement of the events in which the prophecy, as explained by the best commentators, had its fulfilment. The power, vs. 30, that was to interpose and arrest Antiochus Epiphanes in his designs, he holds was the Roman; the pollution of the sanctuary by that power, and taking away the daily sacrifice foretold in vs. 31, he regards as having taken place at the destruction of the temple and discontinuance of the ritual worship by the Romans under Titus; and the predictions, vs. 32–35, as having been accomplished in the promulgation of the gospel and persecution of believers under the pagan and Christian emperors, and the powers of western Europe in later ages.

The 36th vs., with most writers, he refers to the papacy; but erroneously, as we think, as we showed in the article in the last number of the Journal, on the Man of Sin and Son of Perdition, 2 Thess. ii. 3–10. The arrogations and pretexts here ascribed to the king who is to do according to his will, are the same as are to characterize the Man of Sin; and they are quite unlike the assumptions of the popes. They do not directly claim a superiority to Jehovah, and assert that they have an exclusive title to worship. They profess to be his vicegerents, and to pay him an acceptable homage. Nor has any power or person hitherto risen, whose pretensions and conduct answer to this prediction. This open rival of Jehovah is yet future.

The king of the south of the 40th vs. he regards as Mahomet and his successors, and the king of the north, who comes against him, Togrul Beg and his Turkish successors. But this is also undoubtedly mistaken. As the king who is to exalt himself above Jehovah and all gods is yet future, it was not against

him that Mahomet and his Saracen successors pushed; nor did he and they push against the popes of their period. They directed their arms exclusively against the eastern Roman empire, over which the popes had no jurisdiction. As Mahomet and his successors were not the power denoted by the king of the south, the Turkish conquerors who overran the Saracen empire in the eleventh, twelfth, and following centuries, cannot have been the king of the north. It is not against the king of the south that the king of the north is to go, but against the king who exalts himself above Jehovah; and they are all still future.

He interprets the remainder of the chapter, also, of the Turks, and holds that the 44th and 45th verses, with the exception of the last clause, had their accomplishment in the late Crimean war; and the establishment of this construction is the main aim of his volume. That he cannot have succeeded is apparent from the errors we have already pointed out. It is the king who claims to be superior to Jehovah, who is to be troubled by tidings from the east and north, and is to go forth to destroy many—not the king of the south, vs. 40, whom Mr. Sparkes interprets of the Saracen chiefs; nor the king of the north, vs. 40, who he holds denotes the Turkish Sultans. This unfortunate mistake of one of his antagonists for the king who arrogates superiority to Jehovah, vitiates his whole construction. It fails also on every other ground. The war of the Turks with the Russians in 1853–1855, was a war of defence, not of aggression, like that foreshown, vs. 44. The war in the Crimea can scarcely be said to have been a war between the Turks and the Russians. The Turkish force there was small, and took no important part in the battles. The Turkish Sultan cannot be said to have planted the tabernacles of his palace there. He did not transfer his court to the Crimea, nor visit it himself during the war. The Crimea has no title whatever to the appellative, "the glorious holy mountain between the seas." That title is expressly appropriated in the Scriptures to Jerusalem, and to no other place, Zech. viii. 2, 3; Ps. xlviii. 2, 3; Isaiah ii. 3. The aim and effect of the Crimean war, moreover, was, not to put an end to the Turkish empire, but to prolong its existence. It still subsists, and is still, as recent events show—a woe to the Christian population under its jurisdiction; and it is to continue, as is foreshown, Rev. xi. 14, till the slaughter and resurrection of the witnesses have taken place. And finally, Antichrist, the king who exalts himself above God, is to be destroyed by the direct intervention of the Almighty Redeemer, not by the

hand of man, 2 Thess. ii. 8; Rev. xix. 20. We are surprised that these great truths, so clearly taught in these and other prophecies, were overlooked by Mr. Sparkes.

9. A Commentary on the Song of Solomon. By George Burrowes, D.D. Second Edition, Revised. Philadelphia: William S. and Alfred Martien. 1860.

This work is essentially the same as in the first edition, of which we gave a notice soon after its appearance in 1853. Dr. Burrowes regards the Song as representative of Christ and the sanctified church; unfolds it as such with ingenuity and learning, and points out the exceptionableness of those constructions that assign it a lower, and mere literal meaning. The loftier the reader's views are of Christ, the deeper his insight into the work of redemption, the more exalted, full, and joy-inspiring his apprehension of the beauty and bliss of that conformity to Christ and enjoyment of his favor to which the ransomed are to be advanced at their resurrection and admission to his eternal kingdom, the greater will be the ease with which he will enter into the teachings and spirit of this volume, and the higher the satisfaction he will derive from it.

10. The British Periodicals. Republished by L. Scott and Co., New York.

The Westminster for July opens with a most venomous attack on the Bible, in an article on Mr. Rawlinson's Lectures on the Truth of the Scripture Records. The writer seems exacerbated with spleen and resentment that any one should attempt to verify the truth of the Old and New Testament History. He disproves nothing, however. He establishes no facts that contravene the testimony of the sacred writers. He only aims by bold assertions, assumptions, and innuendoes, to detract, excite doubt, and exhibit faith as uncritical, weak, and the work of prejudice. The article on the strength and weakness of Germany presents a sad picture of the barriers that prevent the states from coalescing under a common head for their defence. The false theories that prevail, and the rivalries of the two principal kingdoms, seem more likely to lead to disruption and antagonism than union. The View of Contemporary Literature is of unusual ability and interest.

The London opens with a highly attractive history of the measures lately adopted to carry the Bible to the poor of London, and win them from vice, misery, and despair, to knowledge, virtue, and the hopes and enjoyments Christianity imparts. Next follows an able portraiture of the life and character of Joseph Scaliger. An article on the Cape and South Africa gives the history and present condition of that colony. The Review of Darwin on the Origin of Species, presents a far fuller view of the source whence he drew his theory, and exposure of its errors, than has appeared in the other British Periodicals. Rejected and confuted in all quarters, it seems likely to sink, after a short career, to the oblivion which it merits.

The Edinburgh renders a similar service to truth and virtue in a review of Humboldt's correspondence. The reprobation which the exposure of his meanness and malevolence has drawn on him, will, we trust, in a measure intercept his Cosmos from the pernicious influence it was exerting.

There are highly entertaining and instructive articles also on Rose's Correspondence, Murchison's late Geological Discoveries, The Patrimony of St. Peter, Vaughan's Revolutions in English History, Thiers's last volume, and Cardinal Mai's Edition of the Vatican Codex.

The North British on Recent Discoveries in Astronomy, gives the speculations of M. Leverrier on the existence of a planet between Mercury and the Sun, the history of the supposed discovery of such a planet by M. Lescarbault, and the denial of its existence by M. Liais. The question of its reality is in debate, and may remain undetermined for a considerable period.

It has articles of interest on the Rev. Dr. Brown's Life and Works, and on Recent Rationalism in the Church of England, as displayed in the Volume of Essays and Reviews lately issued by Powell, Jowett, Williams, Goodwin, and others. We are surprised that in the article on Recent Theories in Meteorology, the unscientific and preposterous fancy that the light of the sun is caused by the conflagration of meteors precipitated from the interplanetary spaces on to its surface, should be dignified with a respectful notice, and passed without animadversion.

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ART. I.—MR. GASCOYNE'S THEORY OF THE APOCALYPSE.

A NEW SOLUTION OF THE CONTEMPORANEOUS SYMBOLS OF THE REVELATION OF ST. JOHN, showing that the first series describes the Apostasy, the second the true Church; and that the Constantinian Church of the Fourth Century was the former; the rupture of the Seals its development under the Man of Sin, or Antichrist; and the blast of the Seventh Trumpet, or the discharge of the Vials, its destruction. By Rev. A. GASCOYNE, M.A., Mickleton, Gloucestershire. Second Edition. London: Wertheim & Macintosh. 1855.

THOUGH a continual current of publications on the subject of the prophetic Scriptures has proceeded from the British press during the last ten or fifteen years, very little has been done, so far as we are aware, towards the settlement of the great questions that are in debate respecting the principles of interpretation, and the results to which they lead. The attempts of Brown (Glasgow), Waldegrave, Fairbairn, and others, who reject Christ's premillennial advent and reign, to expunge that doctrine from the sacred

word, and substitute a counter system in its place, were signal failures. Proceeding on arbitrary grounds, openly rejecting the grammatical sense of the divine word, and endeavoring to fasten on it a factitious meaning, to bring it into harmony with their preconceived theories, the baselessness of their views was made apparent by the unjustifiableness of the means they employed to sustain them. The volumes, on the other side, exhibit much the same character as their predecessors twenty years ago. Some are scholarly and cautious, and present able views of the themes of which they treat; others are crude, rash, and fanatical; and they fail universally, so far as we have had the means of ascertaining, to try the questions they debate by the proper laws, either of language or symbols. Some, while insisting generally on a strict adherence to the grammatical sense of language predictions, admit in a measure the principle of spiritualization. Others, while acknowledging that representative agents, acts, and events are the medium through which the symbolical prophecies are conveyed, interpret a share of them very much as though—instead of the symbols—the language in which they are described were the vehicle of their meaning. And a third class, disregarding alike the laws of symbols and of language, interpret all, whatever may be its nature, by some arbitrary, preconceived theory. Among those of this class that have lately reached us, is Mr. Gascoyne's volume, which we propose to notice, partly to apprise our readers of the mistaken views into which some who discuss the subject have been led, and partly to vindicate the prophecies from misrepresentation, and enforce the necessity of an undeviating adherence in their interpretation to the laws of the medium—whether language or symbols—through which they are conveyed. Mr. Gascoyne's theory is, that heaven, the scene of the visions—Rev. iv., v., and vi., and onward—is the symbol of the visible church on earth; that the living creatures are representatives of civil rulers; the elders, of priests in the church; and the angels who surrounded the throne, of the Christian laity; that the Lamb was a symbol or representative of the cross; and thence that the worship of the Lamb by the living creatures, elders, and angels, was a superstitious and apostate worship; and finally, that the symbols

under the seals are all emblems of the apostasy of the church to the errors and idolatries of the papacy. This is not merely a mistake; it is a misrepresentation and caricature so extreme and revolting, that it strikes us with astonishment that a writer of Mr. Gascoyne's sense and seriousness could have conceived it, and thought it a just solution of the prophecy. Thus, he is wholly mistaken in the assumption that heaven, the scene in which God revealed himself to the apostle, and made the revelation, was the symbol of the visible church on the earth. He says:

"The locality where St. John saw these things is called heaven. If, however, it be compared with the tabernacle or temple, the correspondence will be found in all essential points complete. The deviations, so far from nullifying my theory, were necessary to describe the apostasy, of which these deviations are the features. Now, the tabernacle or temple, under Moses and of old, was God's earthly residence; and in the New Testament the Christian church is described by the same symbol of a temple or tabernacle. As, then, *the temple service and its worshippers* composed the visible church among the Jews, with God residing in the midst, and the Christian church in the New Testament is brought before us under the same symbol, so here also we have the visible Christian church at the period of its history when it began to lay the foundation of the apostasy..... As, then, the temple into which St. John was introduced could not have been heaven proper, and it is unnecessary to prove that it was not heaven political, since the prophecy was sent expressly to God's servants, it follows that he was admitted into heaven ecclesiastical—*i. e.* into the militant church."—Pp. 18, 19.

This betrays a singular inacquaintance with the principle on which symbols are employed, and involves a total perversion of the prophecy.

1. If heaven, the scene of the vision of the fourth and fifth chapters, the opening of the seals, the sounding of the trumpets, and the effusion of the vials, were a symbol, it would be the symbol of a *place*, of an analogous nature or use, not of human beings, and an organization of human beings—as a church. If heaven, that is, the atmosphere or

space immediately above Patmos, into which John was taken in the Spirit, was simply as a place—because God revealed himself there, and was worshipped—a symbol of the church on earth; then Patmos, in which Christ revealed himself to John, was a symbol of the church. But the supposition that that desert island was a symbol of the church is confuted by the fact that the seven golden candlesticks in the midst of which Christ stood were symbols of the churches. Were the places in which Daniel beheld his visions of the great image, the wild beasts, and the ram and goat, symbols of the church? Why not, on Mr. G.'s theory? The assumption, indeed, on which Mr. Gascoyne proceeds, implies, moreover, that Eden, also, in which God revealed himself to our first parents, the burning bush in which he appeared to Moses, and the flaming fire of Sinai, in which he manifested himself to the Israelites, were symbols of the church, although they were not the scene of symbolic prophecies. For, if the mere fact that God manifests himself in a place, and is worshipped in it—which is all Mr. Gascoyne has to support his theory that heaven in these visions is symbolical—is a proof that it is a symbol of the church, Eden, Horeb, and Sinai must have been symbols of the church as much as heaven was, or Patmos, which is groundless and absurd.

How could Eden, while the scene of unsullied innocence, be the symbol of human beings under the pollution and defacement of sin? How could Mount Sinai, clad at once in darkness and in fire, and resounding with the thunder of Jehovah's voice, be the symbol of the Israelites in the plain beneath, to whom it was death to approach the mount, and who were trembling and recoiling at those signals of the divine presence? What analogy was there between the barren isle of Patmos, to which the objects of imperial vengeance were exiled as a punishment, and the heaven in which Jehovah unveiled himself in glory and grace to the apostle? The fancy that the scenes in which he has manifested himself in our world, or our atmosphere, fill any such symbolic office, is wholly unauthorized and preposterous.

2. He founds his construction, however, partly on the assumption that it was not in mere space, but in a temple in the heavens modelled after the temple at Jerusalem that

God revealed himself in the visions. Inasmuch as the Israelitish temple was the scene in which God dwelt and revealed himself to Israel, he assumes that that supposed heavenly temple, was a symbol of the church in which he dwells and manifests himself on earth. But in this also he is mistaken.

The apostle does not represent the Almighty as enthroned in a temple, nor indicate in his description of the scenery of the fourth and fifth chapters, that such a structure was embraced in the vision. His language is, "Behold there was a throne set in heaven,"—not in a temple—"and upon the throne there was one who sat, and before the throne was a sea of glass, like unto crystal;" that is, a pavement of glass, like a sea in extent, and like glass in the resplendence of the tints it reflected. As there were more than four hundred, perhaps many thousands of millions of angels stationed on that pavement in a half circle in front of the throne, its area must have been immense; and as Jehovah who was seated on the throne, the living creatures, the elders and the angels were beheld by the prophet, while at the same time the earth, on which the symbols of the seals and trumpets were exhibited, was visible to him, it is apparent that the scene must have been the open heaven, not the interior of a temple. And this is indicated also by the rainbow, that was round about, that is, arched over the throne, as a rainbow would be natural only under the cope of heaven. It is indicated, indeed, under the fifth and seventh seals, that an altar was embraced in the vision; but it was probably the altar of sacrifice, which stood not in the temple but in front of it. That a temple was embraced in the vision at a later period, is clear: chap. xi. 19; but that it was opened at that epoch, the sounding of the seventh trumpet, so that the ark of the covenant was seen in it, implies that it had not been opened at any earlier stage of the visions. Mr. Gascoyne is not justified therefore in assuming that the scene in which God appeared enthroned, received the worship of the beings by whom he was surrounded, and made his revelations under the seals and trumpets, was a temple. The whole basis on which he founds his construction is thus an unauthorized and gratuitous postulate.

On the supposition, however, that the scene of the revelation was a temple in heaven, it would form no ground whatever for the construction Mr. Gascoyne places on it. The fact that the scene or place in which God revealed himself at Jerusalem, was a real temple, surely does not prove nor imply, that the scene in which he revealed himself to the apostle, was *a type of the church on earth.* For that temple was not the type of the church on earth. It was the place in which God manifested himself to the church on earth, and the church received those manifestations of his presence and paid him its worship. So far as it was a type, it was a type of the heavenly temple, not of earthly worshippers. If the fact that the place in which God revealed himself at Jerusalem was a temple, proved anything therefore in regard to the scene in which he revealed himself to the apostle in heaven, it would prove simply that that scene was a real temple, like the earthly structure that was formed after it; not that it was a type of the church on earth. In assuming that it was a symbol of the church on earth, Mr. Gascoyne reverses the scriptural representation that the tabernacle and temple were made after the pattern of heavenly things and were types of them; not the heavenly things types of the earthly.

3. He regards his construction as justified by Paul's denominating the believers at Corinth and the body of each believer, the temple of God. But even on the supposition that the scene of the revelation was a temple in heaven, it yields it no support. For it is only by a metaphor that each believer's body, and the body of believers at Corinth, were called the temple of God, because the Spirit of God dwelt in them: It no more follows from that that the supposed temple in heaven is a symbol of the church at large on earth, or any part of it, than from the fact that God is said to inhabit eternity, as though it were a place, it follows that the temple in heaven is a symbol of eternity. That a slight resemblance subsists between individual believers and a group of believers, and the temple in heaven—as a residence of God, a scene in which he reveals himself—is no more ground for assuming that that temple is a type of the church and each believer, than it is that it is a type of any other of the thousands and myriads of scenes in which

the Spirit of God dwells and exerts his infinite power. He enters at times into the minds of the unbelieving, awakening, convincing them of sin, and disclosing to them the way of salvation. Is the temple in heaven for that reason a type of such sinners? He at all times fills the universe with his presence. Is the universe therefore a type of the church, and of each individual believer? What can be more inconsiderate and unwarrantable than thus to confound a mere resemblance in a single particular, with the representative office of a symbol, which requires a general analogy? But his assumption from the fact that the church at Corinth, and each individual in it, is said to be the temple of God, that the supposed temple in the visions is the symbol of the church, if legitimate, would prove too much and confute his theory. For if, as he assumes, that supposed temple was the symbol of the church on earth; and if, as he maintains, the church which it symbolized was an apostate church; then it would follow that every individual of the church, as well as the church generally, was an apostate, and thence that no true worshippers have existed on the earth, from the opening of the first seal to the present hour. For it was in the scene of the vision of the fourth and fifth chapters which Mr. G. holds was the temple in heaven, that all the seals were opened, and from that scene that all the angels proceeded that sounded the trumpets. But the supposition that there has been no true church and no true believer on the earth since the opening of the first seal—which Mr. Gascoyne holds was in the fourth century—is inconsistent with the prophecy, which exhibits a body of true worshippers and witnesses, as subsisting at every period, though persecuted and compelled to fly to the seclusion of the wilderness for safety. It is also against his own theory. The supposition indeed that the Spirit of God dwells in an apostate church, as he dwells in heaven—is false in the utmost degree and revolting. Does he dwell in the fanes of idols? Is Babylon the great, the mother of harlots and abominations of the earth, and doomed for her sins to eternal perdition, the temple of his residence? Mr. Gascoyne cannot have discerned the real import of his theory.

4. His construction implies that God's visible manifestation of himself in the supposed temple in heaven, was a symbol of a visible manifestation of himself in the church on earth. For if the alleged temple in heaven was the symbol of the church on earth, then the agents—God and creatures who appeared in the temple in heaven, must be symbols of agents who were to appear in the church on earth, and the acts they exerted in heaven, symbols of acts that were to be exerted by them, or those whom they symbolized in the church on earth. If God's visible manifestation of himself is a symbol of a manifestation of himself —it must be a symbol of a visible manifestation. Otherwise, instead of a correspondence, there would be total unlikeness. There is no analogy between a manifestation and concealment, between a dazzling visibleness, and absolute invisibleness. But God made no visible manifestation of himself in the church in the fourth and following centuries, when, according to Mr. G., the revelations that were made in the temple in heaven were accomplishing, nor at any time during the long series of ages that followed. Mr. G.'s construction is therefore mistaken.

5. His theory implies, moreover, that the exact revelation made in the alleged heavenly temple in the visions, was made also in the church on earth at the periods to which they severally refer. For if the temple in heaven is a symbol of the church on earth; and God, the living creatures, elders, and angels in that temple, symbols of God, and other agents in the church on earth, then the acts of God, and of the living creatures, elders, and angels, in the heavenly temple, must be symbols of their acts, or the acts of those whom they represent in the church on earth: and thence the greatest of the acts in the heavenly temple—the revelation of the future through the seals, trumpets, and other symbols, must represent the like revelation of the future in the church on earth. There is no escape from this conclusion. Mr. Gascoyne indeed admits it in a measure; in holding that many of the acts of the living creatures, elders, and angels, are symbolic of acts that were to be exerted by the church on earth. But if they were symbols of persons in the church on earth, and most of their acts symbols of acts of those in the church whom they represent, then

all their acts, and all God's acts, must have been symbolic; and thence the great acts by which the revelation was made must have been symbols of similar acts, and of the same revelation through them in the church on earth. But no such revelation was made to the church on earth in the fourth, fifth, sixth, and following centuries. His assumption, therefore, that the alleged temple in heaven was a symbol of the church on earth, is wholly mistaken.

Mr. Gascoyne construes the other objects of the visions of the fourth and fifth chapters on this theory, and maintains that the fact that some of them had no exact counterpart in the Hebrew temple-service, is a proof that the church which he holds they represent had, in a proportional measure, apostatized to a false worship.

"As I proceed I shall show that it ('this holy place' and its service) did not exactly resemble the Jewish economy, but deviated from the pure model of Moses and the apostles, in order to describe the visible church at a period when it had already undergone changes of an apostate character. As the services of the temple exactly described the worship of a people in union with God—for it was his own method of pardon, renewal, and friendship—in order to represent false ideas of union with God on earth it will only be necessary to mutilate the temple service, or introduce novelties which will correctly set forth the prevailing errors. In this manner Ezekiel described the Jews' idolatry, viii. 5–18. . . . . Now the Apocalypse contains a like description of the church during the fourth century. Such innovations and changes are introduced into the temple-service as most forcibly set forth the doctrinal errors of that period.

"I shall endeavor to prove that no part of the scene which St. John beheld will apply to heaven proper, but that it describes the visible church immediately preceding its persecution by Diocletian; and that the next chapter begins with that persecution, and ends with the firm establishment of Christianity throughout the Roman empire by Constantine."—P. 20.

He accordingly proceeds to interpret the twenty-four elders on that theory;—affirming, on the one hand, that there are no such priests and kings in heaven as they are declared to be; and on the other, that they are symbols of

ministers who wickedly usurp kingly and priestly authority in the church on earth.

"And round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold."

"Why should this be regarded," he asks, "as a disclosure of the heavenly world? . . . Are the redeemed, which these call themselves in their separate state above, clothed in white robes of an official priesthood, and crowned as kings? Can this be proved, or even imagined? And yet here, if we have a description of heaven proper, departed saints hold such offices, when, in reality, there is no official priest or king, either in heaven or upon earth, except Jesus Christ."

He thus, first, directly denies that the saints, or any of the saints who have passed to heaven, are kings and priests there, or are clad in robes and invested with crowns. It is, however, a mere denial. He alleges no proof of it; and it is in direct contravention of the chant of the elders and living creatures, who sang that the Lamb who had redeemed them had made them kings and priests unto God, and that they should—at a future time—reign on the earth. Mr. Gascoyne steps out of the sphere of an interpreter, and assumes that of revealer, when in the face of this express representation he asserts, that the redeemed in heaven are not assigned to such offices.

He is equally without authority and presumptuous in affirming that the elders are symbols of usurping priests on earth. He says—

"If, then, there be now no official kingship or priesthood either in heaven or upon earth, except Christ's, we have evidently here an innovation. These persons, moreover, are not private individuals, and therefore cannot denote Christians generally, but hold public offices in the church, being described by the twenty-four courses of the Jewish priesthood. They are also crowned, or make pretensions to irresponsible authority; another proof of an innovation in the visible church. As elders, too, referring to chiefs of the synagogue, still symbolizing Jewish worship, they are restricted to earth, and are symbols of the

Christian ministry. We have here therefore an official royal priesthood. It is, moreover, the high priesthood; for the veil being removed, the twenty-four elders are constantly in the divine presence, as the Jewish high priest was when he entered within the veil. As, then, there are no such offices as these, either in heaven or upon earth, they describe innovations which evince that the decline of the last scene has its parallel here. And as the temple-service thus altered after the pattern in Ezekiel, would denote unathorized innovations,—standing as they do here for the Christian church, they will admit of no other interpretation."—P. 22.

All this also is wholly without proof, and a mere inference from the false assumption that the alleged temple in heaven, was a symbol of the church on earth. The idolatry of the ancients of Israel, Ezekiel viii., to which he refers, presents no parallel nor resemblance to the elders in the divine presence. For they did not offer their idolatrous worship in the temple—but in a chamber attached to the wall of one of the courts, or areas exterior to it; nor did they offer that homage to Jehovah, but to the images of their false deities delineated on the walls of the chamber—while they expressly said, "Jehovah seeth us not, Jehovah hath forsaken the earth." The elders of the Apocalypse, on the other hand, were in the immediate presence of Jehovah revealing himself in his glory, and addressed their homage directly to him; and they were accepted by the Most High, moreover, while the idolaters mentioned in Ezekiel, and their worship, were denounced by him. Instead of a parallel, therefore, they present the greatest possible contrast to each other.

He is equally mistaken in regarding the white robes in which the elders were clad as proofs that they were not redeemed persons in heaven. "Are the redeemed," he asks, "in the separate state above, clothed in white robes? Can this be proved or imagined?" Yet it is expressly declared by the white-robed elders in their worship, chap. v. 9, that the Lamb had redeemed them unto God; and it is explicitly stated, chap. vi. 9, 10, that the souls of those that had been slain because of the word of God, and because of the testimony which they held, received each a white robe, which they were to wear during the period that was

to intervene ere God would avenge them by destroying their persecutors and raising them from the dead. It is clear, therefore, however improbable it may seem to Mr. Gascoyne, that white robes were worn in the visions by the souls of the redeemed, and are represented as worn by them through their intermediate existence.

But the white robes of the elders not only are no mark that they were not redeemed persons who had passed from this life; they are direct and absolute proofs that they were such. For fine linen, clean and white, we are taught, chap. xix. 8, is the righteousness of the saints; that is, the symbol of their justification before God. That was the import, accordingly, of the gift of white robes to the souls of the martyrs, under the fifth seal; of the gift of white linen to the bride, the Lamb's wife, who is the representative of the saints at their resurrection and elevation to the stations of kings and priests in Christ's kingdom; and of its being worn by the armies of heaven—who are the risen and glorified saints—at their descent with him from heaven when he comes to destroy the powers denoted by the wild beast, and the associate kings and armies. The white robes in which the elders were clad, are proofs therefore that they were persons who had been redeemed from the earth, and become residents in heaven; inasmuch as none receive justification before God until they have passed from this life into his presence. Judgment is only after death. The award according to the deeds done in the body, is rendered, only after those deeds are ended. As the white robes of the elders are thus proofs that they had passed from this earth, and that their redemption from sin was completed, they are proofs also that the crowns with which they were invested were conferred by God as symbols of honors and stations to which he had exalted them, and that the homage they uttered was holy and acceptable to him. To suppose that their crowns were usurped, is to suppose that they were in revolt from God, and to suppose that their homage was idolatrous, is to suppose that they were still perpetrators of the most gross and impious sins; which is in contradiction to their justification as fully redeemed from sin and confirmed in perfect holiness.'

And as the elders were thus redeemed and justified per-

sons in heaven, it is equally certain that they are not symbols of sinners and apostate men on the earth; for they bear no analogy to such. Perfectly holy beings cannot symbolize unholy ones, nor obedience rebellion. Instead of analogues, they are unlikes; instead of correlatives, they are contraries. As the elders were redeemed and perfectly holy, those whom they represented must be of the same character. Mr. Gascoyne thus not only fails in his construction throughout, but the considerations by which he attempts to sustain it, are proofs of its error.

And finally, the utter error and monstrosity of his interpretation are seen from the fact that the supposition that the worshippers in the vision were, as he contends, apostates, and their worship an idolatry, implies that God to whom they addressed their worship was not the true but a false deity. For their homage was addressed exclusively to him, and contemplated him as Jehovah, possessing the perfections and rights, and filling the station of the self-existing and only deity, the creator and ruler of the universe. If that worship was false and idolatrous, an ascription of attributes, prerogatives, and acts that do not belong to Jehovah, then indubitably he is not the self-existent and all-perfect, the creator and ruler of all, and the redeemer of men. Such is the revolting issue to which his theory leads.

His construction of the living creatures is at an equal distance from truth.

"And in the midst of the throne, and round about the throne, were four beasts (living creatures) full of eyes before and behind. And the first beast was like a lion; and the second beast like a calf; and the third beast had a face as a man; and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

These he holds are symbols of "the civil authorities" of the empire.

"Who are they? They cannot be less exalted than the ministry, being nearer to the throne of God, and in a certain

sense apparently even placed within it. But what other power is comparable with or superior to the sacred ministry? I reply, the civil power. . . . . Now what can more suitably denote the delegated office of the civil power than the cherubim who reside next to the throne, and even within it? It must never be forgotten that the temple service is symbolical throughout, nor is the least part of it without meaning, as is implied in the declaration of Christ that no jot or tittle of it shall pass away till it is fulfilled. It appears then to me that the civil power is probably described by the cherubim.

"I have now demonstrated that the throne, rainbow, and elders; the thunder, lightning, and voices; the sea, lamps, and beasts, describe the militant, not the triumphant church. I have also shown that it was not the visible church in its integrity, but in a decline, since the priestly raiment and golden crowns of the elders denoted pretensions to a high priesthood, and an authority to impose rules of faith and duty upon the church, which exactly accords with the measures of the clergy before the fourth century."—Pp. 29, 30.

All this again is mere assertion, and as mistaken and contradictious to the prophecy as his misrepresentation is of the elders. There is no analogy between the natures of these beings and civil rulers. They are living creatures, that is immortal, deathless; not mortal and dying like men on the earth. Their wings indicate powers of motion immeasurably transcending those of men in the natural body: Ezekiel accordingly represents them as running and returning with a rapidity that gave them, from their dazzling resplendence, the appearance of a flash of lightning. And the innumerable eyes with which their wings were set without and within, show that their perceptive powers are inconceivably greater than ours. The kings and princes of the Roman empire had no such intellectual superiority to the ministers of the church and other men. The best endowed of them were of no higher grade than thousands of their contemporaries, and a large share of them were of very ordinary capacity and slight cultivation.

There is no analogy between the relations of the living creatures to the throne of God, and the relations to it of the kings and princes of the Roman empire. The living creatures stood nearer to the throne than the angels or elders

they were in immediate contact with it; a station of greater intimacy and grandeur than is occupied by any other order of beings: the emperors and kings of the Roman empire had no such relation to God. Their relations to him are far less intimate than those of the ministers of his word. These are ambassadors whose office it is to make known his will in reference to the service men owe to him. The office he assigns to civil rulers simply concerns men in their relations to one another.

The civil rulers of the Roman empire were symbolized by the dragon and wild beast, that appeared, the one in the sky, and the other on the earth; and they are wholly unlike the living creatures in nature and agency. The living creatures are intelligences of the loftiest rank in attributes and station. The dragon and wild beast were mere brutes, and monsters of the most hideous form and deadly instincts and passions. All the acts of the living creatures had a direct reference to God, and were acts of rectitude and love: all the acts of the dragon and wild beast were directed towards creatures, and were brutal and destructive. It is contradictious to suppose that agents of such directly opposite natures and agencies should be symbols of the same powers. The acts, moreover, of the living creatures had no parallel in the acts of the rulers of the Roman empire; while the acts of those rulers presented a perfect parallel to the acts of the dragon and wild beast.

Their utterances in reference to God present the greatest possible contrast. The living creatures continually celebrate God as self-existent and holy. "Holy, holy, holy, Lord God the Almighty who was and is, and is to come." The wild beast had his heads covered with "names of blasphemy, and he opens his mouth in blasphemies against God, to blaspheme his name and his tabernacle and those who dwell in heaven." These agents whose habitual and characteristic acts are such total opposites, cannot be symbols of one and the same order of men. No class of human beings, whether civil rulers, or others, are characteristically both adorers and blasphemers of God; statedly and officially both celebrating and detracting all his natural and moral perfections. The living creatures are exhibited as redeemed and immortal; the wild beast is to be cast alive into the lake of fire and brim-

stone, and perish there for ever. They thus present the greatest contrast to each other, and cannot be symbols of the same order of men.

And finally, the supposition that the worship of the living creatures is an apostate worship, implies that God to whom it was addressed was not the true God. If the ceaseless ascription to him of self-existence, omnipotence, and holiness, was not a true worship, what can be more clear than that he is not self-existent, almighty, nor holy? Mr. Gascoyne's theory thus again overthrows itself, by the detraction of God which it involves.

The construction he places on the book, its seals, the Lamb, and the reception of the book by the Lamb, are equally senseless and shocking.

"'And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and loose the seals thereof? And no one in heaven, nor on the earth, neither under the earth, was able to open the book, neither to look thereon.'

"Here an occurrence (he says) takes place which suspends the divine service until it is resumed (vs. 8) under new circumstances occasioning great joy to the church. It (that occurrence) is a persecution described by a *sealed* book in the right hand of God; a symbol denoting something which *professes* to be divine, or to come from God. To be in his right hand, cannot claim less than a divine origin, either in pretence or reality. The book was written within and without, or it was partly known and partly hidden; and it was sealed, or under a powerful restraint; for to seal a book can only mean to forbid its perusal. Put all these things together, and they will amount to *high pretensions to divine authority set up in the church* long after revelation had ceased to make further communications. Now what is all this, but an unexaggerated description of the corrupt doctrines and practices which obtained in the church before and during the fourth century? The sealing of the book supposes a restraint imposed by a power extraneous to the church, or that the church also was under the same restraint. . . . But what power opposed to the church do the seven seals and the strong angel represent? My reply is, that the Pagan Roman empire, at its close under Diocletian, Valerian, Galerius, and others, is here intended."—Pp. 32, 33.

The blindness and presumption of these misrepresentations excite astonishment. Whence does Mr. Gascoyne learn that the book was a symbol of high pretensions to Divine authority set up in the church long after revelation had ceased; and the prevalence in it of corrupt doctrines and practices? He gives no proofs that it filled such an office. It is a mere inference from his theory that the whole purpose of the vision of the fourth and fifth chapters was, to symbolize the visible church on earth in a state of apostasy. The symbols themselves have no such purport. The sealed book, which contained that which was about to be revealed, was not the symbol of its own contents, but instead, represented the divine counsels or purposes that were about to be disclosed, *as unknown and undiscoverable by men;* and it was the work of God, not a forgery, as Mr. Gascoyne imagines, by the church. To suppose that it was fabricated by the church, and passed off as the work of God, is to suppose that the church was the author of the divine counsels which it symbolized as unknown to men; and to suppose, that being such a forgery, God gave it to the Lamb, as a Record of *his* counsels, is to suppose that he sanctioned the church in the pretence that what it had itself forged, was his work, and is therefore both to impeach him, and defame the revelation.

The book itself, as a mere prophetic book, rolled up and sealed, not only had no adaptation to symbolize unauthorized "arrogations of authority by the church," and apostasy to "corrupt doctrines and practices;" but it had none to symbolize its own contents. How could it represent its contents, when by the very character of the book they were concealed and inaccessible? The material of which it consisted, its form, its color, the marks inscribed on its exterior, bore no resemblance to the agents, acts, and events of the unknown divine counsels that were represented by the symbols that were to appear as its seals were opened.

Equally mistaken and preposterous is Mr. Gascoyne's fancy, that the seals of the book symbolized the persecution of the church by Diocletian and Galerius. The seals on the book bore no analogy to those personages in their station in the empire: nor did the effect of the seals on the book bear any resemblance to the influence of those emperors

as persecutors on the church. The effect of their persecutions was to manifest the character of the church, not to preclude it from manifestation.

And finally, to suppose, as Mr. Gascoyne does, that the opening of the seals by the Lamb symbolized the removal by him of the barriers that withheld the church from apostasy, is to suppose that he had a direct agency in leading it into its unauthorized arrogations of authority, and its false doctrines, and was thence the prompter of its sins; which is infinitely contradictory to his perfections and his agency.

Mr. Gascoyne renews the misrepresentation of the Lamb in a still more revolting manner in his construction of the passage that follows:

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders, stood the Lamb as having been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him who sat upon the throne."

He denies that the Lamb was the Lord Jesus Christ, and affirms that he was a mere symbol, and a symbol, like the wild beast of ten horns, of the rulers of the Roman empire.

"The Lamb many regard as Jesus Christ; the horns his infinite power, and the spirits the Holy Spirit. This, however, is impossible... I have no hesitation in pronouncing it to be the positive idolatry set up in the church in the fourth century.... But what was there during the fourth century which the turning the sacrifice itself into a direct object of idolatry by the Jews could represent?... The worship of the cross. Had the Jews worshipped the lamb which they offered up in sacrifice, they would have done precisely what the Christians did who worshipped the cross.... The Lamb, then, refers to the worship of the cross. But it was surmounted by seven horns and seven eyes. If we compare together the Lamb, the fourth beast of Daniel (vii. 7, 8), and those of chapters xii., xiii., and xvii. of the Apocalypse, we shall find sufficient resemblance to justify

the belief that they denote the same kingdom as it was modified by the changed circumstances of its history. The Lamb and the fourth beast of Daniel have horns and eyes; and popery, one of the seven forms of Government, is in the latter denoted by a little horn and by an eye whose look was stouter than his fellows, which implies that the others also had eyes, though in Rev. xiii. and xvii. this beast is one of the heads reigning over the same ten horns. If one of the seven heads is thus represented by a horn and an eye, why may not the rest be so denoted as in the Lamb? In this case the seven horns and seven eyes, like the heads, would stand for seven forms of government, and thus the seven horns and seven eyes would denote the forms of government, by which Rome has always been distinguished. But why were both a horn and an eye selected to denote these powers? It is probable that the horn describes the civil, and the eye the ecclesiastical ingredient of the government.... And as the seven heads crowned denoted the pagan Roman empire, during which period the seven forms of government nominally prevailed; so here the seven forms of government are brought before us, not indeed crowned, which would confound this with the empire Pagan, but united with the cross (the Lamb as having been slain), both to distinguish it from the empire Pagan, and also distinctly to mark it out as the Roman empire Christian. We have here therefore a civil war of the empire, two of its powers in collision; the pagan part denoted by the seven seals and the strong angel persecuting the church; and the part under Constantine, with the standard of the cross coming forward to defend Christianity.

"The capture of the book by the Lamb denotes the victory of the Christian over the pagan party in the empire. This was accomplished when Constantine had defeated and destroyed his competitors, and made Christianity the national religion. But though paganism lay prostrate at his feet, it was neither destroyed nor did it less hate, though it less openly persecuted Christianity. The capture of the sealed book, therefore, was the possession of the whole empire by Constantine, and his setting up of Christianity as the national church."—Pp. 39–42.

These wild and self-confuting misrepresentations seem the work of one touched with delirium, rather than a sober, impartial interpreter of the divine word. It is plain that Mr. Gascoyne's finding his scheme in a vision does not depend at all on the nature of the symbols it presents. He

can deduce it as easily from one set of representatives as from another, from God as from creatures, from holy worshippers and a holy worship, as from idolaters and an idolatrous homage.

If, as he maintains, the Lamb was the symbol in the same manner as the wild beast of seven heads, of the rulers of the Roman empire after the elevation of Constantine to supreme power; and if the Lamb's reception of the book from God who sat on the throne, symbolized Constantine's grasp of supreme power from the hands of the pagan emperors, then plainly God who sat on the throne and delivered the book to the Lamb, was the symbol of those pagan emperors who surrendered their power to Constantine. Such is the worse than caricature—the horrid blasphemy of the Almighty—which his construction involves!

But that implies that the revelation itself of which the book was a record, proceeded from those pagan emperors, not from God, and thence is not a divine revelation, nor of any title to authority in the church. For if the Almighty was a mere symbol of the pagan Roman emperors, and his holding the book in his hand denoted that they held in their hand that of which the book was the symbol, then the origination of the book with the Almighty must signify that that which it denoted, and was to be developed from it, originated with those pagan emperors whom he symbolized; and if that were its origin, the revelation made by opening its seals is not a revelation from God, but a fabrication by the rejectors of Christianity and worshippers of idols.

It implies, moreover, that the worship of the Almighty by the living creatures and elders, symbolized the worship by the church on earth of the pagan Roman emperors; and the worship of the Lamb by the living creatures, elders, and angels, symbolized a worship by the church on earth of the nominally Christian Roman emperors. But no such homage was ever uttered by the church in the fourth, or any other century. When did the Christians of Asia and Europe adore the pagan Roman emperors, as self-existent, as the creators of all things, as holy, and as worthy of all honor, glory, and power? When did the ministers and members of the church adore Constantine and the other nominally

Christian emperors, as having died for them, and redeemed them by their blood out of every kindred, and tongue, and people, and nation, and made them kings and priests unto God? Never. Awful as their apostasies have been, they have never sunk to such a depth of senselessness and impiety as to utter such fatuitous and blasphemous falsehoods. How is it that Mr. Gascoyne did not see these results to which his theory leads? If the Almighty and the Lamb did not appear in the visions simply as the self-existent and the Lamb—the Lord Jesus—but as the representatives of mere creatures, what can be plainer than that the revelation made in their presence cannot have been a revelation from them, but must have been a mere symbol of a revelation that was to be made by the beings—pagan and Christian Roman emperors—of whom they were the symbols? Can we need to be shown that there is nothing in the passage to authorize such a construction; that it is at war with all its representations, and is infinitely derogatory to the Almighty and the Lamb? But unhappily the work he has undertaken is not that of an interpreter, but an oracle; and his whole aim is to force the Apocalypse to utter the false theory which is prophesied by his disordered imagination.

The Almighty appeared in the vision, simply in his own character, to indicate the station he occupies, as Creator and Ruler of the universe, and the office he filled in making the revelation—not as a symbol of another being, or other beings. That he cannot have acted as the symbol of other beings is intuitively clear, from the consideration that there are none to whom he bears such a resemblance that he could be their symbol. He appeared as the self-existent, the Almighty, the all holy, the creator and ruler of all creatures. But there are no created beings who possess such attributes, exert such acts, and sustain such relations. There is no analogy, therefore, between his nature and sphere, and theirs, which could be the ground of his acting as their symbol. The supposition that he acted as the symbol of the emperors of the Roman empire, is a supposition that the symbolization was infinitely false: because it would have implied that they possessed similar attributes, and filled similar offices; and thence that they were divine, and the creators and rulers of those under their authority.

Otherwise the representation would have been a mere caricature, an absurd and awful mockery. But in so deifying the Roman emperors, it would necessarily have undeified the Most High: for there cannot be two self-existent creators and rulers of the world. If the Roman emperors are the real creators and rulers of men, Jehovalr cannot be. The supposition accordingly that he acted as a mere symbol of the Roman emperors, implies that like the dragon of seven heads, the wild beast of ten horns, the human-headed locusts, the serpent-tailed horses, the woman standing on the moon, and the woman seated on the wild beast—that were mere visionary symbols, and had no existence out of the visions—he had no connexion whatever with the revelation, except as a visionary symbol: a mere representative of other beings: and thence that the revelation that was to be made, no more proceeded from him, than it proceeded from the dragon, the wild beast, the locusts, or the woman of Babylon, who were visionary symbols. If, indeed, the self-existent was but a symbol, the acts which exhibited the revelation as proceeding from him, were not acts of that revelation itself, but instead were predictions and declarations that what he disclosed proceeded from him only as a symbol; and that that which was really to be foreshown was to be foreshown by the Roman emperors, of whom he was the representative. Mr. Gascoyne's theory thus denies to the Almighty the authorship of the revelation that was made, and assigns it to the emperors whom he holds God represented; as absolutely as his admission that the dragon, the wild beast, and the woman of Babylon, were mere visionary symbols, is an admission that they were not to be the authors of the acts that were foreshown by their representative agency.

But beyond this; if the Almighty was a symbol of Roman emperors, and the acts by which he made a revelation, were mere symbols of revealing acts that those emperors would exert, then most indubitably the revelation he made was also, instead of a genuine revelation, a mere symbol of a revelation they were to make by their revealing acts of which his were the representatives; and the result is that that which is contained in the Apocalypse, is not a revelation of what was then future in the church or world, but is a mere

symbol of a different revelation which those Roman emperors were to make; and, consequently, as they have made no such revelation, we have no prophecy whatever through the Apocalypse, of events that were then future in the church or the world. In like manner, if the Lamb was not the Lamb himself, the Lord Jesus Christ acting in his own person, and not as a symbol, but was a mere animal, as Mr. G. maintains, and acted as a symbol of Constantine and his successors on the throne of the Roman empire, then his acts in receiving the book, opening the seals, and conducting the revelation that was made in the visions, were also symbolical simply of corresponding acts that were to be exerted by the emperors whom he represented; and the revelation he made symbolical simply of a revelation that was to be made by them; and consequently we have no revelation whatever in the Apocalypse from the Lamb, of events that were to take place in the world or church. Such is the brilliant result to which Mr. Gascoyne's theory, that the Almighty and the Lamb are symbols of creatures, leads!

His theory converts the homage of the Lamb by the living creatures and elders into an impious worship of Constantine and the emperors that followed him.

"And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth."

This Mr. Gascoyne affirms was a homage of Constantine.

"God's most devoted servants probably regarded Constantine's interposition as a gracious providence for the deliverance and enlargement of the church. They hailed his measures with joyful acclamations, and entertained the most sanguine hopes of an approaching millennium of universal Christianity. *This is intimated in the verses under consideration.* No sooner did the Lamb (the empire Christian) take possession of the sealed book

(sealed by the Pagan part of the empire) than the church broke out into a song of joy, confidence, and exultation, and said, we shall reign upon the earth. . . . The worship of the Lamb was an innovation and idolatry." . . .

"The vision evidently points to novelties which hitherto had no existence. Now the church of Constantine exactly answers to this description. Never was a greater change than what he brought about—never did a superstition more truly deserve prophetic reprobation and exposure. It was indeed new when compared with that of the opening of the vision, for if chapter iv. was Jewish in its character it was neither superstitious nor idolatrous; but Constantine's was both, and was composed of evils which could not be too highly reprobated."—Pp. 46–50.

He thus represents the Lamb as a symbol of Constantine, and the worship offered to the Lamb as symbolizing a worship offered by the church to Constantine. The monstrosity of this supposition we have already pointed out. 1. It was incompatible with Christ's deity that he should act as the symbol of a creature. 2. It was incompatible with his twofold nature and his office as the Redeemer of men by his blood that he should be a symbol of Constantine. Constantine presented no analogy to Christ in those relations. 3. It involves a denial that a revelation of events that were to take place in the world was made by the Lamb. For if in receiving and unsealing the book, and disclosing what it contained, he merely personated Constantine, then the revelation he made was a mere symbol of a revelation that was to be made by Constantine; and thence it is a denial that any revelation of future events in the church and world is contained in the Apocalypse. 4. It implies that the Almighty, who delivered to the Lamb the book, instead of reprobating, as Mr. G. maintains, approved of the worship of the Lamb. For in delivering the book to the Lamb he signified that he held him to be worthy to receive it. The chant of the living creatures and elders therefore, "Thou art worthy to receive the book and to open the seals," was a chant of approval of the act of the Almighty in delivering him the book. The charge, accordingly, that this homage was an idolatrous and impious homage, is as direct an accusation of God, who sat on the throne, as it is of the living creatures and elders who uttered it. 5. It is confuted by the fact,

that Constantine never pretended to be the Lamb who made expiation for the sins of the world; never pretended to make a revelation of the future of the church and world to the men of his age; and never was worshipped by the ministers or laity of the church as their redeemer by his blood, nor as the revealer of the great things foreshown in the Apocalypse or any other prophecy.

He misrepresents and defames the worship of the angels in the same manner.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." . . .

"Who are intended by this multitude? I reply, the laity of the church. And the term angel was highly significant when so applied. In what light were laymen regarded by the spirit of innovation and apostasy when prevalent and growing? As its servants. . . .

"The position of the worshippers at a distance from the throne of God, and their vague and ambiguous service, while they abundantly testify that they were not angels, confirm my theory —that they constitute the laity of the church. The Lamb is the sole object of their worship, which is composed of a string of words, full of meaning, indeed, considered in themselves, but of that vague and undefined character which might be expected from a people educated in forms, debased by childish superstitions and penances, and imperfectly taught the saving doctrines of the New Testament."—Pp. 50–53.

This is again a denial of the deity of the Lamb; for if he was divine, he cannot have acted as the symbol of a creature, and a fallen and apostate creature. To serve as such a symbol, he must have resembled the creature whom he symbolized in the characteristics that specially distinguished that creature; which, according to Mr. Gascoyne, are an impious arrogation of the rights of God, apostasy from him, and the seduction and constraint of the church to apostasy. If they were characteristics of the Lamb, he cannot have been the God-man, Jesus Christ, who taketh away the sin

of the world. Next; the denunciation of this worship as superstitious and apostate, is a denial also of his deity. For, if he was truly the God-man, the Lamb who was slain, he was worthy to receive the power, riches, and wisdom, and strength, and honor, and glory, and blessing, which were virtually ascribed to him by the Father in delivering to him the book, and assigning him the office of revealing the future to the church, and were now by his permission and appointment ascribed to him by the angels in this public acknowledgment and celebration of the fitness of that act of the Father, by which he intrusted to him the supreme sway of the church and world. If he was not worthy to receive all the power, and authority, and dignity with which he was invested, he cannot have been the God-man who was slain, and redeemed those who are saved by his blood.

Thirdly. It implies that Christ directly sanctioned the superstitions and apostasy, which, Mr. G. avers, were involved in this worship. For, if the worship was of the character Mr. G. asserts, and the Lamb acted as the symbol of Constantine in receiving it, he certainly gave it his sanction. How could he have acted as a symbol in receiving it, if he did not approve and ratify it?

Fourthly. It implies also that the Father approved and sanctioned it. For why did he deliver the book to the Lamb as the symbol of Constantine, and allow the worship of the angels to be offered to him as the symbol of that emperor, if he did not approve and sanction it? Mr. Gascoyne's theory thus openly exhibits both the Almighty and the Lamb, as in the presence of the universe, and in the most emphatic manner, consenting to and sanctioning all the errors, superstitions, and idolatries that were introduced into the church in the age and by the instrumentality of Constantine!

Fifthly. But his construction is confuted by the event, as well as by its intrinsic absurdity and impiousness. No such homage of Constantine, as he alleges, was ever offered by the laity of the church. They never dreamed that he was the Lamb who redeemed them by his blood, nor that he was the author of a revelation to them of the great events that were to mark the future of the church and empire.

No conceit can be framed that is at a greater distance from truth.

Sixthly. The Christian laity of the Roman empire never in that or any subsequent age amounted to half the number of the angelic host that uttered this chant. They were myriads of myriads, and thousands of thousands. Myriads of myriads—supposing the myriads multiplied into each other to be but two, the smallest number possible—are four hundred millions. Supposing the myriads multiplied together to be ten, the aggregate would be ten thousand millions. If the number of the multiplied myriads were a hundred, the result would be a million of millions. Whatever the number of the multiplied myriads were then, the aggregate immeasurably exceeded the whole population of the Roman empire in the age of Constantine, and at any later period, and much more transcended its Christian laity. The angels, therefore, cannot have been the symbols of that laity.

And, finally. It is wholly inconsistent with the character of unfallen angels, that they should have symbolized men offering a false worship, as it would have implied that they sanction them in their apostasy and idolatry. For they must have known whether the Lamb was the God-man or not. If he was not, their declaration that he had been slain, and was worthy to be invested with supreme power, and honor, and glory, and blessing as the Redeemer, was false. This, like every other step in Mr. G.'s construction, is thus the grossest and most hideous perversion of the prophecy.

He treats the homage offered by all other worlds and creatures in the same manner:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

"What the Psalmist (in invoking all nature animate and inanimate to glorify God) regarded as due only to God, St. John saw here perverted to idolatry. Every thing adored the Lamb with seven horns and eyes, which I have shown combined the

idolatry of the cross and of the civil power. But can it be proved that animate and perhaps inanimate creatures in the fourth century practised this idolatry? It appears to me that it may be done in this way. It is beyond all question . . . . that the superstitious and ignorant minds absurdly thought so. From the beginning of the third century and downwards, Christians crossed themselves for preservation from demons, and from any real and imaginary evil; which was a superstition implying that everything in heaven, earth, and hell, reverenced the cross. The person who ventured upon no business and would not encounter difficulty until he had crossed himself, or prayed to a cross, imagined that there is a sovereign and almighty power in such a remedy. Nor was this a trifling matter, or beneath the notice and express portraiture of revelation. It stood in the place of God. This is exactly what St. John heard; everything adored the symbolic creature, denoting the Christian empire and the cross. He symbolizes the feeling or conviction then prevalent in the church, that the person who crossed himself could be hurt by no manner of evil; and how could this be more forcibly expressed than by imagining he heard every creature say, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever?

"This worship too, we know, was sanctioned by the church in the fourth century, as it is here done by the Amen of the four beasts—the civil power, and by the ministry, the twenty-four elders, who combine with it their worship of God."—Pp. 53, 54.

Here the same error and monstrosity reign, as everywhere else in his construction. The intelligent inhabitants of the realms above and beneath the earth—that is, of the upper and lower celestial hemispheres, who united in their ascriptions, cannot be symbols of mankind on the earth. They are unfallen, and are therefore not proper representatives of men; and as all mankind who were on the earth took a part in the ascription, it cannot have been necessary that other orders of intelligences should act here as their symbols. The inhabitants of those worlds acted, therefore, solely on their own behalf—not as representatives of the population of this or other worlds—in the same manner as the inhabitants of this world acted in their own behalf, and not as symbols of others.

Mr. G. had already represented the myriads of myriads of angels as symbols of the Christian laity of the empire, from whose superstitious practices he here infers that the inhabitants of the celestial hemispheres on either side of it, and of the earth, here symbolize that body. But if the angels in the divine presence represented the nominally Christian population of the empire, there can have been no need that they should now be represented again by the inhabitants of all the other orbs in the universe; and that they should, at the same time, come forward in their own persons, and utter the ascriptions which had been uttered and were then being uttered in their behalf by other orders of intelligences.

This worship was not only offered in the presence of God, but was directly addressed to him as well as to the Lamb. "Blessing and honor, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." To maintain, then, that it was an idolatrous worship of the Lamb, is, in effect, to maintain that God who sat on the throne sanctioned it, and thereby sanctioned all the superstitious and idolatrous practices which Mr. Gascoyne holds were represented by it. It is not to be supposed that God would permit a worship in his immediate presence which was infinitely false and impious. Mr. Gascoyne thus, on the one hand, virtually exhibits God as approving and authorizing a worship which he holds to have been idolatrous; and on the other, denies to him the attributes and rights which he maintains were idolatrously ascribed to him.

And finally, his construction implies that the inhabitants of all the celestial worlds are in apostasy from God. For if they were proper symbols of fallen man offering an idolatrous worship, that act must have been suitable to their character. Like all other symbols, they must have acted according to their own peculiar mental and moral nature. The supposition, therefore, that they personated fallen men, is a supposition that they were themselves fallen. Mr. Gascoyne's theory thus again undeifies God, and exhibits all his moral creatures as having fallen from their allegiance, and mocking him in his presence by ascriptions of perfections that do

not belong to him, and utterances of adoration they do not feel!

Such is the frightful desecration of these visions into which he has been betrayed; such the horrible caricature of God, of the Lamb, of the redeemed in heaven, of the angels in the Divine presence, and of the whole unfallen universe, which he has perpetrated. We might pursue him through his volume, and point out at every stage a tissue of similar errors. But it is not necessary. We shall have accomplished our object, in this exposure of his mistakes, if we have impressed our readers with a due sense of the utter folly, presumption, and guilt of attempting to interpret the Apocalypse by mere theories which disregard at once, the laws of the prophecy, the nature of intelligent creatures, and God's perfections and rights. Mr. Gascoyne, in place of confining himself to the work of an interpreter, turns oracle, and undertakes to develope from the visions of the Apocalypse a revelation they do not contain; by making God himself, the Lamb, the throne, the attending saints and angels, and the holy, universally, who offer God and the Lamb worship, the medium of a prophecy antecedent to and independent of all revealing acts; and runs into misconceptions and errors so monstrous, as to confound and overthrow the prophecy, misrepresent and caricature God's government, and defame and deny his perfections. Were an open infidel guilty of such a violation and abuse of the Divine word, the outrage would be regarded as bespeaking an extraordinary recklessness and atrocity. Though the forms of misrepresentation to which Mr. Gascoyne's theory led him, and the lengths to which he has gone, are extraordinary, they only exemplify the certainty that false and fatal issues will result from all attempts to interpret the prophecy by theories instead of the laws of symbols. It is owing to the mistaken and arbitrary methods expositors have pursued, that they have placed such a variety of false and contradictory constructions on it, and have given birth so generally to the feeling that it is inexplicable. Of the numerous interpreters of Daniel and John in Great Britain, for example, in the last three hundred years, scarce a dozen have entered into an inquiry into the principles of interpretation; and not one has approached a

just view of the laws of symbolization. A like neglect has prevailed among the Protestants on the Continent. No other result, therefore, could justly be expected, than endless diversities, and the most grave and absurd mistakes. Nor can any essential improvement be anticipated till the interpretation of the Apocalypse, Daniel, and the other prophecies by arbitrary hypotheses and lawless conjectures is abandoned, and their meaning is sought to be determined only by the proper laws of symbols and language. And when interpreted by those laws, their general sense is obvious and certain, and is universally in harmony with the attributes of the great Revealer, in accordance with the nature of man, and consistent with the truths that are taught in other parts of the Bible.

Interpreted by those laws, the visions we have been contemplating have none of the absurd and revolting characters Mr. Gascoyne ascribes to them, but are in the highest degree suitable to God and the Lamb, who appear in them, and convey the truths and make the impressions that are requisite to prepare the reader for a just appreciation of the revelation that follows.

Thus the vision, chapter i., had for its office to show the apostle that Christ was the being by whom the revelation he was about to receive was to be made; and impress him with becoming realizations of the grandeur of his glorified person, the supreme power with which he was invested, and his presence with the churches, and dominion over them. And nothing can surpass its adaptation to that end. His human form, the dazzling resplendence of his countenance, the piercing glance of his eyes, the thunder of his voice, and his annunciation of himself as the first and the last; and he that lives and was dead; and behold he is to live through the ages of ages; and has the keys of death and hades, raised the apostle in an instant to the clearest discernment and most overpowering conviction that he was the glorified Redeemer, and filled him with the awe, astonishment, and terror, the manifested presence of Christ in the majesty with which he is clothed in heaven, must naturally excite, and he sank to the earth fainting and expiring as it were, under the impression. No possibility was left of his mistaking the spectacle he had beheld for a creation of his own fancy; nor of his doubting that the

being that stood before him and addressed him, was the Son of God. And the absolute certainty, the towering convictions with which his whole being was filled that it was Christ whom he beheld, was essential to prepare him for the revelations that followed. And the vision as it is painted by John, is designed to fill the like office to us. We cannot comprehend the great scenes that follow, unless we gain a just view of the great Revealer as he manifested himself in this first vision, and are impressed in a measure with the awe, the submission, the adoration, the faith with which the apostle was inspired.

In like manner the vision of the fourth chapter was designed to show the prophet that the revelation about to be communicated to him, was made by the Son in conjunction with the Father, and that they sustained those relations to each other in conducting the government of the world, which Christ had represented in his discourses to his disciples. The Almighty Father revealed himself enthroned in the heavens—the heights above the earth—clad in dazzling glory, and overarched by a rainbow. His awful form, his station, the grandeur with which he was surrounded, the lightnings that flashed from his presence, and the utterances of the lofty intelligences that chanted him the eternal, the almighty, the holy, the creator of all, and cast their crowns at his feet; proclaimed him to be self-existent with a clearness and impressiveness that carried the apprehension and feeling of his deity through all the depths of the prophet's consciousness. The beings who were throned or stood in his presence and worshipped him, indicated also his relations to the redeemed in heaven, and to that order of celestial agents who fill offices in the conduct of his providence over our world. The living creatures stationed at the corners of the throne, and perhaps in a measure supporting it, as in Ezekiel, chapter i. 22, 23, were human beings redeemed from the earth. Their external forms were designed doubtless to signify the vast sublimation of their perceptive and active powers, and their intimate relations to God, the perfection of their character, and the dignity of the offices they fill in his heavenly presence. They represent those of the redeemed in heaven, who, from their long abode there, have risen to measures of intelligence, indicated by their nume-

rous eyes, and love and devotion manifested by their continual worship that fit them for such a relation to the Most High. They possibly may represent the saints who were raised from the dead at Christ's resurrection. The elders also, seated in a half circle in front of the throne of God, were human beings redeemed from the earth. Their white robes denoted their justification, and implied, therefore, that their life on earth had closed, and that they had been judged and accepted. Their crowns signified not only that they had been accepted as victors in their warfare here, but that they were exalted to stations of authority in heaven; and their stations and homage indicate that they are raised to perfect holiness; that they stand in intimate relations to God in their heavenly abode; that they are exalted to a lofty knowledge of the perfections and works of the Most High, and feel and proclaim with a rapture of awe and delight his title to the love and adoration of all his creatures. And their place in his presence, and their robes, and crowns, and thrones, and union with the living creatures in worship are as indubitable signals that they have passed from the earth, and are fully sanctified and dwell in heaven; as the dazzling majesty of God, and the lightnings that dart from his presence, and the homage he receives, are, that he is Jehovah, and has his throne in the skies.

The angels that stood exterior to the elders on the pavement, that like a glassy sea spread in a vast semicircle, were doubtless, from their great number—several hundred millions at the lowest, and not improbably thousands and even millions of millions—representatives of all the orders of angelic intelligences in the universe, and their presence indicated that they have a knowledge of God's government over this world, and that they fill offices as his messengers, that have a reference to it. The design and effect of the vision of the fourth chapter in which God revealed himself to John in the ineffable glory in which he had manifested himself to some of the prophets in earlier ages; and in the relations to the redeemed in heaven, and the angelic orders, which the ancient Scriptures exhibit him as sustaining, thus was to raise the apostle to the clearest sight and most vivid realizations that God the Father as well as the Son made the revelation he was about to receive, and inspire him with the

awe, submission, and faith, that became him in the high office he was called to fill. Nothing can be more self-evident than that the knowledge that was thus conveyed to him, and the sentiments with which he was impressed, were requisite qualifications for that office. Nothing can be more obvious than that the means that were thus employed to convey to him that knowledge, and inspire him with awe, faith, and love, were in the highest degree suitable to the grandeur of the divine Being, and the weakness of our nature.

The acts of God, of the Lamb, of the living creatures, elders and angels, described in the fifth chapter, were marked by equal greatness and beauty, and conveyed instruction equally to the prophet and to the readers of the prophecy.

The challenge of the angel—Who is worthy to open the book and loose the seals thereof?—indicated that the book was a symbol of the divine purposes that were about to be revealed; and that they were purposes that related to the redemption of mankind, and the offices of the angels, as God's messengers, to ours and other worlds. That no creature was able to open, or look on it, signified on the one hand that that which it contained had neither ever been revealed to a creature, nor could be discovered by a created intelligence; and on the other, that no creature had a right to any further knowledge of God's future designs in respect to the work of redeeming men than he pleased in his sovereignty to grant. It indicated, moreover, in the most emphatic manner, that the revelation that was about to be made, proceeded exclusively from God. It not only did not originate from angels or men, but they were neither worthy nor able to read, or look on the volume that contained it, till God opened it to their inspection; and of this great truth, it was eminently proper that those in the divine presence, though of the loftiest ranks of creatures, and possessed of the largest knowledge of God and his ways, should manifest their full consciousness; as they did in the most impressive manner in their silence. They felt that no being but the Lamb who had died for mankind, was able or worthy to break the seal of God's purposes respecting the sway he was to exert over our world, and the boundless future of the work of redemption; and this truth, it is

of the greatest moment they should see and feel who now having the book itself of the Revelation in their hands attempt its interpretation. Had Mr. Gascoyne comprehended this design of the angel's challenge, and the meaning of the silence of the redeemed and angelic hosts that followed, he would not have ventured on the presumptuous task he has, of fabricating for the actors and acts of this vision, offices that not only do not belong to them, but that are in the most palpable and revolting contradiction to their nature. John was permitted for a moment to fear that the book was not to be opened in order, probably, that the annunciation by the elder might raise him to a clearer and more intense realization that it belonged alone to the Redeemer to unfold and execute the divine purposes respecting our world. The taking of the book by the Lamb, was a sublime assertion and exercise of that prerogative, and its delivery a like declaration of it by the Father, and manifestation of the oneness of their counsels. That this fact is of the greatest significance, and the knowledge of it essential to a just view of the office Christ fills, not only to men but to all his intelligent creatures, is indicated by the extraordinary manner in which it was thus exemplified and proclaimed by God and acknowledged in the chant that followed, by the living creatures and elders, the angelic hosts, and at length all other intelligences through the vast circuit of the universe. How profound was the sense of it that instantly burst from the lips of the living creatures and elders in the chant: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and thou hast made us unto our God kings and priests, and we shall reign on the earth." What more lofty and emphatic expression can be conceived, of the feeling that the prerogative of revealing and executing the purposes of the Godhead respecting our world, could only belong to him who had died for it and had raised them to crowns and sceptres in his kingdom! What can transcend the greatness and significance of the testimony to this truth by the angelic hosts: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing:"—indicating

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at once their knowledge that the attributes of the deity were requisite to the office of Revealer, and that that office of propriety belonged to him who had assumed the nature of man, died for his expiation, and was to carry into effect the great scheme of redemption through eternal ages. And how sublime was the response to this testimony that came back at length from the distant realms of the universe; indicating, that as the knowledge of Christ's person and work was communicated to various orders of intelligent creatures, they were universally to see and feel the propriety of his investiture with the office of Revealer to our world and to them, to which he was thus exalted. This great prerogative thus solemnly proclaimed by the Father himself on the one side, and seen, felt, and celebrated in so impressive a form by the universe of intelligences, must manifestly be of the greatest significance, and the knowledge and realization of it by creatures essential to their just understanding and appreciation of Christ's station and work. Were it not, it would not have been asserted, and exemplified, and acknowledged in such a form. The office of these sublime acts of the vision accordingly was, to invest this truth with a dazzling light and impress it on every reader of the prophecy with resistless power. A full sight and sense of it are essential to restrain from the presumption to which men are prone. Had it been duly felt, usurping priests and monarchs would not have arrogated supreme authority, as they have, over the revelation Christ has made; and interpreters, like Mr. Gascoyne, would not have attempted by arbitrary theories to set aside the true meaning of the prophecy, and substitute the dreams of their disordered fancies in its place. They only who comprehend this lesson, and feel it in the depths of their hearts, are prepared to receive the revelation in becoming submission, and discern and accept its sublime teachings.

Other important truths also are proclaimed by this great vision. It is apparent from the presence of the redeemed and the angelic hosts at the delivery of the book to the Lamb, and the opening of the seals, the sounding of the trumpets, and the other acts that followed, that the revelation was made to them as well as to John, and through him to men. As they, from their lofty intelligence and

freedom from error, must have had a perfect understanding of the principle on which the symbols are used, it is manifest that they had a knowledge at once of the great series of events which were foreshown. And as it was John's office to communicate what he saw to the churches of Asia, and through them to the race, so it was doubtless the office of the living creatures and elders to communicate what they saw to the whole body of the redeemed in heaven, of whom they were the representatives, and the office of the angels to make known what they saw to all the infinite myriads of their order throughout the universe, and all other ranks that are under their sway. That they have that knowledge is implied in the chant of acquiescence and homage that rang back from every intelligence in the divine empire at the delivery to the Lamb of the book in which the revelation was contained, that he might loose its seals and unfold its contents to the universe. And this indicates that the great measures of God's providence over our world, and the awful tragedies of man's wickedness, which are foreshown in the Apocalypse, are acted in the presence of his whole intelligent kingdom, and that the appointments and permissions of this vast tract of ages have ends of the greatest moment that touch his whole empire. For as the angels are continually visiting our world on errands of judgment or mercy, and the redeemed are continually receiving fresh accessions to their numbers from the earth, they are doubtless acquainted at every epoch with the events that take place on the earth, and aware of the point to which the fulfilment of the prophecy has advanced. And what they thus learn is communicated to all. This is seen from the chant at the sounding of the seventh trumpet. chap. xi. 15, the pouring of the vials, xv. 12, and the destruction of Babylon, xix. 1–9, in which the hosts of heaven are exhibited as aware of the whole course of God's administration over the world, and of the coming of Christ—with the attending events—which was immediately to take place.

Every act in this great scene, every assertion of God's rights, every display of his righteousness, every manifestation of his power, wisdom, and grace; and every exemplification of man, revolting or repenting, indulging the impulses of his evil passions, or yielding to the restraining,

renewing, and sanctifying influences of the Spirit, thus carries intelligence to all worlds, fills the breast of every unfallen being with awe, trust, submission, and love, and thereby bears them on to loftier and loftier heights of wisdom, holiness, and bliss.

These visions thus fill an office of the greatest appropriateness, necessity, and beauty, as preparatives to the revelation that followed. They show from whom the prophecy proceeded. They indicate the concurrence of the Father and the Son in the revelation. They proclaim Christ's sole right and power to reveal the future of his rule over the earth to men and to angels, and the preclusion of creatures from that office. They show that the revelation was made to the redeemed in heaven, and the angelic hosts, as well as to men on the earth, and that all ranks of intelligences throughout the universe are spectators of the great scenes that are enacted here. And, finally, they are fitted and designed to impress men with the humility, awe, submission, and faith which the greatness, supremacy, and glory of God should inspire, and which are requisite to a true understanding of the prophecy, and appreciation of the righteousness, wisdom, and love the great scheme it unfolds displays. Had Mr. Gascoyne caught a glimpse of this, he would have been withheld from the revolting misconceptions and misrepresentations into which he has fallen.

Art. II.—Dr. Barth's Travels and Discoveries in Africa.

Travels and Discoveries in North and Central Africa, being a Journal of an Expedition undertaken under the Auspices of H.B.M.'s Government, in the years 1849–1855, by Henry Barth, Ph. D., D.C.L., in three volumes. Vol. iii. New York: Harper & Brothers. 1859.

Dr. Barth relates in his first and second volumes noticed in the Journal two years ago, his journeys and explorations around Lake Tsad, and his discovery of the Benawe, the eastern branch of the Niger. In this he narrates his expe-

dition westward to Timbuktu on the western branch of the Niger, and his return to Europe. He started from Kukawa on Lake Tsad, November, 1852, and reached Timbuktu, sixteen or seventeen degrees west, in September, 1853, after enduring great fatigue, bearing many deprivations, and encountering from the suspicions and hostilities of the contending tribes, many dangers. The country is peopled throughout the line of his journey by negroes and Arabs, and presents many scenes of great beauty. We give a few extracts descriptive of the region through which he passed, the products of the soil, and the manners of the inhabitants:—

"The whole country round about Dirche is rocky, with only a slight covering of fertile soil, so that nothing but Indian millet is cultivated, which thrives very well in rocky ground. But the country was adorned with a tolerable variety of trees, such as monkey-bread trees, the drowa, the kadina, and the merke. While crossing a rocky ridge, we were joined by a large troop of people, bearing large loads of cotton on their heads, which they were carrying to the market of Badaráwa. This cotton was distinguished for its snow-white color, and seemed to be of very good quality.

"Beyond the rock ridge the country becomes more open, and rich in trees and cultivated fields.

"We soon reached the town of Badaráwa, which, like most towns of the region, is surrounded on all sides with a dense border of timber, affording to the archers, who form the strength of the natives, great advantage in a defence, and making an attack in the present method of war in this country, very difficult. In the midst of this dense body of trees, there was a very considerable market, attended by nearly 10,000 people, and well supplied with cotton, which seems to be the staple commodity; white Indian millet (sorghum) also was in abundance. A great number of cattle were slaughtered in the market, and the meat retailed in small quantities. There was also a good supply of fresh butter formed in large lumps, cleanly prepared and swimming in water. Nor was there any scarcity of onions."—Pp. 99, 100.

The following is his account of Sokota, the town in which Capt. Clapperton died:—

"It was the great market day, which was of some importance to me, as I was obliged to buy a good many things. Even in

the present reduced condition of the place, the market presented a very interesting sight, the numerous groups of people, buyers as well as sellers, and the animals of various descriptions being picturesquely scattered over the rocky slope. The market was tolerably well attended, and well supplied, there being about thirty horses, three hundred head of cattle for slaughter, fifty oxen of burden, and a great quantity of leather manufactures, especially bags, cushions, and other articles, the leather being dressed so as to be very soft and beautiful. There were more than a hundred bridles for sale, and of a style of workmanship much celebrated throughout negroland. A large quantity of iron was also on sale. A good many slaves were exhibited and fetched a high price, a lad of very indifferent appearance being sold for 33,000 shells."—Pp. 131, 132.

From Sokota he proceeded to Gando, the capital of a large kingdom on the Niger. This rich and populous region is the scene of continual conflict between hostile tribes, and its towns and hamlets are often destroyed by marauding parties.

"The whole of this district had attained a high degree of power and prosperity under the dominion of the Kanta, and had only recently begun, in consequence of the war of independence, to lose many of its former centres of human industry. An example of this desolation was afforded by the little town of Yara. We had left the faddama on our right, and kept along rocky ground. But we were urgently warned by the people whom we met on the road of the danger of an approaching gharria. This place, which a short time ago was the seat of human well-being, had been destroyed by the enemy the preceding month, and all the inhabitants carried into slavery, notwithstanding the presence of a body of troops that marched out of Gando for the succor of their countrymen. The aspect of the place was doleful in the extreme, and corresponding with the dangerous situation in which we found ourselves. But life and death in these regions are closely allied. We had scarcely left the ruined village, when we were greeted by a most luxuriant rice field, where the crops were already almost three feet high, and girt by the finest border of a rich variety of shady trees, overtopped by a number of tall deleb-palms, the golden fruit of which, half ripe, was starting forth from under the feathery foliage. But our attention was soon diverted from this scenery to an object of greater interest to ourselves. We ob-

served a solitary individual, in spite of the unsafe conidtion of the country, sitting quietly at the foot of the palm trees, and seemingly enjoying its fruit. Now from the news we had just received, we could not help suspecting this man to be a spy, posted here by the enemy in order to give information of the passer-by; and I had great difficulty in preventing my Arab from shooting him.

"Proceeding then through a very rich country, we reached, after a march of two miles, the town of Gulumbe, situated close to the southern border of the valley, and exhibiting extensive fields cultivated with yams and cotton. The banana constitutes the chief ornament of the narrow border between the faddama —low swampy valley—and the walls of the town, and the gonda raising its feathery foliage on its slender stem, towered proudly over the wall. The town is walled, of considerable size, and densely inhabited; but nevertheless the people are in such dread of the enemy, that they kept up a continual beating of drums; and though on account of the smallness of the gate, we encamped outside in a courtyard, we thought it prudent to fire a few shots, in order to apprise the people around that we were well prepared to receive them, to the great relief of the inhabitants of the town, who, delighted at the unexpected addition to their strength, treated us in a very hospitable manner.

"After a thunder storm, the night was succeeded by a beautiful morning. The fields on this side of the town as well as on the other, when we approached it, were fenced with great care, while horses and asses were grazing on the rich pasture grounds. The crops hereabouts were already—June—more than a foot above the ground. Besides sorghum, yams were cultivated to a great extent; yet on account of the insecurity of the country death and famine everywhere prevailed."—Pp. 150, 152.

"Our road lay through fine cornfields shaded by beautiful doràwa trees, along the border of a fertile valley, which was formerly surrounded by an uninterrupted line of larger towns. But most of them are now desolated and destroyed; and both factions are continually harassing each other by predatory expeditions. We soon reached Zaguma, a town of perhaps 7,000 to 8,000 inhabitants, but it was suffering greatly from famine, in consequence of the war which had raged for the last two years between the Fulbe conquerors of the country and the native inhabitants who had risen to assert their independence."—Pp. 155–157.

At length having advanced ten or eleven degrees west-

ward from Kùkawa, on the lake Tsad, he reached the Niger at Say, and crossed to its southern bank.

"We were now near the Niger, and I indulged the hope that I might the next day behold the great river of Western Africa, which has been the object of such curiosity in Europe, and the upper part of the eastern branch of which I myself discovered. Elated with this feeling, I set out at an early hour the next morning, and after a march of a few miles through a rocky wilderness, covered with dense bushes, I obtained the first sight of the river, and soon reached the place of embarkation, opposite the town of Say.

"In a noble unbroken stream, though here where it has become contracted, only about 700 yards broad, hemmed in on this side by a rocky bank of from twenty to thirty feet in elevation, the great river of Western Africa was gliding along in a N.N.E. and S.S.W. direction, with a moderate current of about three miles an hour. On the flater shore opposite, a large town was spread out, the low and compact huts of which were overtopped by numbers of slender dum-palms. This is the river-town, or ford.

"I had sent a messenger in advance the preceding day, in order to have some large boats ready for me to cross the river. But none having arrived, I had plenty of leisure for contemplating the river scenery. There was a good number of passengers, Fulbe and Songhay, with asses and pack-oxen, and there were some smaller boats in readiness suitable to their wants; but at length the boats, or rather canoes, which were to carry me and my effects across, made their appearance. They were of good size, about forty feet in length, and from four to five feet in width in the middle, consisting of two trunks of trees hollowed out and sewn together in the centre These boats are chiefly employed in conveying the corn from the town of Sinder, which lies higher up the river, to Say, and they had been expressly sent for by the 'king of the waters,' or inspector of the harbor. The largest of them was of such size as to carry three of my camels.

"My camels, horses, luggage, and people having crossed over without an accident, I myself followed, elated at floating on the waters of the celebrated stream. A little nearer the western bank, a short distance below where the river is generally crossed, an isolated rock rises at this season, twelve or fifteen feet above the water."—Pp. 171, 172.

This place he considers likely to become a point of much importance to European merchants, should the navigation of the Niger prove practicable; as some distance above the passage of boats will be intercepted by rapids. The country is rich, and may yield large and valuable products for exchange for European merchandise. In the remainder of his journey to Timbuktu, instead of following the line of the river, he left it far on his right, till he struck it again a short distance above that city. The region through which he passed in this journey of perhaps 400 miles, is much diversified, presenting many rich vales and plains, interspersed with districts of thin soil, studded with villages and towns, but distracted with feuds and wars, and unsafe for travellers from other lands, from the prejudices of the Moslems, and the passion of all for blood and plunder.

"At length I set out for Doré—a town about one-third of the way from Say to Timbúktu—on the last and most dangerous stage of my journey to Timbúktu, thinking I should be able to reach that place in about twenty days, but I underrated the distance; and I had no idea of the difficulties which attend the journey, at least for a Christian, and the delays that would be caused by the companion I had attached to me.

"On leaving the turbulent town, Doré, a great many armed people accompanied us, much against my inclination, and their conduct was so suspicious that we were obliged to make a halt, and send them away; for the inhabitants of this place had not long before robbed and killed a wealthy shereef whom they pretended to escort on his way. In crossing a low ground where water often forms a lake, we met a large caravan of traders from Bússumo, their asses heavily leaden with immense bundles of tari or cotton strips, and with kola nuts. Farther on, where a little cultivation of cotton appeared, the monkey-bread tree, or baobab, became predominant; altogether the whole province seemed to be in a miserable state; and a village which we passed, after a march of several miles, bore evident traces of the effects of war.

"We soon entered a district very different from that which we had hitherto traversed in the province, and causing us great delays and difficulties from the many rivers and swamps which we had to cross. On passing two streams, large, wide-spreading mur, tamarind and monkey-bread trees everywhere appeared, and we could see the footsteps of a great number of

At length, after journeying a month from this place, he struck a branch of the Niger, at Surayamo, a hundred or hundred and fifty miles from Timbúktu, south, and on the stream above that place. That river rising ten degrees south of that city, runs for a degree or two west, then turning to the north-east, maintains that direction, generally, till it reaches Timbúktu, where it wheels to the east, at the distance of near five degrees, turns to the south-east, and pursues that line till it reaches Say, the point where Dr. Barth first crossed it. The region traversed by him from Say to Timbúktu is thus swept on the west, the north, and the east by the river, and is in shape not unlike a negro head, with the face towards the west. The whole of this vast expanse is without mountains, or lofty ranges of hills. Though nowhere for any great extent a dead level, the elevations are slight. Cultivated and inhabited throughout, under the hand of civilization, it might become a garden of fertility and beauty. At Sarayámo he procured a boat, and made the rest of his journey to Timbúktu by the river.

"Having succeeded in hiring a boat which had come from Timbúktu for the exclusive use of my own party, for ten thousand shells, I prepared my baggage, which though greatly reduced from the respectable bulk which it presented when setting out from Kátsena, was still sufficient to inspire me with the hope that I might succeed in securing the friendship of the more influential chiefs of these regions; and in the evening of the last day of August I went on board my small craft. In the morning we began our voyage, and I felt greatly cheered to find myself floating on this river, or backwater, which was to carry me all the way to Timbúktu. The river near Sarayamo forms a fine open sheet, widening to about three hundred yards. Farther on it was greatly obstructed with rank grass, which in places covered the water entirely, so that the boat seemed to glide along a grassy plain. White water-lilies were also in great abundance, and the water plant, which floats on the water, without having its roots fixed in the ground. After a few miles we emerged from this reedy water into the more open branch of Bámbara. Here the eastern bank became free from reed-grass, and a herd of gazelles was seen near the shore; the western bank was adorned with numerous dum-palms, gano

and tamarind trees. A great many herds of cattle were to be seen on the left side of the river, and gave life to the scenery. On the next day, in passing into a wider branch of the river, some large specimens of the alligator tribe afforded proofs of a deeper channel. The whole breadth of the river was not less than six hundred to seven hundred yards, while the depth of the middle was from twelve to eighteen feet. The banks were enlivened with men, horses, and cattle. As we advanced, the shores began to assume more and more the character of a noble river, bounded by strongly-marked banks, clad with fine timber. Further on we observed the first river-horses we had seen in the Niger, carrying their awkward heads out of the water."—Pp. 258–165.

At length he reached Timbúktu, and met not an altogether unfriendly reception, though from the intrigues of chiefs, the jealousy of tribes, and the rancor of the Moslem generally towards one not of their faith, he was exposed to continual annoyances, and often to great danger, and was intercepted in a great degree from gaining the information respecting the city and country which he desired. After many interviews he succeeded in gaining the confidence of the sheikh El Bakay, who protected him during his stay at Timbúktu, and escorted him on his return, some three hundred miles, to Gogo, at the point below Timbúktu where the river turns from its eastern to its south-eastern course towards Say.

Timbúktu is not an independent capital, but is under a sheikh, who is a dependent of the Tawarek, a powerful tribe, whose seat is at the east. It pays tribute also to the Fúlbe. Its population is but about thirteen thousand, and its commerce not large. It was founded eight hundred years ago, not as the capital of an empire, but as a place of commerce; and during the lapse of that vast period, has been repeatedly conquered and sacked by the tribes south and east, as they successively rose to supreme power. It owes its chief importance now to its being the entrepot of caravans that cross the desert from the north.

After a detention there of eight months, Dr. Barth set out on his return, passing down the left bank of the river to Say, and thence to Kano Kukawa, and Tripoli.

The condition of this part of Negroland, like that which

he had before traversed, is extremely sad. The overthrow of the Moslem power seems an indispensable condition of any essential improvement. That may result, perhaps, from changes in the States on the Mediterranean, or from the establishment of European or civilized colonies on the banks of the Niger. A small body of colonists, armed with modern weapons, and under the conduct of an energetic leader, would, with steamboats enabling them to pass with rapidity from one point to another, easily divest the present chiefs of their power, or compel them to abandon their depredations on one another, and their war on foreigners. And were security assured to the nations, a market opened for their produce, schools established for the education of the young, and the gospel preached to them, a few years would convert them from a savage to a civilized people.

It is exhilarating to know that the long reign of sin and misery which have held undisputed dominion there for four thousand years, is drawing to a close: that a new age is about to dawn on those far-stretching plains, those myriad vales of beauty, which instead of strife, and rage, and slaughter, and despair, are to be scenes of righteousness and peace, and resound only with the utterances of love and gladness, of thanksgiving and adoration.

Art. III.—Reply to the Misrepresentations, and Exposure of the Errors of J. R. Blake.

The Geological Writings of D. N. Lord, by Prof. J. R. Blake, La Grange College, Tennessee.—An Article in the Southern Presbyterian Review of October, 1860, Columbia, South Carolina.

The writer's aim in the article of which we have given the title, is not to confute the main considerations which we alleged in the discussions in the Journal on Geology, several years ago, to show that the prevailing theory in respect to the age of the world, the mode in which the strata were formed, etc., is incorrect. Instead of assailing them, and endeavoring

to set them aside by facts and arguments, he has chosen to make an attack on *us;* imagining, it would seem, that a blow at our reputation would be more effective to the end he had in view than any refutation of our reasonings that lay within the scope of his powers. His whole object accordingly is by imputations of ignorance of the properties and laws of matter, and charges of disgraceful blunders in regard to processes with which the most uncultured are familiar—to convince his readers that we are incompetent to treat the subject with accuracy; and he doubtless flatters himself that he has overwhelmed us with a torrent of discredit that must divest us of the power to inflict any further damage on his favorite theory.

This is not the course, however, we think, which either a thorough master of the subject or a judicious controvertist would take. So far from it, it is precisely the method which an incompetent, baffled, and unscrupulous antagonist might be likely to choose, who had no legitimate means of defending his speculations. It is that class of writers, who find misrepresentations more efficacious for their purposes than facts, and vituperations than reasonings. If Mr. Blake is able to refute the leading objections we allege against the current geological theory, on which the controversy turns, why did he not do it? If he is able, for example, to convict the first and most fundamental of our allegations of error; namely, that the theory is founded not on facts, but on *a mere hypothesis* respecting the forces or processes by which the strata were formed; and is not therefore demonstrated: why did he not confute that allegation? That would have settled the question, and left him under no necessity of resorting to misstatements or abuse. Or if he could answer our objections to the theory that the earth was created in a state of fusion; that a granite crust was formed on the surface of the molten ocean; that that crust was at length thrown up into continents and mountains; and that it was from those mountains and continents, gradually disintegrated, that the materials out of which the strata were formed were borne into the ocean;—why did he not answer those objections? There was a fine field for the display of his scientific knowledge, his powers of logic, his love of truth,

and the taste and dignity of a gentleman. He admits that that field is wholly unoccupied; that no one has before attempted to enter it. Had he fairly and effectively vindicated the theory from our allegations, he would not only have won a crown from the cultivators of natural science, and applause from the literary world, but even we should, we persuade ourselves, have been ready to pay him the homage due to an honorable victor in such a discussion. Why, then, did he not take that course? Why did he leave all the main points of our arguments untouched, and content himself with the office of a petty objector to subordinate and secondary things—mere words, omissions of words, or forms of expression? If it did not spring from an incompetence, we think our readers will agree with us, it was a very unfortunate misjudgment. On the supposition that we fell here and there into a mistake, it would not follow that all our allegations against the theory we assailed are groundless, and our reasonings in confirmation of them without force. Readers at all acquainted with the history of the natural sciences, are not so unjust, or unwise, as to reject the whole of a writer's statements and arguments, simply because they now and then meet an expression, an opinion, or a course of reasoning which they think mistaken. Were that the rule of judgment, there is not a volume on the subject of geology, or any other branch of natural science, from the pen even of the most learned and faultless, that would not be rejected as unworthy of reliance.

Are Mr. Blake's accusations, however, such as they are, founded in truth? Has he convicted us of the errors; has he alleged any proofs of the ignorance and incompetence which he charges on us? Or are his imputations unjust and groundless; the work of a weak, ill-furnished, prejudiced, and malevolent mind? His review, we answer, is throughout a tissue of bold and senseless misrepresentations; indicating, on the one side, not only a singular inacquaintance with the subject, but an inability to grasp it, or to anticipate the impressions his method of criticism must naturally make on the intelligent and candid; and, on the other, a measure of vanity, pertness, and arrogance, that bespeak the blusterer and charlatan, rather than the sober inquirer after truth.

These characteristics appear in his first allegation:

"Without attempting now to examine in detail the fundamental principles involved in any one (of the discussions in the Journal), let us glance for a moment at some of the outlines of a single example. While reviewing Dr. Hitchcock's Religion of Geology, in the fifth volume of the Journal, our author takes up his arguments upon the primary condition of our globe, and disposes of its successive links as follows:

"In the first place, says Mr. L., the earth could not have been created either gaseous or molten, 'in a state of fusion from heat;' for that would be a contradiction to nature. To pass over the philosophy of this case, and interpret its force by the aid of an illustration, it amounts to this: that God could not have created *water or aqueous vapor* without doing violence to the laws he prescribes to himself *in the conduct of nature;* for no one need be told that water is ice in a 'state of fusion from heat.' This simple illustration is sufficient for the present."—P. 539.

In these few sentences Mr. Blake has the misfortune, first, totally to misrepresent the objection we alleged against Dr. Hitchcock's theory; next, to show that he has no comprehension of the principle of that objection, nor its bearing on the theory; and, thirdly, to attempt to confute it by the aid of an illustration which is not a parallel, and which, moreover, if legitimate, confutes himself and the theory he advocates, and overturns the whole fabric of speculative geology. The passage on which he founds his charge is the following:

"The supposition that the earth was created in a state of fusion from heat is a contradiction to nature. For, as we have shown in a former article, fusion is a condition of matter that results from an action of its particles or elements on each other, as in many chemical processes, and in combustion, by which heat that had before been latent in it is developed. *It implies the previous existence, therefore, of its elements in a different state.* To suppose the world to have been created in a state of fusion, is as solecistical as it were to suppose a person created with a memory of some mental process of which he had not been the subject, or to conceive of persons as born the children of individuals who are not their parents, *which is against the laws of nature.* It is a gross self-contradiction to suppose anything to be produced by a creative fiat *in a state* which, *according to the esta-*

blished constitution of matter, can only result from a previous existence in a different condition."—Journal, vol. v. p. 367.

Our objection to "*the supposition*" that the earth was created in a state of "fusion from heat" thus is, that it ascribes to a creative fiat a species of effect, which, according to the established constitution of matter, is the result of a process; in order to which, therefore, the matter which is the subject of that process, and of the fusion that results from it, must have previously existed in a different state; and could not therefore have been created molten—as the theory in question maintains.

Mr. Blake accordingly, in the first place, totally misrepresents us. For, instead of that objection, he exhibits us as denying that *God could create* matter in a state of fusion from heat, because, according to the constitution he has given it, its fusion *now* can only be the result of a process. But that is not what we alleged, nor has it any resemblance to it. We uttered not a syllable in regard to the possibility to God—if he pleased—of creating matter in a state of fusion from heat, nor on the relation such a creative fiat would bear to the law he has established, by which fusion now can result only from a process. We said nothing in regard to God's exerting such an act *if he chose*. Our objection was to *man's supposing* that he created the world in a state of fusion by heat—on the ground that it is ascribing that to a creative fiat, which, according to the nature of matter, is now the result, and only the result of a process; and we objected to that ascription, because it is *unphilosophical*; inasmuch as in a branch of knowledge, the very aim of which is to account for effects by the forces that belong to the constitution of nature, it undertakes to account for a supposed effect of that species, not by those forces, but by a creative act of the Almighty. In other words, we rejected that supposition, because it is in contradiction to the laws of matter by which fusion is produced; and because it is in contravention of the principle on which geology proceeds; namely, that the effects for which it is to account are the product of the forces of nature, and therefore took place after nature itself was created.

Mr. Blake's misrepresentation is thus absolute—turning

ur rejection of the supposition in question on the ground that it is inconsistent with the laws of matter and the principles of geology, into a *denial* that God can have created the world in a state of fusion, on the ground that it would have been a violation *by him* of "the laws which he prescribed to himself in the *conduct* of nature." What grosser blunder or more unfortunate for his reputation as a critic, could Mr. B. have committed? What acquaintance can he have with the subject, or what capacity to comprehend it, if unable to see the difference between points so heaven-wide apart? His must be a confused vision truly, to whom it is possible, in so plain a case, to mistake a proposition of one kind in reference to *man*, for a proposition—not uttered nor suggested—of a wholly different kind in relation to God.

In the next place, our objection to the supposition that the world was created in a state of fusion is legitimate and unanswerable. The fusion of matter by heat is indubitably, so far as is known, not its original, but a secondary state. All instances that fall within the sphere of observation are known to be the result of a process; and there is no process known by which that condition of matter can be produced, except a process of chemical action. No chemist or geologist will deny that such is the fact. And such being the fact, it is clear that it is wholly illegitimate and self-confuting in chemists or geologists to assume that any known or supposed case of the fusion of matter by heat is not the effect of the forces of nature, but of a divine creative act; inasmuch as, first, it is to quit the proper sphere of chemists and geologists—whose professed and only business is to account for effects that have been wrought by the forces of nature; and next, it is to overturn the whole fabric of geology as a knowledge or speculation; inasmuch as it proceeds on an admission or assumption, that, if allowed, is equally allowable in regard to every other fact in the sphere of geology, and that nullifies therefore, at a stroke, the whole office which that science professes to fill; namely, an explanation of the changes that have taken place in the condition of the crust of the globe, through the action of the forces of nature. If geologists assume that one set of effects—real or supposed—of a class that, according to the established laws of

matter, are the known result, and only the result of the forces of nature; that is of chemical, mechanical, or other powers, by which material effects are wrought; are not the effects of those powers, but of a creative fiat; they thereby deprive themselves of the right of assuming that any other class of such effects are not the work also of such a fiat, instead of second causes. They can no longer consistently assume that the strata were not created in the state in which they now exist; they can no longer assume that the vegetable and animal relics that are imbedded in the strata were once living organisms, and were lodged in the sepulchres where they now lie by the forces of nature. For they admit a principle on which it is as consistent and as philosophical to suppose that all those organisms were created precisely as they now are, as it is to suppose that the globe was created in a state of fusion by heat.

Our objection is thus legitimate, and unless it can be met, is fatal to the theory against which we alleged it.

In the third place, Mr. Blake offers no answer to this objection. He does not deny that fusion by heat is a secondary state of matter. He does not deny that, therefore, to suppose the globe created in a state of fusion by heat, is to contradict an established law of matter, by which fusion is the result only of a process. He does not deny that to resort to such a supposition to account for changes that have taken place in the condition of the globe, is to quit the sphere of geology, and abandon and contravene the fundamental principle on which it proceeds. These propositions are left by him absolutely untouched. Why now was it that he thus passed them without attempting a reply? Was it because he did not apprehend the objection, and see its bearing on the theory against which it is alleged? But how could he fail to apprehend it? There is not a simpler or more self-evident proposition in the whole compass of chemistry or geology. Is he incapable of grasping so far sweeping, though so obvious a truth, and discerning the confutation it presents to his favorite theory? What competence then has he to fill the office he has undertaken of a scientific critic, to which a comprehension of facts, and a knowledge of principles, are indispensable? If so ignorant or so dim-sighted, what authority can attach to his judg-

ments? If his neglect of the objection did not spring from a failure to apprehend its meaning and discern its importance, what can have prompted it; unless it were a consciousness that he was unable to frame a satisfactory reply; that the truth and unanswerableness of the objection are self-evident and cannot be set aside by any legitimate process? If he comprehended the objection, and saw that he could effectively answer it, is it credible that he would have withheld that answer, and resorted rather to a shuffle to save, in appearance at least, his tottering theory from overthrow? No one will believe it. The conclusion, therefore, seems inevitable, that either he has wholly failed to comprehend some of the simplest and most indubitable facts and truths that belong to the subject, or else that he has not the candor and courage to acknowledge them and treat them with directness and fairness; and whether this or the other conclusion is deemed the more probable, it is fatal to his authority as a reviewer.

In the fourth place, the pretended parallel by which he affects to interpret and set aside the objection, is no parallel whatever. He says,

"To pass over the philosophy of this case (that is, that to suppose the world to have been created in a state of fusion from heat, is a contradiction to nature) and interpret its force by the aid of an illustration, it amounts to this—that God could not have created *water or aqueous vapor* without doing violence to the laws which he prescribed to himself in the conduct of nature; for no one need be told that water is ice 'in a state of fusion from heat.'"—P. 539.

He thus expressly waives the consideration of "the philosophy of the case," which is the only point at issue; and proposes only "to interpret its force by the aid of an illustration." But he is as unfortunate in his illustration as he is in his attempt, by a shuffle, to escape a direct consideration of the objection. That which he offers as a parallel, instead of a parallel, is a contrary. His allegation is, that to reject the supposition that the world was created in a state of fusion from heat, on the ground that it is a contradiction to nature, because by the established laws of nature, the fusion of earthy matter, such as the materials of granite and

other rocks, is the effect *and only the effect* of a chemical or other process; is in principle, what a denial would be "that God *could create* water or aqueous vapor" in a fluid state, because in *some cases* it is now brought into that state by the liquefaction of ice.

1. But this is a mere evasion of the question, and substitution of a different one, either from utter confusion of mind or a wish to escape a direct answer to the objection. His illustration, if it have in any degree the nature of an argument, is equivalent to the following. The metallic and earthy substances that belong to the globe generally exist as solids, and are sometimes converted from solids into fluids by the application of heat. Water also sometimes exists, from congelation, as a solid, and is changed from that state to a fluid by the application of heat. *Therefore*, to maintain that God cannot have created the metallic and earthy substances of the globe in a state of fusion from heat, because they are now brought into that state by the forces of nature, is equivalent to a denial that God could have created water in a fluid state, because that is now sometimes changed to that state from congelation by the application of heat! But suppose these propositions, as thus stated, are in principle equivalents; that is, are equal denials that God could have created matter in a state of fusion from heat; that is not the point in debate. The whole "force" of this pretended illustration lies in its exhibiting the question in discussion, as though it related to *God's power to create* matter in a state of fusion; not to the propriety of *man's assuming* without evidence, and in contravention of the laws of matter and the principles of geology, that he actually created the world in that state. It is accordingly a blunder, or else an artifice to evade the objection which he affects to set aside. The question does not relate at all to the power of God to create matter in a state of fusion; but solely to the principles on which geologists are bound to proceed in attempting to account for changes that have taken place in the condition of the globe since it was created, from the action of chemical, mechanical, or other causes.

2. The cases he affects to compare are not parallels. Congelation we know is not the original and normal condition of water. It is a secondary condition, just as fusion is

not the original, but a secondary condition of metals and earths, and that secondary state of water is caused by the abstraction from it of a share of the heat that is held in it when in a fluid state; while the fusion of earths and metals is caused by the opposite process—the communication to them of heat that does not naturally belong to them. The cases are not, therefore, parallels but opposites, and they can be treated as parallels only by assuming, at least virtually, that the solidity in each is either original and normal; the state in which the matter was created; or else secondary, and the result of a chemical or some other process of the forces of nature. But that assumption, whether made by Mr. B. in the one or the other form, defeats him and overturns his theory. If he assumes that the solidity that belongs to earths and metals in all cases except when they are fused by chemical or mechanical agents, is a secondary state and has resulted from an abstraction of heat that originally belonged to them, in consequence of which they have passed from fusion to solidity—just as ice is formed from fluid water by the loss of heat; then he begs the very point in question—which is, whether the original and normal state of those earthy and metallic substances was one of fusion by heat, and contradicts therein the laws of nature, and the principles on which geology proceeds. If, on the other hand, he assumes that congelation is the original and normal condition of water, then he abandons and contradicts his theory that the whole matter of the globe was created in a state of fusion by heat. On whichever view he may be supposed to proceed to make his illustration a parallel with what he affects to exemplify by it, he confounds himself, and overturns his theory.

3. To exemplify the embarrassment in which he would have involved himself, had he presented a true parallel to our objection, we will state one drawn from the vegetable and animal relics that are entombed in the strata. No vegetable or animal organisms are known to exist, or to have existed, except such as were formed out of matter that had previously subsisted in a different state. All, the process of whose formation has been witnessed or known, have been formed under the action of vital, chemical, or other forces. t is therefore a contradiction to the laws of nature, to

assume that any of them were created in the form in which they now exist as organisms.

In like manner, no instances are known of the existence of earthy and metallic matter in a state of fusion from heat, except it has been brought into that state from a different one by the action on it of chemical, mechanical, or other forces of nature. It is therefore a contradiction to the laws of nature to assume that matter was ever created in a state of fusion from heat.

These cases are perfectly parallel. Mr. Blake accordingly cannot deny the conclusion of the latter, without virtually denying that also of the other. For if it is no contradiction to the laws of nature to assume that matter was created in a state of fusion from heat, then it can no more be a contradiction to the laws of nature to assume that the vegetable and animal organisms that are imbedded in the strata were the product of a creative fiat, instead of the vital and other forces by which all living vegetable and animal organisms are formed. But to admit that, is in effect to admit that the strata themselves and all other effects of which geology professes to take cognisance, may have been formed in the state they now are by a creative fiat, and thus overturn the whole of its postulates and conclusions. For if the effects of which it treats are not the work of second causes, then the office it professes to fill is a sham. Was Mr. Blake unable to see this, or did he wish to blind, rather than enlighten his readers?

So much for his first criticism. He not only renders no answer to the objection he affects to set aside, but forces us to the conviction that he either failed from want of perspicacity to comprehend it, or else had not the rectitude and manliness to meet it.

His next allegation exhibits the same characteristics:

"In the second place, Mr. Lord concedes to Dr. Hitchcock, for the sake of the argument, the creation of his molten world, and then proceeds to press him with a second dilemma, which he regards as equally perplexing with the first; for even if such a world existed, he says, 'the laws to which the matter of the globe is subjected would have rendered the formation of a crust upon such a fiery ocean impossible.' Such matter, to condense his statement, would have cooled, solidified, contracted, and

sunk to the centre. On such an earth *no crust* could have been formed till all below was solid.

"It is strange that Mr. Lord, who lays so much stress on facts, as opposed to theories, if he could not see the philosophy of this case, should have entirely forgotten all that has been written on the subject of molten lava, which is but the matter of the earth in the state of 'igneous fusion' contemplated by his argument. The facts as well as the philosophy of the case are conclusive against him. A few examples will suffice."—Pp. 539, 540.

And he proceeds to recite passages from Mr. Coan, of Hawaii, Prof. Dana, and Sir T. De La Beche, to prove that when lava is thrown out of a crater on to the earth, it will cool on the surface, while it remains in fusion beneath.

But here he is again guilty of a total misrepresentation of the point we affirmed and maintained. We made no attempt to prove that lava thrown out of a volcano on to the earth, would not cool on the surface, so as to become sufficiently solid to bear a considerable weight, while when the mass is of the depth of several feet, it remains in fusion beneath. Not a syllable was penned by us on that subject. We had no occasion to treat it in contravention of Dr. Hitchcock's theory. We were probably quite as well aware of the fact that lava will cool when thrown out upon the ground, exposed to the atmosphere, and precluded from any further accessions of heat, as Mr. Blake is, having some knowledge as well as other persons of the laws of caloric, and having read, as Mr. B. may perhaps be aware, not only some other works on volcanoes, but the very volumes to which he refers, and with one exception, quoted them in the Journal. The point, and the only point we controverted, was that such a solid crust would or could be formed on such a *molten world*, as the geological theory we were opposing affirms; and that is a crust, not of lava, but of granite.

Thus the theory of Dr. Buckland, whom we quoted in the first article on the subject, is, that the crust formed over the molten world, was of granite.

"We commence our inquiry at that most ancient period, when there is much evidence to render it probable that the

entire materials of the globe were in a fluid state, and that the cause of this fluidity was heat. . . . Assuming that the whole materials of the globe may have once been in a fluid, or even a nebulous state, from the presence of intense heat, the passage of the first consolidated portion of this fluid or nebulous matter to a solid state, may have been produced by the radiation of heat from its surface into space; the gradual abstraction of such heat would allow the particles of matter to approximate and crystallize; and the first result of this crystallization might have been the formation of a shell or crust composed of oxidated metals and metalloids, constituting *various rocks of the granitic series.*"

That is the theory also of Mr. Macculloch, from whom we cited the following passage: "I know of no mode in which the surface of a fluid globe could be consolidated, but by the radiation of heat. . . . The immediate result of this must have been the formation of rocks on that surface; and if the interior fluid does now produce the general unstratified rocks—*the first that were formed* must have resembled these, if not all. We may not unsafely infer *that they were granite*, perceiving that substances of this character have been produced wherever the cooling appears to have been most gradual. *The first apparently solid globe was therefore a globe of granite*, or of those rocks which bear the nearest crystalline analogies to it." That is the theory, as we showed, of Prof. Phillips, Sir T. De la Beche, Mr. Bakewell, and others; and it is the theory, so far as we know, of every writer who maintains that the earth has existed in a state of fusion from heat.

And that is the hypothesis also of Dr. Hitchcock. He adopted it from Buckland, Macculloch, Phillips, De la Beche, and others, who preceded him, and without modification. He utters not a hint that he regarded the crust which he assumes was formed on the supposed molten world as lava, in contradistinction from granite; nor could he, as we shall show, entertain such a theory, without contradicting one of the most indubitable and important facts of geology.

The theory we opposed, accordingly, was that the crust supposed to have been formed on the fused mass of the earth, was a crust of *granite*. This is seen from the passage on which Mr. Blake founds his criticism.

"All the other parts of that hypothesis are equally at war with the laws of matter. Such is the formation of A CRUST OF GRANITE OVER THE MOLTEN OCEAN."

And after quoting a passage from Dr. Hitchcock in which he states that on the supposition that the earth was originally a diffused mass of vapor, "he can conceive how, by the operation of such natural laws as now exist, it might have been condensed into a solid globe, into a melted state indeed, from the amount of heat extricated in the condensation," and that "those same laws might subsequently form over the mass a solid crust, which at length might be ridged and furrowed by the action of internal heat so as to form the basis of continents and the beds of oceans;" we added—

"But the laws to which the matter of the globe is subjected, would have rendered the formation of a crust upon such a fiery ocean impossible. For as all substances occupy a larger space when in a state of fusion, than when solidified, *had any particles or small portions of the surface become* CRYSTALLIZED INTO GRANITE, as by that process their bulk would have diminished, and their density become greater than that of the molten ocean on which they were formed, they would have instantly sunk by their superior weight into the depths of the fiery sea; and though they would have been again fused, yet as all other particles or masses that might have been subsequently crystallized, would have sunk in like manner into the abysses of the molten ocean, the result would have been that those abysses would have been the scene of the first permanent solidification, and the surface of the globe the last."—*Journal*, vol. v. pp. 367, 368.

In the other arguments also that follow this passage in confutation of that hypothesis, the phrase "granite crust" is repeatedly and exclusively used to denote the formation against which we alleged our objections. Mr. Blake's procedure here, is marked accordingly by the same discreditable characteristics as before.

1. On the one side he conceals from his readers the fact that the crust which Dr. Hitchcock, and other geologists against whom we were arguing, assume, was formed over the supposed molten ocean, was a crust of granite. Not a hint does he give that that is their theory—nor that that is the theory, and the only theory which is contemplated in our objections. On the other side, he frames his reply as

though the point we alleged and endeavored to demonstrate was, that *no crust whatever*—whether of granite, lava, or any other substance—could be formed over such a molten ocean. He thus completely misrepresents the proposition we were debating, and misrepresents it in the presence of the most palpable proof of his injustice, and with the most indubitable certainty that his concealment of the truth would essentially mislead his readers, and prompt them to a false judgment respecting us. What, now, can have been the cause of this procedure? Was it a blunder, or was it an artifice? Is Mr. Blake so utterly unacquainted with the subject, as not to know that the theory entertained by those geologists who accept the hypothesis of a molten world is, that the crust alleged to have been formed over it was a granite crust? If he has never read their speculations on the subject, was he unable to see from the numerous passages quoted by us from the most authoritative of them, in which they state and argue on that view, that that is the hypothesis which they entertain? Or is he so ignorant of the meaning of terms, or so dull, as not to discern the difference between their theory which we stated and confuted, and the wholly dissimilar proposition which he falsely represents us as denying? If either, what qualifications has he for the task he has undertaken? If, however, neither inadvertence, ignorance, nor an inability to distinguish the most dissimilar propositions from each other, can be supposed to have betrayed him into this deceptive course; what other judgment can be formed than that he resorted to it in order to conjure up a seeming proof of which he was otherwise destitute, that our geological writings are marked by the ignorance and incompetence which he ascribes to them? Whether, however, carelessness, obtuseness, or artifice be thought by our readers the more probable explanation of his procedure, their judgment cannot fail, we think, to be very unfavorable to his authority as a critic.

2. He not only does not set aside the objection we urged against the theory of a granite crust, but the fact which he alleges is no disproof whatever of the more general proposition he falsely represents us as denying; namely, that no crust whatever would be formed in the conditions

supposed over such a fiery ocean. That lava, when ejected from a volcano, like that of Mauna Loa, which is a lake of molten matter, on to the earth, where it no longer receives any accessions of heat, and is exposed to the atmosphere, will soon cool on the surface, and form a crust of much strength, while the matter beneath remains in a state of fusion, is no proof whatever that the lava on the surface of that fiery lake would cool and crystallize into such a crust, while resting on the burning deep beneath it. How could it prove that such a crust would form over a molten ocean or lake, when, in fact, none has been formed over Mauna Loa itself, to which he refers? The cases he states are not parallels, but opposites. Mr. Blake might with as much propriety assume, that because the water in a tea-kettle ceases to boil as soon as the kettle is removed from the fire; it would with equal promptness cease to boil if it were not removed from it. What an admirable exemplification he here gives of the Baconian philosophy of which he speaks! With what piercing glances he penetrates into the nature of things. And what resolute powers it requires to stand the assaults of such a critic! Though, however, Mr. Blake assumes that lava on the bosom of a molten ocean would cool into solid particles or masses, he does not offer any proof that it would not thereby acquire a greater weight proportionally to its bulk, than that which remained in fusion. Not a syllable in regard to it does he utter. In declining to meet that objection to the formation of a granite crust, and substituting lava in its place, he treats the objection as though valid in regard to granite. But the law of diminished bulk, and relatively to bulk, of increased weight in passing from fusion to solidity, holds in respect to lava as well as granite. The materials of a large share of the lavas, the more solid especially, and of granite, are nearly the same. Mr. B. can no more assume without proof, that particles and masses of lava, if formed on the surface of a molten sea, would not, from their greater specific gravity, sink, than he can that granite particles and masses would not. The objection thus, notwithstanding his pretence of setting it aside, is left by him wholly untouched.

3. He not only gains nothing by evading the objection we urged against Dr. Hitchcock, and substituting a dif-

ferent one in its place, but in that substitution he contradicts the very hypothesis which he affects to defend. The theory he undertakes to sustain is, that the crust that was formed over the supposed molten world, was a crust of granite. The expedient by which he undertakes to vindicate that theory from the objection we alleged against it is, that the crust that was formed over the molten sea, was not granite, but lava. But if it was lava, and not granite, then the theory held by Dr. Hitchcock, and other geologists, whom he affects to defend, is disproved, and the whole fabric of their speculations on the subject falls. Mr. Blake, in his eagerness to convict us of an error, appears not to have seen this. In a gale of bewildering self-complacency he imagines himself a victor in an exploit, which, if legitimate, confounds himself and those for whom he affects to play the champion!

4. But he not only attacks, instead of defending, the theory which he undertakes to shield from objection, but by his theory that lava, instead of granite, is the primitive rock of the globe, he contradicts geology itself, and confutes the hypothesis that the world ever existed in a state of fusion by heat! The fundamental rock on which those that are stratified and the ejections from volcanoes, rest, it is held by geologists universally, is granite. And that is the reason, doubtless, that those of them who hold the theory in question, of the formation of a crust over the assumed molten ocean, maintain that that crust was granite. Mr. Blake, therefore, in his theory that lava is the first and lowest rock, contradicts one of the most generally acknowledged and indubitable facts of geology.

On the other hand, if his theory is correct—that had the world been in a state of fusion, lava would have been the crust that would have been formed over it, and that it would have encircled the globe, and been the basis on which all other rocks and formations would rest,—then it hopelessly overturns the hypothesis that the world ever existed in a state of fusion by heat; inasmuch as lava is not the first and fundamental rock of the crust of the globe, on which all others are superimposed, but granite. According to him, lava should be the bed on which all sedimentary strata, and all masses of granite rest: As then it is not, it is

on his theory infallibly certain, that the earth never existed in a state of fusion by heat!

After totally misleading his readers in regard to the point in debate, and wholly failing to meet the objection he affects to repel, he thus winds off with a theory that is wholly at variance with the hypothesis he professes to defend, and that, if true, demonstrates beyond the possibility of evasion, that the world never existed in the form of a molten ocean! What convincing proofs of his mastery of the science, as he so proudly calls it! What an imposing display of his far-reaching comprehension and consistency as a philosopher and logician! His genius reveals itself in equal brilliance on his next theme.

"But in the third place, Mr. Lord, waiving both of Dr. Hitchcock's preceding absurdities—first, that matter may be created molten; and secondly, that this molten matter may harden at the surface—next urges against his theory a third difficulty, which he regards as no less fatal than the other two, viz. that such a globe, if it could have solidified at the surface at all, would necessarily, from the want of a disturbing agent beneath, have remained at the geological level at which it was formed, and could not have filled the office therefore, which his theory assigns, of furnishing by disintegration the materials of the present strata? Such a molten globe, Mr. Lord argues, like any other liquid mass, must assume a water level, and in its fiery depths there could be no materials unconsumed, and no gases formed to disturb and upheave its smooth and rounded crust when once solidified; and hence there could be no running streams, no moving to and fro of washing currents to drift its disintegrated materials into strata.

"Such a view seems reasonable enough, but as in each of the other cases, it is only a surface view; for this cooling globe would gradually contract, and its crust become thus variously contorted and *twisted*. Add to this the swelling tides of the molten sea below, and above all, the waters precipitated from the upper air upon the cooling crust, which would soon percolate down to the heat, and be converted into steam, and we have abundant causes for convulsions, earthquakes, and upheavals, disturbing the crust, and producing currents everywhere."—Pp. 541, 542.

A novel specimen truly of criticism and philosophy! An

extraordinary method of settling a great question in respect to the powers and processes of nature! If any of our readers have hitherto failed to see that the utmost confusion reigns in Mr. Blake's mind,—the utter want of logic, of comprehension, and of sense that marks this wretched jumble of words and ideas, must render it evident. "Contortions and twistings" which are predicates of masses that continue in adhesion, the effect of contractions by which masses are separated into fragments by breaks and chasms! "Add to these contortings and twistings the swelling tides of the molten sea below, and the precipitation of water from above, and percolation down to the *heat*, and we have causes for convulsions and upheavals, disturbing the crust, and producing currents everywhere!" What inimitable tact at explanation! What lucid and light-giving ideas! And what a splendid climax! Mr. Blake has undoubtedly here unwittingly drawn a picture of himself. It is he that is contorted and twisted. Whether from the swelling tides of the sea, or the moon that swells them, we know not, but some sinister force has manifestly affected him to such a degree, that he is incapable of comprehending the simplest principle or fact. He is neither able to grasp an objection, and distinguish clearly what it affirms and denies; nor after he has formed a judgment of it, to tell what is requisite to sustain or confute it. His ideas have the irrelevance, incoherence, and confusion that mark a bewildered and radically defective intellect. That our readers may see the proofs of it the better, we transcribe the passage from the Journal which he attempts to controvert.

"Let us suppose, however, that such *a granite crust*, notwithstanding these obstacles [tides and tempests that would have thrown the supposed molten sea into commotion, and broken a crust, had it begun to crystallize, into fragments] might have been formed; the theory will still be embarrassed by insuperable difficulties, inasmuch as no force would have existed beneath by which *that crust could have been elevated into mountains and continents.* Dr. Hitchcock indeed assumes that volcanic forces might naturally have existed in the interior, by which the crystallized surface would have been thrown up into continents and mountains. He says:

"'You can conceive how a solid crust might have formed over

the vast fiery ocean, by the simple radiation of heat; and then too, by natural laws, might the vapors have been condensed into oceans and clouds, while *volcanic force within might have lifted up our continents and mountains above the flood!*'

"But—we reply—no such volcanic force, as was shown in the last number of the Journal, pp. 300–302, could exist in such a molten globe. By his own admission, on the page we have just quoted, 'from such a world everything organic must have been excluded, *and everything combustible consumed*, and only such combinations of matter have existed, *as incandescent heat could not decompose.*' There would have been nothing in it, therefore, that could undergo a further chemical action, by which additional latent heat could be developed; and thence nothing by which an expansive force could be generated to upheave the crystallized surface into continents and mountains. Had such a granite crust then been crystallized in the manner he supposes, it would necessarily, from the want of a disturbing agent beneath, have remained at the geological level at which it was formed, and could not have filled the office, therefore, which his theory assigns it, of furnishing by disintegration, the materials of the present strata."—*Journal*, vol. v., pp. 369, 370.

The objection we offered is thus natural and legitimate, and unless it can be fairly and effectively answered, is fatal to the hypothesis of a molten world. A theory cannot consist with facts, that provides no force for the elevation of continents and mountains, but makes it impossible, except by a miracle, that the earth should anywhere rise out of a geological level. And this formidable objection undeniably lies against that theory. For, according to Dr. Hitchcock, nothing remained in the depths of the fiery sea—and plainly nothing could have remained in such a mass—that could be the means of generating an expansive force, by which the crust, supposed to be formed over it, could be elevated into continents and mountains. He says expressly, "From such a world *everything organic must have been excluded*, and EVERYTHING COMBUSTIBLE CONSUMED, and *only such combinations of matter have existed* AS INCANDESCENT HEAT COULD NOT DECOMPOSE." It must, therefore, by his own definition, have reached a state in which nothing remained in it that could, by any further chemical process, develope a fresh measure of heat, or generate a fresh volume of gas, and

thereby yield a force for the upheaval of the crust into continents and mountains. And yet he maintains that a "volcanic force *within* might have lifted up our continents and mountains above the flood." By this definition, therefore, of the force by which the continents and mountains were to be thrown up, it was as clearly to be generated *within* the molten sea, as by his definition of that sea, it was to contain no elements which could possibly generate such a force.

The objection, it is thus intuitively certain, is unanswerable; as the conditions of the theory exclude as absolutely as the most express denial could, the possibility of a development of forces within such a molten ocean, that could throw up continents and mountains. Let the problem be expressed in direct terms: Given a mass of rock, thirty or forty miles in depth, and thousands and myriads of miles in extent, and the question is, Whether that mass could be thrown up hundreds and thousands of feet by mere *contact* with an ocean that had no power to produce such an effect? That is, in other words: Whether the most stupendous effect of which our globe has been the subject, might be wrought by the presence of a sea which could not possibly be its cause? And that is, Whether a physical effect of the greatest magnitude could take place without a cause? The case is too plain, therefore, to be misunderstood or evaded. That the objection is unanswerable is self-evident. To deny it, is to contradict the most essential of all physical laws—that an effect must have a cause, and a cause proportionable in its strength to the magnitude of the effect.

How now does Mr. Blake proceed in his pretence of a response to this objection? Does he show that he comprehended it, and felt the necessity of rendering it a fair and effective answer? Does the mode in which he contemplates it, and the expedient which he selects to meet it, bespeak a man of science? Does he act the part of a far-seeing, consistent, and honorable controversialist? Let us see.

1. He does not attempt to meet the objection at all, though professing to set it aside. He does not undertake to show—which is the point he was to prove in order to shield the theory from subversion—that notwithstanding the supposed molten sea would have contained no element from

which a fresh volume of heat or gas could be generated, still a force might have been developed from it that would have been equal to the elevation of continents and mountains. He pens not a word on that question.

2. Instead, he attempts to escape the necessity of meeting that question, by asserting, in effect, that the point he is to prove is not that the required force should be developed *out of the molten ocean*, though by the definition it was out of that that the power was to proceed. "Such a view," he says, "*seems* reasonable enough, but it is only the *surface view!*" The objection that, on the conditions of the theory, the requisite force could not be developed in the *interior* of the molten sea, a *surface view!*" What, then, in the judgment of this astute critic, is an *interior view?* The answer he, in effect, makes is: The supposition that the requisite force, in place of being generated *within* the molten ocean, according to the conditions of the theory, should be developed on its *surface* by the percolation on to it of water from *the atmosphere without!* For, tacitly admitting that no such force could be developed *within* the fiery sea, in which "all combustible matter had been consumed," he proceeds to affirm that, nevertheless, water might have been thrown on to its *surface* from *without*, that by conversion into steam would have furnished the requisite elevating power! That idea that the force must have been developed from the *interior* of the burning sea, he says, "is only the *surface view; for* this cooling globe would gradually contract, and its crust thus become variously contorted and twisted. Add to this the swelling tides of the molten sea below, and above all, the waters precipitated from the upper air upon the cooling crust, which would soon percolate down to the heat, and be converted into steam, and we have abundant causes for convulsions, earthquakes, and upheavals, disturbing the crust and producing currents everywhere." He thus quits the theory (against which the objection he was to meet is alleged) which contemplates the generation of the required forces by the action on one another of elements within the molten ocean; and substitutes in its place the opposite theory, that the forces by which the effect [illegible] to be wrought might be generated by the *flaming surface* of an element from

without! Was there ever blundering—if it be blundering—that transcended this? Could clearer indications have been given by Mr. Blake that he has no comprehension of the subject he professes to treat with such scientific accuracy; that his mind is a mere chaos of confusion and darkness? What novel conceptions he presents of the relations of the interior to the surface? A wheelwright would be suspected of a serious deliquium of intellect who should mistake the centre of the wheel for its circumference, and undertake to put the rim in the place of the nave, and the nave in the place of the rim. That unfortunate twist, however, Mr. Blake has manifestly undergone. A "surface view," according to him, is that which denies that a force adequate to the elevation of continents and mountains could be developed from *within* the molten ocean, where no elements existed from which it could be generated; while an *interior view* is that which affirms that that force might have been developed by the percolation on to *the surface*, of elements from *without!* Instead of answering the objection he thus evades it, and frames his reply as though the question were, not whether a force for the exigency could be developed from *within* the molten sea; but whether, admitting that to be impossible, it may not be supposed that the requisite power might have been brought into being from some other quarter. He, accordingly, furnishes no solution whatever of the difficulty he professes to meet. He contributes nothing towards the extrication of the theory from the hopeless complication in which its directly contradictory conditions involve it.

3. But let us turn from this blunder or artifice, whichever it may be, and see whether the "view" on which he attempts to account for the generation of the requisite forces for the exigency, is any more tenable than that of Dr. Hitchcock and other geologists, in place of which he substitutes it.

That view contemplates the crust, and the present crust of the earth (held by those who entertain the hypothesis of a molten ocean beneath, to be thirty or forty miles in thickness), as already formed, with its exterior surface at a geological level—that is, without mountains or other important elevations; and covered by an ocean of water of con-

siderable depth. And his theory is, that these waters "would soon percolate down to the heat, and be converted into steam, and furnish an ample force for convulsions and upheavals." This device is worthy of a speculatist who mistakes the periphery of a circle for the centre, and the centre for the periphery.

Percolation is the filtration of a liquid through interstices or spaces between the particles or minute parts of a body; in contradistinction from a passage through an open channel. It is a process therefore that is extremely slow, when the body that serves as the filter is compact.

Now in the first place, to pass over the improbability that any appreciable quantity of water would percolate through a solid mass of lava, thirty or forty miles in thickness—and no rocks are more impervious than the harder species of lava—it is demonstrable that not a drop would ever reach the bottom of the supposed lava crust and fall into the burning sea below; inasmuch as the heat—nearly equal to that of molten lava—which would pervade the mass for hundreds and thousands of feet immediately above the fiery sea, would convert the water that reached it into steam, and either drive it back through the minute interstices which had given it a passage in descending, or else by its expansion break off the rock downward, and precipitate it into the deep below, where it would again become fused. But that process, instead of generating a force that could have elevated the remaining mass above into continents and mountains, would at length, if continued, have broken away by successive explosions the whole of the crust, and precipitated it, with the ocean that rested on it, into the flaming gulf below.

In the next place: On the supposition, however, that the water would have passed without being converted into steam, through the whole mass of the lava, and fallen in drops on to the surface of the molten ocean, on which the solid crust, it is held, would have rested; it is manifest that the quantity would have been too small, even in the course of a long period, to have generated the requisite force for the upheaval of continents and mountains; and that its effect would have been to make for itself a passage backward up the minute crevices through which the water had found its way down.

In the third place: Admitting, however, that such a mass of water might have reached the molten sea, as to generate a vast expansive force, it is demonstrable that it would not have wrought such an effect as Mr. Blake imagines. For as by the terms of the theory, the lava crust would have consisted of precisely the same materials, and been of exactly the same thickness at all points, and would also have been covered throughout by an ocean of the same depth, it results that the quantity of water that would have penetrated to the interior sea would at all points have been the same; and thence that as the expansive force generated at all points would have been the same, no elevation of the crust would have been produced in one place any more than would have been wrought in all others. If an upheaval of the crust could have taken place at all, it would have been the same at all points, and the exterior surface been in all places at the same distance from the centre, relatively to all others, as it was before; and covered with a bed of water proportionally as deep, as it was before the upheaval. No mountains or continents could result from such a process.

In the fourth place: But instead of the descent of water by percolation through a depth of thirty or forty miles, which would be, even in the lapse of ages, but slight in quantity proportional to the effect to be wrought, let us concede to Mr. Blake an advantage he does not claim, and suppose that in the contractions, contortions, and twistings, of which he speaks, breaks and chasms were formed through which streams of water of considerable size could descend from the ocean above to the fiery depths beneath; and it is still demonstrably clear that it would wholly fail to produce the effect which he assures us would result from percolation.

For on the contact of the descending currents of water with the molten billows and conversion into steam, the force, instead of upheaving the vast mass of superincumbent lava, millions on millions of tons in weight, would find a vent for itself in the channels through which the water had descended, and leave the crust of the globe unbroken and unmoved. No problem can be of easier solution than whether, on the generation of a volume of steam in such a condition, it would be the crust of the earth, or the water in the channels to the upper ocean, that would present the least resistance

to it. As the weight of the superincumbent earth of any considerable area would be millions of times that of a single column of water of a few feet in dimensions, perhaps even Mr. Blake may be able to see that there is a proportional certainty that the force would find a vent for itself through the chasm occupied by the water, not by upheaving a continent of earth. It is not transcending probability, we trust, to suppose that he may have heard that it is because of this law of expansive forces, that valves are attached to steam boilers to prevent their exploding; and if the steam on the opening of a valve will rush through that passage because the resistance is slight, instead of bursting the boiler; so in the case in question, if a chasm through which the water descended to the burning furnace was open, or presented no other resistance than the column of water that occupied it, the steam, though its volume might be great in proportion to the dimensions of that channel, would vent itself through that, in place of upheaving a continent, or any vast area of earth.

In the fifth place: But no quantity of water that could have descended by such channels, on the supposition that the whole force of the steam into which it was converted, was directed to the elevation of the earth's crust, would have been adequate to its upheaval into continents and mountains. Let us suppose a volume of water equal to that which is contained in all the great lakes that empty into the St. Lawrence, were precipitated in an instant on to such a flaming abyss, and spread out over the area covered by the continent of North and South America,—it would not form a stratum, probably, of more than one or two inches in depth. The question then, is, whether a stratum of water of one or two inches in depth spread under that vast area, if instantly converted into steam, would furnish force sufficient to elevate the immeasurable mass supposed to be above into continents and mountains. This problem is too plain to leave any necessity that it should be determined with mathematical exactness. No one can fail to see that the weight to be raised would infinitely transcend the force such a quantity of water could generate.

Such are the deceptions, the misrepresentations, the blunders, the incapacity to comprehend the simplest proposi-

tions, the ignorance of the most conspicuous characteristics of the earth's structure, the self-complacent contradiction to the laws of matter, that mark this branch of our author's criticism.

The next argument in the Journal against Dr. Hitchcock's theory, on which he animadverts, is the following:—

"Let us, however, suppose that the requisite volcanic forces might have been generated in such a world; that such a granite crust might have been elevated into continents; and that they might have been disintegrated, transferred to the ocean, and wrought into our present strata; still, had the interior of the globe continued, as his theory represents, in a molten state, it is demonstrably certain that at the upheaval and dislocation of the strata which took place at the elevation of our present mountains, the fragments into which they were broken, would have sunk by their immense weight into the flood beneath, and their place at the surface been again occupied by the molten ocean. For as many of these fragments are ten, twenty, thirty, forty, and perhaps fifty miles in length, and ten, twenty, thirty, and perhaps forty or fifty miles in breadth, while they are only of five, six, seven, or at the most ten or twelve miles in thickness, and they are turned up edgewise, or at a sharp angle, the base on which they rested at the moment of their assuming that position was so narrow compared to their bulk, that had that base been a molten ocean, their weight so much greater, proportionally, than the resisting power of that ocean, would have borne them down headlong an immeasurable distance into the abyss beneath. The supposition that such vast masses presenting so slight a surface to the sustaining element should continue to float like ice upon water, as though they were immeasurably *lighter* than the molten lava beneath them, is as solecistical and absurd as it were to suppose that if similar masses of granite were thrown upon our present oceans, they would swim instead of sinking, till they met a solid base."—*Jour.* vol. v. pp. 370, 371.

The reason that the fragments of the supposed crust are spoken of as but eight, ten, or twelve miles in thickness at the elevation of the mountains, instead of thirty, forty, or fifty, the depth, the advocates of a molten centre ascribe to the present crust of the earth, is—that geologists concede that all the great ranges of mountains were thrown up after the sedimentary strata had been deposited, and that the

granite on which those strata now rest, and which forms the central mass of the great ridges and peaks, was thrown up into its present elevation and form from the interior depths of the earth; not in a fused or fluid state, but only in a condition to be compressed and determined in the shape it assumed by the pressure to which it was subjected above and on the sides. As nothing now intervenes between the central mass of granite that was then forced up from the interior of the earth and the sedimentary strata, unless it be a layer of gneiss of moderate thickness, the theory implies, that the crust at that period was at most but ten or twelve miles in depth. The increase of thickness that has taken place since, is ascribed in a degree, at least, to continued radiation of heat from the surface of the molten sea.

Mr. Blake's response to this argument bespeaks the same incompetence and bewilderment as his preceding criticisms.

"But again our author generously waives all preceding difficulties, and grants that the molten globe could be created, encrusted, and washed into strata, only to find the fourth link in this ill-omened chain as rotten as either of the others. To him it is demonstrably certain, that at the upheaval and dislocation of the strata which took place at the elevation of our present mountains, the fragments into which they were broken, would have sunk by their immense weight into the flood beneath.

"These successive positions show the expulsive power of a foregone conclusion, and lamentably illustrate how the human mind, in its search after truth, may be so far pre-occupied as to exclude from its range the most evident relations, and confound things the most diverse. The radical error of Mr. Lord in this fourth position is, not only the ignoring of all the facts recorded of *molten lava*, but the confounding, also, of the most marked and evident distinction between different kinds of fluid matter." —P 542.

He thus affects to point out two radical errors in our argument—one in regard to molten lava, the other in reference to the distinctions between different kinds of fluid matter—meaning molten lava, and water; and these are all, as the reader will see, as we quote the remainder of the passage, that he charges on us. He does not deny that on the conditions of the theory, the supposed crust of the earth

would, at the upheaval of the mountains, have been broken into fragments, and thrown up at such angles that the surfaces that rested on the melted ocean would have been slight compared to their weight. He does not attempt to prove that the weight of the granite crust and the sedimentary strata would not have been greater relatively than an equal bulk of the molten lava, and that, therefore, by the law of gravity, it would, if precipitated on to the fiery sea, have infallibly sunk in place of floating. Not a syllable does he offer in regard to that which is the point of our objection! These unfortunate omissions "show the *expulsive power* of a foregone conclusion, and lamentably illustrate how the human mind in its search"—not "after truth" but after subterfuges and deceptions, "may be so far preoccupied as to exclude from its range the most evident relations" of a professed answer to an objection, "and confound things the most diverse." If Mr. Blake could meet the objection we alleged, on the ground of the greater specific gravity of the supposed granite crust than the molten matter of the sea below, why did he not do it? If it was in his power to disprove the fact attested by all chemists, and confirmed by processes that fall within every one's observation, that a molten or highly heated body is expanded by the heat communicated to it, so that the same number of particles occupy a larger space than when cold; or if he could disprove the equally well known fact that if a solid of a given density be thrown into a fluid of an inferior density, and especially if it be shaped like a stratum of moderate thickness compared to its length and breadth, and be thrown on to the fluid edgewise, so that the surface on which it strikes is slight proportionally to its weight, it would sink, not swim; why did he not furnish that demonstration, and overturn the objection by an unanswerable process of logic? He did not attempt to disprove it, doubtless, because he could not have succeeded. Had he undertaken it with intelligence and candor, the issue would have been the confirmation of our objection, and the overthrow of his theory. But that would have been to apply an "expulsive force to his foregone conclusion," and defeated him in his wish to fasten on us a charge of radical error in respect to lava and water.

But though he thus evaded the objection he professed to

answer, does he succeed in that imputation of error in regard to molten lava, and the relative density of molten lava and water? Not in the slightest degree. Misconception, misrepresentation, the abandonment of his own theory, and the most pitiable confusion and blundering, mark his course here as everywhere else.

First, in regard to what he calls the physical or mechanical properties of water, and molten lava. His words are:—

"He says that to suppose those fractured and upheaved strata would not immediately sink to the bottom, is as solecistical and absurd, as it were to suppose that if similar masses of granite were thrown upon our present oceans, they would swim, instead of sinking till they met a solid base.

"There seems to be here no knowledge of the difference between the physical and mechanical properties of water and molten lava—that *the one passes suddenly from the state of a perfect fluid to that of a solid*, while the other passes *gradually* through the same fluid into the hardened condition, retaining even from the beginning much of its cohesiveness and buoyant power."

Was there ever stupidity that equalled this; or if not stupidity, was there ever a more bold attempt to blind and mislead readers? What have we to do here with the question whether water, after being reduced to a certain temperature, passes more rapidly to a solid by congelation, than lava passes from fusion to solidity by the radiation of heat? We made no allusion to the congelation of water, nor has it any connexion with the point in debate, any more than has the congelation of mercury or mud. We ask again, is this a blunder, the work of a bewildered mind, wholly unable to see what the objection is to which an answer should be given, or what facts or considerations have a bearing on it? Is this one of the cases that "lamentably illustrate how the human mind may be so far preoccupied as to exclude from its range the most *evident relations*, and *confound things the most diverse?*" We see no other conclusion so probable; it is too far fetched and stolid for an artifice. Whether water freezes rapidly or not, has no more connexion with the point at issue, than the question whether it boils rapidly, evaporates rapidly, is rapidly condensed from vapor into rain, or falls rapidly from the clouds.

This comparison of the rapidity with which the congelation of water takes place, with the slowness of the passage of molten lava from a "fluid into a hardened condition," is preposterous and idiotic, even on the supposition that Mr. Blake imagined, as his procedure implies, that our statement is that masses of granite would sink as *rapidly* in an ocean of molten lava, as in an ocean of water. But that is as sheer and inexplicable a blunder as the other. We made no comparison of the rapidity of the sinking of masses of granite if thrown in the conditions defined in the theory, on an ocean of molten matter, with the rapidity of their sinking if thrown on an ocean of water. We made no allusion whatever to the relative rate of their movement in the two oceans. Our comparison related solely to their *floating*, or *swimming*, instead of sinking! And the point on which we compared them, was simply the absurdity of supposing that they would float or swim on the molten ocean any more than on an ocean of water. Our language was, "The supposition that such vast masses, presenting so slight a surface to the sustaining element, should continue *to float like ice upon water*, as though they were immeasurably *lighter than the molten lava* beneath them, is as solecistical and absurd, as it were to suppose that if similar masses of granite were thrown upon our present oceans, they would *swim* instead of sinking till they met a solid base." This comparison of the absurdity of supposing granite would float on a molten ocean, with the absurdity of supposing it would swim in water, Mr. Blake, in his utter impotence and confusion of mind, mistakes—on the presumption that it is a blunder and not a trick—for a comparison of the *rapidity* with which it would sink in such dissimilar seas! And this pitiable blunder, which none but an intellect of a very low grade could make, is mixed up in his mind with the notion that "that comparison sprung from a want of knowledge" of the rapidity with which water is solidified by congelation, compared with the tardiness with which molten lava is solidified by cooling! The annals of irrelevance and obfuscation present few misadventures, we suspect, that equal this.

In his attempt to verify the charge that we fall into a radical error in regard to molten lava, he exhibits the same confusion, and runs into similar self-contradictions. He says:

"Dr. Clark gives a statement of the carrying power of a 'clear, vivid torrent of lava in perfect fusion,' issuing from the very crater of Vesuvius. He says, 'light bodies of five, ten, or fifteen pounds weight made little or no impression on it at the source, but bodies of sixty, seventy, and even eighty pounds, were seen to form a kind of bed on the surface of the lava, and float away with it.' This looks but little like our present oceans."—Pp. 542, 543.

But here, again, he evades the point presented by the objection, which is, whether a body of greater density, thrown on to the bosom of a molten ocean, would sink; and substitutes a wholly different one—namely, whether a body, without any consideration of its relative density, if thrown on a mass of lava ejected from a volcano, and partially cooled and hardened, would sink. For the lava to which he refers had first been driven along or thrown up the channel of the volcano, probably at least two, perhaps three miles, and possibly a far greater distance from the place where it had gone through the process of fusion, and had undoubtedly lost much of its heat and fluidity in that passage; it had been ejected on to the surface of the earth, and exposed to the atmosphere for a time, and, for aught that appears, had traversed a considerable space ere reaching the point where the bodies were thrown on to its surface, and thence lost a still greater share of heat and fluidity. And, thirdly, the bodies thrown on to it may, for aught that appears, have been pumice, replete with vesicles or cells, or some other substance specifically lighter than the lava. The case which he states presents, therefore, no parallel whatever to that which he attempts to exemplify, and forms no confutation of the objection.

With his usual inconsistency and confusion, he, at his next step, rejects the supposition even that the lava in question was in a state of fusion, and implies that that on which the broken crust of the earth must have fallen—in place of a molten sea—had "become solidified to great depths!"

"And if such be the power of lava in 'perfect fusion' [to uphold a weight], what may we expect *when it has become solidified to great depths? In point of fact*, upon many large

lava currents, miniature mountains, with belching craters and glowing lava streams, are found all over THE HARDENED CRUST, constituting one of the grandest and most imposing features of the scene."—P. 543.

Thus, quitting the point of objection, and the theory of a molten ocean, against which the objection is made, he now assumes that the surface on which the masses of the earth's broken crust must have fallen was a surface of lava, *not molten*, but that had "*become solidified to great depths;*" and thence impliedly treats our objection as though all he had to do to overthrow it was, to show that a solid mass of one kind thrown on a solid mass of another of equal hardness, and of far greater depth, would not sink into the latter as a millstone sinks when thrown into the sea, but would only "form a kind of bed" for itself "on the surface," and there remain! He here, moreover, not only again deserts his own hypothesis of a molten ocean, to which the discussion alone relates, but contradicts geology itself. For the base on which the fragments of the broken strata rest is not, as he intimates in this passage, "a mass of lava solidified to a great depth," nor lava in any condition, but granite. What unmatched mistakes! Is it so that he does not know that granite is the *basis* on which all the stratified rocks rest; or is he unable to see, that to suppose that they rest on a bed of solidified lava of great depth is to contradict that indisputable fact, and exhibit volcanic lava as the primary rock? That we may contrast the theory on which he here proceeds with the views entertained by geologists, we quote a passage from Dr. Buckland:

"Assuming that fire and water have been the two great agents employed in reducing the surface of the globe to its actual condition, we see in repeated operations of these agents causes adequate to the production of those irregular elevations and depressions of the *fundamental rocks of the granite series* which are delineated in the lower region of our section [an ideal section or map of a portion of the earth's crust], *as forming the basis of the entire superstructure of stratified rocks.*

"Near the right extremity of the section the undulating surface of *the fundamental granite* is represented for the most part as being beneath the level of the sea.

"On the left extremity, the granite is elevated into one of those lofty alpine ridges, which have affected, by their upward movement, *the entire series of stratified rocks.*

"Corresponding formations of primary and transition strata are represented as occurring on each side of this elevated granite, which is supposed to have broken through, and to have carried up with it to their present elevated and highly inclined position, strata that were once continuous and nearly horizontal."—*Bridgewater Treatise*, vol. i., p. 4.

If Mr. Blake is master of the science he professes to treat so learnedly, how is it that he can be ignorant of this most obvious, universally acknowledged, and fundamental fact in the structure of the earth's crust? If he is not ignorant of it, how is it that he here assumes and represents, that in place of granite, a bed of solidified lava of great depth is the basis on which all the stratified rocks rest? Whatever the answer may be, it must be fatal to his authority as a geological critic.

Such are his animadversions on the article in the Journal on Dr. Hitchcock's theory of a molten world. Can anything be more certain than that he has undertaken a task for which he has no qualifications; that he neither understands the subject nor himself; that he is alike utterly incapable of demonstrating or confuting a point; of grasping a principle or discerning the relation of proofs to a proposition; that his mind is a chaos of incoherence and bewilderment, as though he had met some shock that wrenched and dislocated his logical powers? We are sorry to be driven to this conviction, but we see no other probable judgment that can be formed of his procedure. How else could it have happened that he should not have answered a single objection which he proposes to refute; that he should not have stated one correctly; that he should not have offered a single argument that is appropriate to the point he was to meet; that he should not have adhered to his own theory, nor maintained consistency with the laws of matter or the most essential facts of geology through a single paragraph? Who with a clear head, and honest aim, and a tolerable share of information, could have crowded into the space of four pages such a complication of misconceptions, misrepresentations, blunders, and self-contradic-

tions, without the intermixture of a solitary truth, as those which have passed under our review?

He next turns to the volume entitled "The Facts and Principles of Geology and not Theories," consisting chiefly of articles originally published in the Journal, and renews his attempt to convict us of incompetence to treat the subject accurately. He says:

"We will first examine *his right to speak by authority on physical questions;* and that we may the more clearly see *his qualifications* to perform the task of instructing us upon these grave issues, and thus be enabled the better to determine how far to adopt his conclusions, let us attempt to follow him in a few of his discussions.

"In the first chapter of his book, he lays down the criteria by which geological theories are to be tested, and gives in succession six characteristics which must distinguish geological hypotheses and reasonings, in order that the inferences from them as to the age of the world, may be legitimate. Most of these characteristics, we may admit in advance, are *simple truisms.* For instance, the first characteristic given is—'They must be consistent with—not contravene the laws of nature.' This proposition needs no defence. It commends itself to the simplest understanding; and of course our author adopts it as his guide in all his reasonings; and from such a stand-point we can anticipate a most luminous and 'consistent' exposition of the character and operation of these 'laws of nature.' We will see. He proceeds to illustrate the meaning of this rule thus laid down as follows: 'Geologists have no more right to assume that it (the earth) was imbued originally with thousands and millions of times its present sum of heat, than they have to assume that it had thousands and millions of times its present bulk of water, air, quartz, lime, or any other ingredient that enters into its composition.' Observe that our object is not *to discuss the truth or falsehood of the hypothesis here laid down as such.* It may be true or not; geologists differ. But at present we have only to do with our author's position that it is inconsistent with the laws of nature. *Are we to believe that it would contravene the laws of nature for the earth to have been in any past time,* IN ANY DEGREE *warmer than it now is? The illustration given evidently includes this thought;* for though it *says* 'thousands and millions of times,' yet it is clear that if the laws of nature are violated at all, it is not by the number of times the earth

was hotter, but by the fact that it was hotter in any degree, whether twice, thrice, or a million of times. But wherein are any of the laws of nature contravened by the supposition that the earth was warmer, however much or little, at some previous date, than it is now? *Does the economy of nature suffer violence when anything changes its temperature?* Every day's experience can answer this question. As a matter of fact, the earth and everything about it, is constantly changing its amount of heat, by receiving it from the sun and other sources, at one time faster, and at another slower, than it is radiated. Uniformity in this particular is contrary to all experience and philosophy alike; so that the hypothesis that the earth, or any of its parts, were vastly hotter than at present, cannot be thus settled as absurd in advance, but must be determined by its own proper evidence. That Mr. L. confounds the mundane with the cosmical features of our earth in this discussion is evident *from his reference of heat to the same category with water, air, quartz, lime, etc.* The last belong to our earth alone, and it is admitted may not be greatly different in amount now, from what they were at their first creation; because when they are destroyed by the thousand chemical and vital forces everywhere operating around us, the elements of which they are composed still remain, and may be again reunited into similar substances. But not so with heat; it has cosmical relations. But an instant ago it may have visited us in the sunbeam or from a distant star; in the following instant it may be speeding its arrowy flight back into the bosom of unfathomable space never to return; and while it is probable that there is not in the aggregate a single degree more of heat now existing in its various modifications than when it was first created, the statement can be made only of our entire universe, taken as a whole, while its separate parts are ever changing both their absolute and relative temperature. Thus it will be seen that this first geological rule laid down by our author has been violated, not by the geologists, but by Mr. Lord himself."—Pp. 546–548.

The misrepresentation here is so flagrant, as scarcely to need to be pointed out, and so studied and unnatural as not easily to admit the supposition that it was the work of dulness or carelessness. His first allegation is, that to hold it to be in contravention of the laws of nature to assume that the earth was originally imbued with thousands and millions of times its present heat; is equivalent to holding it to be a

contravention of those laws to "believe" it to "have been *in any past time in any degree warmer than it is now.*" This astounding asseveration bespeaks, we think our readers will agree with us, a touch of recklessness and desperation as well as extreme dulness. If it sprang alone from an inability to distinguish differences in magnitude, how absolute must that inability be? Those propositions are not equivalents. The whole relevancy and significance of our statement rests on the fact that there is such a difference between the sum of heat that now belongs to the earth, and thousands and millions of times that sum, as the numbers express. To assert, as Mr. Blake in effect does, that there is not such a difference, is to assert that those numbers have no meaning; and that is to strike from the passage the very element on which he builds his accusation! But the falsehood, which he makes the basis of his charge, is still more enormous even than that. For he asserts, and rests his accusation on the assertion, that to deny that thousands and millions of times more heat ever belonged to the earth than its present sum, is to deny that any even the slightest conceivable degree, more than its present sum, ever belonged to it. But that is to affirm that thousands and millions of times a vast specified sum, is no greater than the least possible part of that sum. Having fabricated this senseless self-contradiction, this monstrous falsehood, the process by which he attempts to make it the means of convicting us of incompetence to speak on "physical questions" is the following.

Thousands and millions of times the sum of heat that now belongs to the earth is no greater than the most infinitesimal particle or degree of that heat.

Therefore to say that thousands and millions of times the earth's present sum of heat can never at any former period have belonged to it, is to say that not an infinitesimal measure or degree greater than its present sum can ever have belonged to it.

But Mr. L. says, that to assume that thousands and millions of times its present sum of heat ever belonged to the earth, is to contravene the laws of nature.

Therefore to say that an infinitesimal particle or degree greater than its present sum ever belonged to it, is to con-

travene the laws of nature. "It is clear," he says, "that if the laws of nature are violated at all, it is not by the number of times the earth was hotter, but by the fact that it was hotter in any degree, whether twice, thrice, or a million of times."

Such is the atrocious expedient to which he resorts to convict us of error. The transparency and enormity of his misrepresentation bespeak his despair of all other means of accomplishing his object. Would he have conjured up such a hideous spectre, bearing the brand of its falsehood and malignity on its brow, had he had any legitimate grounds for his discrediting imputations? But his folly and malice are too undisguised and audacious to gain their end. He will find himself mistaken in the expectation that readers of intelligence can be misled by such glaring outrages on truth and decency. No one can fail to see that there is here something worse than blundering; that however plain the defect of reason may be, there are unmistakable tokens of deadly instincts; that whatever lack there may be of the cunning of the serpent, there are indubitable traces of its venom.

Having framed this accusation, without a particle of ground, and in the presence of the most indubitable proofs of its falsehood, he next endeavors by means of it to convict us of a gross mistake in assuming that it is to contravene the laws of nature to assume that thousands and millions of times the earth's present sum of heat may have originally belonged to it.

1. But his argument being directed wholly against the self-contradictious proposition he has falsely set up as equivalent to ours, it confutes that proposition, not us. His language is, "But wherein are any of the laws of nature contravened by the supposition that the earth was warmer, however much or little, at some previous date, than it is now? Does the economy of nature suffer violence when anything changes its temperature? Every day's experience can answer that question." As no such proposition as that he here assails has been advanced by us; as it differs thousands and millions of degrees from that which we penned, in overturning it he only strikes down the baseless edifice he had himself erected. We are left untouched.

2. Is his charge, however, legitimate, that we used language improperly and absurdly in representing it as 'a contravention of the laws of nature, to assume that thousands and millions of times the earth's present sum of heat belonged to it at the moment of its creation? That the reader may see what is meant by contravening the laws of nature, we transcribe the passages in the Journal to which he refers.

"In order that the hypotheses and reasonings on which geologists build their inferences of the age of the world may be legitimate, and fill the office which they assign them, they must possess, it will be admitted on all hands, certain characteristics, and be free from certain faults.

"They must be consistent with—not contravene—the laws of nature. Geologists must not assume, for example, as a preparative for their hypothesis respecting the formation of the strata, that the world originally existed in a state that is *incompatible with its present nature*. Such as that it was created a gas, or an assemblage of gases; as that implies that there was an immensely greater amount of caloric in it originally than now belongs to it; *which is wholly unauthorized and unscientific*. Geologists have no more right to assume that it was imbued originally with thousands and millions of times its present sum of heat than they have to assume that it had thousands and millions of times its present bulk of water, air, quartz, lime, or any other ingredient that enters into its composition."—*Geognosy*, pp. 17, 18.

Here the contravention of the laws of nature is defined as an ascription to the earth of something that is "incompatible with its present nature" or constitution; or the assumption of something in regard to it that implies a different constitution, and is therefore "unauthorized and unscientific." Is the ascription then to the earth at the moment of its creation and afterwards, of thousands and millions of times its present sum of heat, a contravention of the *laws* of nature; and not simply a misrepresentation of nature itself? We answer yes. We could not have used language more entirely appropriate. For the heat in question is exhibited by the theory as in a developed and active state; and as existing and acting therefore in conjunction with chemical and other agents and processes such as are always the concomitants and causes of the evolution and action of heat But that is to assume that those chemical and other

agents were thousands and millions of times greater in quantity than now belong to the earth; or else, that though the same in quantity, they had thousands and millions of times the energy of the agents of the same species that now belong to the globe. But either of those assumptions is a contravention of the laws of nature. It is to contravene those laws to assume that the chemical agents that now belong to the earth had at a former period thousands and millions of times their present energy. For the force of chemical agents depends on their nature and bulk. As the energy of each particle depends on its nature; so the energy of any given number or quantity of particles depends on that number or quantity. A specific weight, for example, of oxygen, has a specific force to produce certain chemical effects; and twice that weight has twice that force to produce those effects, and no more. A specific weight, in like manner, of carbonic acid, has a specific force to produce certain chemical effects, and twice that weight has twice that force, and no more. It is thus a law of nature, that the force of chemical agents is determined and limited by their constitution and quantity; and thence to ascribe to them thousands and millions of times that force is to contravene the laws of their nature; inasmuch as it is to ascribe to them an energy and a scale of effects that are wholly incompatible with their constitution and law of action. To assume, accordingly, that the earth at its creation, and immediately after, had thousands and millions of times its present sum of heat, is to contravene the laws of nature; because it is to assume that the chemical agents now belonging to the globe that have the power of developing heat, then possessed that power in an immeasurably higher degree; and that is to contradict the law of their action, which is, that their force, and the magnitude of the effects they produce, have a specific proportion to their quantity. All the chemical agents that now belong to the earth are wholly inadequate to the evolution of such a measure of heat as to melt all the solid parts of the globe. To produce that effect, their energy would need to be thousands and millions of times greater than it now is. To suppose them ever capable of producing that effect is therefore to contradict their nature and law of agency.

This may be confirmed by a multitude of parallels. To assume, for example, that the sun once transmitted to our world thousands and millions of times the quantity of light it now sheds on it, is to contravene the laws of nature. For as the power of that orb to transmit light to our globe, depends on its constitution as a light-giving body—its bulk and its distance, to omit other conditions—and the quantity of light it now transmits to us is the measure of that power; to suppose that it once emitted thousands and millions of times more light, is to suppose that its light-giving power was not determined by its constitution, size, and distance; and that is to contradict its nature and laws of action.

To suppose that at a former period a given weight of ice, when dissolved, yielded twice the quantity of water the same weight now does, is to contravene the laws of nature. For as the weight of the water in each case would be the same as the weight of the ice from which it was formed; to suppose that the bulk in the one case would be twice the bulk in the other, is to suppose that its density in the one would be twice its density in the other; and that would be to suppose that the pressure of the atmosphere or the force of gravity to which it was subjected differed proportionally in its intensity; which, as those forces are uniform at the earth's surface, is to contradict the law of their action. To suppose that ice had at a former period ten times the solidity and strength of cohesion it now has, is in like manner to contravene the laws of nature; because it is to contradict the law of expansion, under which it is formed.

These examples are sufficient. There never was a plainer case. The axiom we stated is indubitably true and pertinent to the subject; and the terms in which we expressed it, and the exemplifications we gave of it, are legitimate and unexceptionable. None but an assailant like Mr. Blake, perverse and unscrupulous in the extreme, would have made them the ground of such an assault. But his folly and malevolence defeat themselves. He has only shown that there is no misrepresentation so gross, that he is not ready to perpetrate it; that there is no meanness so vile that he is not willing to descend to it to wreak his vengeance on us.

He closes this tirade by charging that we confound the mundane with the cosmical features of the earth in this dis-

cussion, and asserts, in order to sustain that charge, that we refer heat to the same category with water, air, quartz, and lime. But that, like all his other accusations, is a point-blank misrepresentation. We do not refer the elements he mentions to any category whatever. We only speak of "water, air, quartz, lime, or any other ingredient that enters into the composition" of our world; and say that "geologists have no more right to assume that the earth was originally imbued with thousands and millions of times its present sum of heat, than they have to assume that it had thousands and millions of times its present bulk of water, air, quartz, lime, or any other ingredient that enters into its composition." If, moreover, that were to refer them all to the same category, Mr. Blake would be as guilty of it as we could be; for he admits and expatiates on the fact, that heat visits us "in the sunbeams." Was that an inadvertence? Does Mr. Blake deny that heat is a real force, and is one of the elements of our world? If not, if he holds that heat is a constituent of the earth, as truly as quartz and lime are, and if that is to refer those elements and heat to the same category, how is it that he is not amenable to the charge, which, with such a flourish of rhetoric, he alleges against us?

We proceed to his next allegation.

"Again, in a second attempt to apply this same canon to nature, he says, 'It is to contradict the laws of matter likewise to assume that the world was created in the form of gas.' He then proceeds to argue the proposition as follows: 'Matter, *with the exception of a few species such as the elements of air and water*, is raised to a gaseous form only by intense heat. But heat is naturally latent. It is developed or made perceptible only by chemical action. To suppose the world to have been created in a gaseous form is, therefore, to suppose it to have been created in a condition to which it could not, according to the present laws of matter, have existed, except as a secondary state, or as a consequence of the action of its elements on each other after they were created. The supposition, therefore, contradicts the laws of heat, and the formation of gaseous bodies.' If our author had not elsewhere (No. iii. vol. v. Theo. Journal) expressed these same views, even more fully and explicitly, we should have been in doubt whether these words do indeed convey his meaning. We could not otherwise have

assumed that one who speaks so confidently upon all matters relating to physical questions, could have grouped into one short paragraph, so much of error—and error too which lies at the very base of a range of geological investigations, and which must entirely unfit its professor for any successful physical research. The gaseous form of matter, argues Mr. Lord, requires intense heat. Heat is naturally latent, and requires chemical action to develop it: therefore chemical action is necessary to the gaseous form of matter; and hence, as chemical action could not have preceded the creation of matter, matter could not be created gaseous. Such, in a condensed form, is an argument several times repeated in Mr. Lord's writings. Let us examine his premises.

"First of all, underlying the whole argument, is an erroneous view of the nature of liquids and gases. Mr. Lord says that 'intense heat' is necessary to the gaseous form of matter. But he evidently can mean only uncombined or sensible heat, and not latent heat, for this could hardly be called intense; besides, he says, 'heat is naturally latent,' and if this naturally latent heat could cause the gaseous state, this state could not be said with any propriety by Mr. L. to contradict the laws of nature. It is clear, therefore, that he considers the gaseous form of matter as entirely due to that developed, external heat, which can be detected by the thermometer, and is perceptible to the senses.

"That this is utterly at variance with all the facts and teachings of science, Mr. Lord could have learned from any elementary text-book in physics. That it is this naturally latent heat, and not that which is developed or made perceptible, that gives their peculiar form to gaseous as well as liquid substances, is evident from the facts accompanying these changes."—Pp. 548–550.

The whole show of a successful accusation here, as in every other instance, is the result of sheer and unpardonable misrepresentation. Our argument is based on the process by which the solid substances of which the globe consists are converted—as far as they may be converted—into gaseous forms. We expressly excluded from the discussion oxygen and nitrogen, which are the constituents of atmospheric air; and oxygen and hydrogen, which are the constituents of water; and any others, if there are any, of a similar nature; and confined our reference to *the solid matter of the globe*, such as stratified and crystallized rocks,

earths, etc. And our statement is, that *such matter* cannot be raised into a gaseous form, except by heat; that that heat must be communicated to it from without; and therefore must be developed by chemical action out of a latent state in which it naturally existed before in the agents from which it is to be educed, and transferred to the matter to be converted into gas. That is not only the plain meaning of our language, but it is the only construction it will bear. We said not a word affirming or implying that the heat by which the matter was converted into a gaseous form, would not become latent in that process. As the latency we affirmed of it, was its latency in the chemical agents out of which it was to be educed, anterior to its development, so the perceptibleness we predicated of it, was exclusively that perceptibleness which would take place in the process of its development out of its previous state of latency. The pretence, therefore, that we alleged or implied that the heat by which the matter in question would be raised into a gaseous form, would continue in a developed and active state in that form, so as to be "perceptible to the senses," like the heat of sunbeams and fire, is a mere fiction. There not only is no such proposition in the passage to which he refers, but it is a point-blank contradiction to its language and representation. For as we state that the development of heat takes place by a chemical process, to assert that the heat by which earthy matter is converted into gas, continues in a developed and active state after it has entered into combination with that matter and raised it into a gaseous form, is to assert that *the chemical action by which it was developed continues in the gas itself after it is formed*, which is contradictious and absurd.

Is, however, the statement we made of the process by which solids are converted into gas, correct? Most certainly. Mr. Blake himself proceeds forthwith to exemplify and demonstrate it. Thus he says:

"Take a portion of ice, and gradually *raise its temperature by the application of heat to the containing vessel.* The ice will gradually rise in temperature, till it reaches the melting point. At this temperature it will remain, as additional heat is continually added, till all is reduced to the liquid state. As soon as this point is attained, the temperature again rises gradually,

as heat is applied, till it reaches the boiling point, when the ascent of the thermometer is again arrested till all of the water is evaporated, or turned into a gaseous form. Now what becomes of the heat that is applied to the ice during all the time it is melting, after it reaches 32°? It does not raise the temperature of the water; it cannot be found by the thermometer; it cannot be detected by the senses; and so also when the water has reached the boiling point, and steam is formed, the heat that is afterwards added, cannot be detected, either in the water or the steam, by any of our senses, or by thermometric examinations. . . . . The necessary conclusion is that this last, this latent heat produced the change—has converted ice into the liquid, and water into the gaseous form.

"If further proof be needed that this is the true philosophy of the case, reconvert this steam into water, and this water into ice, and all the latent heat again reappears—is 'developed or made perceptible.' What is thus true of ice and water, *is equally true of* ALL SUBSTANCES, *while passing into the* LIQUID OR GASEOUS FORM."—Pp. 550, 551.

Mr. Blake's "philosophy of the case" thus coincides in every element with our statement. He affirms that neither ice, water, nor any other "substance" can be converted into a gaseous form, except by *the application of heat*, which is the first fact we affirmed to show that a gaseous form of most substances can only be the result of a process. That heat being *applied* must previously be external to the substance to which it is communicated. Next, he admits, and who could do otherwise, that heat in order to be so applied, must be in a state of development or perceptibleness, and that its development must be the result of a chemical process; and that is the second fact we alleged as a proof that most substances can receive a gaseous form, only as the result of a process. As the water in the boiler of a steam-engine can be converted into steam only by the application of heat from without, so heat can be communicated to the water in a boiler only by being developed into an active and communicable state; and that development can only take place by a chemical process. It is by the burning of the wood, coal, or other substance that is used as fuel, that the heat is brought into an active and communicable form or relation. But admitting that it must be developed in order

to be communicable, he admits that antecedently to that development it exists in a latent state, in the chemical agents out of which it is educed; and that is the third fact which we alleged to show that solid matter can assume a gaseous form only as the result of a process. And in admitting these several facts, he admits all which we affirm, both in the premise and the conclusion of our argument. He thus indubitably admits, in effect, that to suppose the world to have been created in a gaseous form, is to suppose it to have been created in a condition in which it could not—*according to the present laws of matter*—have existed, except as a secondary state, or as a consequence of the action of its elements on each other after they were created. And in admitting that, he admits that the supposition that it was created in a gaseous form, contradicts the laws of heat and the formation of gaseous bodies, which was the point we aimed to establish. Mr. Blake thus, instead of convicting us of an error, vindicates us and overturns himself. His pretext that we represent the heat by which matter is converted into gas, as continuing in a developed and active state in the gas itself which it is the means of forming, is as baseless and unjust as it would be to charge him with that error. Our aim was simply to show that according to the present laws of matter, solid substances cannot be raised into a gaseous form except by a chemical process. We had no occasion to speak of any action or condition of which such gases are susceptive *after* they reach that form, and we mentioned the previous latency of the heat by which such bodies are converted into gas, because *the development* of that heat is an indispensable part of the general *process* by which the conversion of solid matter into gas is effected. We leave our readers to judge of the recklessness and rancor that in so transparent a case, could prompt Mr. B. to fabricate the unnatural and self-confuting fiction he here has, in order to draw on us the distrust and scorn of his readers. Was it to divert attention from the unanswerableness of our objection to the theory of the creation of the world in a state of fusion? No one can fail to see that the objection is fatal to that notion. To admit as he does that the world was created in a state into which it could not now pass, except by a chemical process of the vastest and most porten-

tous character, is to admit that according to the present laws of nature, that would be a secondary and not a primitive state. But to assume and admit that effects that can now only be the result of the most powerful second causes, may have been directly created by the Most High, is to admit that the strata themselves, and the vegetable and animal organisms that are imbedded in them, may have been created what they are, and thereby preclude geology from the office it professes to fill; which is the explanation of the present structure of the crust of the earth, contemplated as the work of second causes. Mr. Blake can never, by false accusations of us, or any other process, escape from this dilemma. He must either give up his theory of a world created in the shape of gas, or else admit that there is no such science as geology.

Mr. Blake proceeds in his career of misrepresentation.

"In the quotation given above it may be seen with what a bold tread our author marches right onward to conclusions which he had predetermined should be established, *trampling under foot every physical consideration* which might in any way oppose his progress. For example, of the nature and development of heat he treats thus summarily—'Heat is naturally latent.' 'It is developed or made perceptible only by chemical action.' Upon these two short compact sentences he rests the whole weight of his favorite argument; but from what part of physics he obtained these supports for the broad superstructure he erected upon them it is difficult to divine. We will examine them separately. Suppose it to be true in the first place, as Mr. Lord insists, that heat is naturally latent—we have shown that it is this naturally latent heat in combination with a substance that renders it gaseous. Then it follows that, as heat must have been created in its natural state, which is here said to be the latent state, the matter which was created with it, and contained in it, must have necessarily been created gaseous. The very proposition our author is laboring to controvert."—Pp. 551, 552.

This is a repetition of the false and contradictious accusation we have just refuted. The object of our statements and argument was, as has already been made apparent, to show that *solid ungaseous substances* cannot be made to assume a gaseous form, except by the communication to them of heat, excited into activity from a latent state in

other bodies by a chemical process. When, therefore, Mr. Blake turns and affirms, as he here does, that the facts we allege, and the argument we found on them, imply that such solid ungaseous bodies may exist in a gaseous form without being made to assume it by the action of a chain of second causes, in which heat is developed from a previous latent state and communicated to those substances, he is guilty of uttering as direct and palpable a contradiction to truth as can be embodied in language. The propositions are explicit and absolute contraries. This is the more daring and unpardonable, that Mr. Blake himself, as we have shown, assents to and reaffirms the truth of each of our statements in regard to the process by which solids are converted into gases. For he alleges "that what is true of ice and water," that the one cannot be converted into a fluid, nor the other into a vapor, except by "the application" to them "of heat," which in order to that application must be developed from a latent state in some other body or bodies, "*is equally true of all substances*" that pass "*into the liquid or gaseous form.*" The falsehood and fatuity of his accusation are thus stamped on its brow. Does it follow from the fact which he admits and affirms, that ungaseous substances cannot, under the present laws of matter, be made to assume a gaseous form except through the action of a chain of physical agents, that they may have existed in a gaseous state without having been subjected to the action of any physical causes? Does the necessity now of the agency of a chain of physical causes, to convert them into gases, demonstrate that at a former period no such process was necessary to their existence in that state? In other words, do facts that make a proposition true and prove it to be such, at the same time divest it of its truthfulness, and make it a falsehood? That is in substance the asseveration Mr. Blake here utters, and makes the ground of his imputation to us of error and self-contradiction; and it is a fair sample of his intelligence, consistency, and candor.

With how little scruple he utters the most palpable misrepresentations is seen again in his next sentences.

"In a former argument, according to our author, God could not create *water or steam*, because they are in the liquid or gaseous states—now he cannot create *ice*, because it must contain

its quota of that naturally latent heat which prevents the solid, and necessitates the gaseous condition."—P. 552.

In the proposition to which he refers we expressly excluded water and atmospheric air, and confined our statement to the solid or ungaseous materials of the globe. "Matter," our language is, "*with the exception of a few species*—SUCH AS THE ELEMENTS OF AIR AND WATER, *is* RAISED *to a gaseous form only by intense heat.*" Mr. Blake, in the presence of this exception of those gaseous elements—which he had undoubtedly read scores of times—for he quotes parts of the paragraph in more than twenty places—has the coolness to represent that we did not except them, but that we argued that "God could not create water and steam because they are in the liquid or gaseous state." But this is but one of a long series of proofs that no caution in the selection of terms, no exactitude of statements, no indisputableness of facts, no self-evidence of propositions, is any protection whatever from the boldest and most malignant misrepresentations by Mr. Blake.

The blunders of his next paragraphs present an amusing contrast to the airy self-complacency and pretension with which he utters them.

"The second of those terse and oracular-like sentences upon the nature of heat, quoted above, and upon which our author founds his great argument against the creation of gases, is, that this naturally latent heat is 'developed or made perceptible only by *chemical action*.'

"Need any school-boy be told, in this age of material advancement and physical research, that this statement is an egregious blunder, that heat is as often the cause as the effect of chemical action, and that all the physical forces, indeed, seem to be mutually convertible into each other? Need any common mechanic be told of heat 'developed, or made perceptible' *without chemical action by friction*, by *compression*, by *electricity*, by *galvanism*, by *magnetism*? It is incredible [inexplicable] that such statements should have passed through two editions of a work claiming to be scientific, upon any other supposition than that it is essential to our author's purpose, and cannot be dispensed with."—P. 553.

The heat in question is that by which solid or ungaseous bodies are changed into a gaseous form; and which must

therefore be in a developed, communicable state, in order to be transferred to those bodies; and the question is, whether it is to be developed or made communicable by chemical action or not. Mr. Blake denies it, and on two grounds.

The first is, "that heat is as often the cause as the effect of chemical action." Undoubtedly it is; but that is no proof that the heat that is the cause of chemical action, is not itself developed into activity by chemical action. "Need any schoolboy be told in this age of material advancement and physical research," that the fact that the heat applied to a steam boiler produces chemical action in the water which it converts into steam, is no proof that that heat is not itself developed by combustion—which is one mode of chemical action—out of the fuel from which it is educed? Need this vaunting charlatan be told that if his servant would cause the water in his tea-kettle to boil, he must kindle a fire under it? What an expert in chemistry, that "in this age of material advancement and physical research," no fact of that nature has fallen under his notice; that that great law of the chemical agency of heat he has been unable to seize!

He is equally unfortunate in his second ground; in which he asserts that no chemical action is involved in the production of heat by friction, compression, electricity, galvanism, or magnetism. But how is he to prove that the heat evolved by friction is not evolved by chemical action? He cannot, nor can he attempt it without contradicting that law of matter, that the compression of its particles, or forcing them nearer each other, causes an evolution of heat. As such a compression takes place in friction that developes heat, the evolution of heat may be, and undoubtedly is owing, at least in part, to the change wrought in the relation of the particles to one another out of which the heat is produced, and that is chemical action. So also in the production of heat by compression without friction; the particles that are compressed are forced nearer to each other, and by that change the chemical affinity by which they hold a certain quantity of heat in union with themselves is in a degree counteracted and overcome, and a quantity of their heat proportional to that counteraction is thrown off; and that process of coun-

teraction and release is a process of chemical action. The effect of a compression of the particles, with or without friction, is essentially the same as an augmentation would be of their attraction for one another. Let us suppose the attraction of cohesion between the particles of a solid, augmented in such a measure as to bring them as much nearer to each other as they are brought by a compression that evolves a given sum of heat, and that change of their attraction to each other would diminish in a corresponding ratio their attraction for the heat that was united to them, and throw it off, and that diminution of the affinity for heat, and release of a portion of it, would be chemical action.

But how is it with electricity, galvanism, and magnetism? Do they, as Mr. Blake affirms, evolve heat without chemical action? Let Professor Whewell, Faraday, and others of that rank answer, who teach that electricity, galvanism, and magnetism are all resolvable into chemical affinity, and that they produce the evolution of heat by chemical action. Professor Whewell, in his History of the Inductive Sciences, states, "that Sir Humphrey Davy, in 1802, having ascertained by experiments that inflammable substances and oxygen, alkalies and acids, and oxidable and noble metals, were in '*electrical relations* of positive and negative, drew the conclusion, that *the combinations and decompositions by electricity were referable to the law of electrical attractions and repulsions*,' and advanced the hypothesis '*that* CHEMICAL *and* ELECTRICAL ATTRACTIONS *were produced by the* SAME CAUSE, *acting in the one case on particles, in the other on masses;' and that the same property, under different modifications, was the cause of all the phenomena exhibited by different voltaic combinations.*" Soon after, he says, "*the theory of the identity of chemical and electrical forces*" became a subject of earnest speculation. And the doctrine that the positive and negative forces of electricity are the forces of chemical action was fully verified by Faraday. "The great principle of the identity of electrical and chemical action was completely established" by Faraday, who held, he says, that it was "a confirmation of the general views put forth by Davy, and might be expressed in his terms, that 'chemical and electrical attractions are produced by the same cause.'"—Vol. iii., pp. 159, 160, 169.

"The various examples," Prof. Whewell says, "of this class of agents—magnetism, electricity, galvanism, electro-magnetism, thermo-electricity—differ from each other principally in the *circumstances by which they are called into action;* and these differences are in reality of a *chemical nature*, and will have to be considered when we come to treat of the inductions by which the general principles of *chemical theory* are established."—Vol. iii., p. 66.

Electricity accordingly, galvanism which is a species of electricity, magnetism, and chemical affinity, are exhibited by Professor Faraday, in his late Lectures on the Physical Forces, as the same.

"We have frequently seen during the course of these Lectures, that one of these powers or forces of matter, of which I have written the names on that board, has produced results, which are due to the action of some other force. Thus you have seen the force of electricity acting in other ways than attracting: you have also seen it combine matters together, or disunite them by means of its action on the chemical force; and in this case, therefore, you have an instance in which these two powers are related. But we have other and deeper relations than these; we have not merely to see how it is that one power affects another—how the force of heat affects chemical affinity, and so forth,—but we must try and comprehend *what relation they have to each other, and how these powers may be changed one into the other.*"—P. 144.

After giving several examples of combustion by the action of chemical affinity, he proceeds:—

"These are all cases of chemical affinity, and I show them to make you understand that we are about to enter upon the consideration of *a strange kind of chemical affinity*, and then to see how far we are enabled to convert *this force of affinity into electricity or magnetism, or any other of the forces which we have discussed.*"—P. 147.

And after a variety of experiments with electricity, he adds:—

"I will take a piece of the metal silver, and place it on charcoal connected with one end of the battery, and lower the other

charcoal pole on to it. See how brilliantly it burns! Here is a piece of iron on the charcoal; see what a combustion is going on; and we go on in this way burning almost everything we place between the poles. Now I want to show you that this power is still *chemical affinity;* that if we call the power which is evolved at this point *heat*, or *electricity*, or any other name referring to *its source*, or the way in which it travels, *we still shall find it to be* CHEMICAL ACTION."—P. 158.

"Here we have another instance of chemical action. I take these platinum plates again, and immerse them in this solution of copper, from which we formerly precipitated some of the metal, when the platinum and zinc were both put in together. You see that these two platinum plates have no chemical action of any kind; they might remain in the solution as long as I liked, without having any power of themselves to reduce the copper; but the moment I bring the poles of the battery in contact with them, *the chemical action which is then transformed into electricity*, and carried along the wires, again becomes *chemical action* at the two platinum poles .... and I might give you many instances of the extraordinary way in which this *chemical action or electricity* may be carried about." —P. 161.

"I have given you all the illustrations that time will permit to show you of *chemical affinity* producing *electricity*, and *electricity again becoming chemical affinity* .... These forces are also wonderful in their power of producing another of the forces we have been considering, namely that of *magnetism*."—P. 164.

And after a number of experiments he adds:

"What then can be a better or a stronger proof than this of the relation of the powers of magnetism and electricity? .....

"What can surpass these evidences of the change of *chemical force* into *electricity*, and *electricity into magnetism?* I might show you many other experiments whereby I could obtain electricity and chemical action, heat and light from a magnet; but what more need I show you to prove *the universal correlation of the physical forces of matter, and their mutual conversion into one another?*"—P. 168.

Our statement that heat is "developed or made perceptible only by chemical action," is thus verified by the highest authority. No one respectably acquainted with the

subject would venture to deny it. Mr. Blake, in attempting to convict us of a consummate "blunder" in implying that the action of electricity, galvanism, and magnetism in the evolution of heat, is chemical action, only convicts himself of a most disgraceful measure of ignorance, or recklessness. It was the establishment of the great fact that the forces of chemical affinity, electricity, galvanism, and magnetism are the same, and that their action is alike *chemical action*, that gave to Professor Faraday his eminence as a chemist; and the discovery and establishment of that fact is universally considered by proficients in the science as at once the most brilliant and the most important step that has been made in its advancement during the century. Of this event, the fame of which has rung through the scientific world for thirty years, Mr. Blake unfortunately, it seems, has not heard; or else, still more unfortunately, he has not had intellect enough to understand it! He makes our knowledge and statement of it the ground of an insolent charge not only of ignorance that would discredit an ordinary mechanic; but of a sort of monomania; affecting to regard us in an error so flagrant, that it can only be accounted for by the supposition of a partial loss of reason! He says:—

"It is incredible that such statements should have passed through two editions of a work claiming to be scientific, upon any other supposition than that it is essential to our author's purpose, and cannot be dispensed with. *If chemical action be not necessary to sensible heat, and sensible heat necessary to the gaseous state*, the world, so far as Mr. Lord can see, may have been created gaseous, and this monstrous 'modern doctrine' of the earth's antiquity triumph. Such a result could not be tolerated. We do not mean that Mr. Lord wilfully perverts the argument, for it is evident that the error is mainly due to *a want of acquaintance with the scientific principles involved, although partly also, no doubt, to a sort of monomania*, which makes this offensive doctrine loom up before his mind, out of all just proportion to things around it, and unfits him to see it in its proper relations."—P. 553.

This pitiable ignorance, these stolid blunders, this insolent and malignant traduction, would be fatal to one who had any reputation to lose. Whether Mr. Blake is of a grade

so depressed that they cannot sink him to a lower level, time will show. He proceeds:—

"To make this evident, we need only refer the reader to the 114th page of Geognosy, where Mr. Lord, in his zeal to press home the difficulties of the geologists, temporarily forgets his hobby, and *so far recovers from his mental obliquity, as to flatly contradict all that he has here written about the possibility of creating gases.* On that page, in discussing the history of the second day of the Mosaic creation, he begins by the statement that 'This great act was the creation of the atmosphere.' He then goes on to explain the atmosphere to be the ordinary air with its reflecting and refracting properties. Can Mr. Lord possibly mean that air is not *a* gas? Surely his infatuation cannot run so far. Then what does all his labored effort about the creation of gases, in this first chapter of his work, amount to? Simply nothing or less."—P. 554.

What judgment are we to form of these unmitigated violations of truth? Has Mr. Blake made up his mind to misrepresent and traduce, no matter what the guilt and dishonor may be? Or is he so deficient in understanding as to be unable to comprehend the simplest propositions, or discern the most palpable facts? He here exhibits us as having asserted or implied that atmospheric air does not consist of gases. No statement could be more inexcusably, and, in appearance, more wantonly false. For in the passage to which he refers, in the first chapter of the volume on geology, we expressly excepted "*the elements of air and water*" from those species of matter that require the accession of heat to raise them to a gaseous form. The proposition related to "the world:" "Matter," we said, "*with the exception of a few species—such as the elements of air and water*—is raised to a gaseous form only by intense heat." Here is a distinct recognition of the only pure gases that are known—oxygen, nitrogen, and hydrogen—as gases, and exclusion of them from the matter which the proposition respects. How how is it that in the presence of this explicit indication of them as gases, and limitation of our proposition and argument to solid or ungaseous forms of matter, Mr. Blake, though quoting the sentence in whole or in part twenty times, has the audacity to affirm that we

deny in it that atmospheric air consists of gases? Whether it be the work of ignorance, carelessness, or recklessness, it makes it apparent, as every page of his review thus far has, that not the slightest reliance is to be placed on his assertions. No misrepresentation of language, no contradiction to fact, is too great for him to perpetrate under the pretext of convicting us of an "egregious blunder," or in order to inspire his readers with the belief that we are the victim of a very sad "mental obliquity." He is guilty of a similar violation of truth, also, in exhibiting us as having denied "the possibility of creating gases." Not a syllable, as we have shown on a former page, have we uttered to that effect. We did not treat of that question, nor allude to it in the argument to which he refers. We objected to the supposition that the metallic and earthy substances of the globe were created in the form of gas, on the ground, not of its lying beyond the sphere of God's omnipotence, but simply that it is to suppose that they were created in a state, into which, according to the present laws of matter, they cannot be raised except by a chemical process; which is as inconsistent with the present constitution of those species of matter, and with the principle on which geology professes to proceed in accounting for the conditions of the earth's surface, as it would be to assume that the vegetable and animal organisms, that are imbedded in the strata, were created there precisely what they now are, though, according to the present constitution of the world, such organisms cannot come into existence, except through the operation of second causes.

After this exploit, over which he exults with more than his usual insolence, he turns to another theme.

"As we are now considering our author's scientific qualifications for instructing the public, we will select somewhat at random, from the abundant materials before us, a few additional points from other parts of the book, which may serve to help us to a conclusion. That the tests may not be too severe, we will give the preference to simple elementary questions, such as lie within the range of ordinary observation and intelligence, even where there are no pretensions to scientific scholarship. . . . The atmosphere, it will be admitted, connected as it is, in large

measure, with the surface geology of our globe, is a subject sufficiently relative and simple.

"What then is his answer, if we inquire why aqueous vapor ascends into the air? 'The heat of the sun,' he says, 'occasioning evaporation in a form *lighter than the atmosphere*, the vapor *ascends* in an invisible shape'—(p. 115). Plausible enough again, as usual, but utterly at fault in principle. The fact *that invisible vapor is lighter than the atmosphere, is not the cause of its ascent.* If it were specifically heavier than air it would still rise. The invisible vapor of the atmosphere is a proper gas, and subject to the laws of gaseous diffusion. In a mixture of gases or vapors, the specific gravity does not *produce or prevent either ascent or descent.* The lighter gases will mix downward as well as upward, and the heavier ones also in either direction."—Pp. 555, 556.

That our readers may see the relations of this charge, we transcribe first, the narrative in Genesis in explanation of which the passage was written, and then the passage itself.

"And God said, Let there be a firmament in the midst of (between) the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament; and it was so: and God called the firmament heaven; and the evening and the morning were the second day."

The firmament is defined in this passage and in the twentieth verse in which its lower regions are represented as the scene in which fowls fly, as the atmosphere, and is so interpreted by critics generally and geologists. The creation of the atmosphere is represented as causing, or involving a division of the waters into those above the firmament—namely, as is generally held by interpreters, the clouds and mists that float at a considerable elevation in the air, and leave a space beneath them without visible vapor; and those that are under the atmosphere, namely those that were on the third day gathered into seas. The object of our remarks in the passage from which Mr. Blake takes a part of a sentence, was to show that the firmament is the atmosphere, and to indicate how probably that separation of the waters took place. Our language is—

"This great act was the creation of the atmosphere. The

firmament or expanse of the sky is the air. The event is described as it would have appeared to a spectator near the surface of the earth. As there was no atmosphere before, there was no general illumination of the space around the ocean, such as now takes place when the sun shines. . . . The creation of the atmosphere, therefore, must have seemed, to a beholder, like the extension of a luminous expanse or arch overhead, which instantly rendered the whole face of the deep within the sphere of the eye, visible. *A division of the waters followed, as a natural consequence.* The heat of the sun occasioning evaporation in a form lighter than the atmosphere, the vapor *ascended* in an invisible shape *probably* till it reached a height at which it was condensed, and assumed the form of clouds."—*Geognosy*, pp. 114, 115.

Our object in these last sentences was, simply to state that a division of the waters, spoken of in the sacred narrative, followed as a natural consequence of the creation of the atmosphere, and that the waters above existed in the form of vapor and clouds. On the subjection of the waters to the pressure of the atmosphere, they were compressed—however expanded those on the surface may before have been—to their present density. Whether any were left in the space above the earth in the form of clouds we did not express a positive judgment, but simply spoke of it as *probable* that the clouds that were formed above the firmament were formed in the usual way by evaporation.

Mr. Blake gives, in his treatment of this passage, a fresh proof of his unreliableness. He cannot be trusted, even in his quotations. Instead of citing the sentence accurately, which he transcribes in part, he alters it so as to make it a general proposition in regard to the ascent of vapors, in place of relating exclusively to the division of the waters that took place at the creation of the atmosphere; in order thereby to exhibit us as asserting that aqueous vapor never ascends, except because of its greater lightness than the atmosphere.

But passing that license, how does he attempt to sustain his imputation to us of a gross error? By denying that the ascent of invisible vapor in the air is the consequence in any degree of its relative levity. His language is: "The fact that invisible vapor is lighter than the atmosphere is not the

cause of its ascent. In a mixture of gases or vapors, the specific gravity does not produce nor prevent either ascent or descent. The lighter gases will mix downwards as well as upwards, and the heavier ones also in either direction." But suppose it to be so in regard to pure gases and certain vapors even within narrow limits; what relevance has that to our proposition, which relates exclusively to the aqueous vapor of which clouds are formed? We said nothing of other invisible vapors, nor of gases, which Mr. Blake perpetually confounds with vapors. Is he correct, however, in his representation, in regard to aqueous vapors, or has he ventured on statements he cannot verify? In saying that "the fact that invisible vapor is lighter than the atmosphere is not the cause of its ascent;" that "if it were specifically heavier than air, it would still rise;" that "the invisible vapor of the atmosphere is a proper gas, and subject to the law of gaseous diffusion;" he explicitly and absolutely denies that its being lighter than air is in any instance the reason of its ascent. But that, in the first place, is a proposition he cannot demonstrate nor render probable. It is in open contradiction to the laws of gravity. As aqueous vapor has weight, like all other substances, is subject to the force of gravity, and is specifically lighter than the atmosphere, the superior weight of the air will, when it is subjected to its pressure, necessarily cause it to ascend, unless it is prevented by some counteracting force. How then, when it in fact ascends, is Mr. Blake to prove that its relative lightness is not a cause, and the only cause, of its ascent? He cannot, unless he can show either that it is united to some agent by chemical affinity that is still lighter than itself, and that by its superior buoyancy assists it in ascending; or else that it is attracted or repelled upwards by some chemical agent. But he cannot prove that aqueous vapor is united by chemical affinity to any other agent that is lighter than itself. There is no such agent. The air is not; it is specifically heavier than that vapor. Caloric is not, being itself weightless, and the effect of its union with water being simply to expand it into vapor, and give it its greater lightness than the air in which it is immersed. Nor can he prove that it is attracted or repelled upwards by some chemical agent. The supposition once entertained that it is impelled upwards

by chemical action is now generally rejected. Mr. Blake, then, instead of establishing his charge against us of error, has only entangled himself in self-contradiction. For in denying that the greater weight of the atmosphere is the reason of the ascent of aqueous vapor, while neither attempting nor able to prove that it is the result of chemical action, he in effect represents its ascent as taking place without any cause whatever.

He refers, however, to the law of the diffusion of gases as furnishing an explanation of its ascent, independently of the force of gravity. But he here exhibits his usual superficiality and lack of comprehension. In the first place, the doctrine of the cause or principle of the diffusion of gases is an hypothesis, and not a demonstrated truth. It is held by chemists simply because it seems to accord with many phenomena, not because it has been or can be proved by adequate evidence to be true. Thus Mr. Graham says, in regard to the question whether nitrogen exists in the atmosphere chemically combined with oxygen—

"Chemists are divided in opinion on this point; some believing it to be simply mixed with oxygen to form atmospheric air; others that there is a real chemical union between these gases. (Note.) The greater number of chemists regard it as a chemical compound, chiefly from the uniformity of its composition, and *from the fact that its several ingredients do not separate and arrange themselves according to their respective gravities.* But Mr. Dalton has formed a different hypothesis, which is, that of the various elastic fluids constituting the atmosphere, the particles of one have neither attractive nor repulsive power towards those of another; but that the weight or pressure, upon any one particle of any fluid mixture of this sort, arises solely from the particles of its own kind. According to this theory, oxygen, azotic, and carbonic acid gases (or indeed any number) may exist together under any pressure, and at any temperature, *while each of them*, however paradoxical it may appear, *occupies the whole space allotted for all.* Although *this theory does not agree with certain facts*, yet several very able chemists consider it encumbered with fewer difficulties than that which views the constituents of the atmosphere as held united by chemical affinity."—*Catechism of Chemistry*, pp. 188, 189.

How remote this speculation is from the rank of an ascer-

tained truth, this language, from one of the most authoritative writers, sufficiently shows.

In the next place, that hypothesis is embarrassed by a direct contradiction to the atomic theory with which it is connected.

"The atomic theory promulgated by Mr. Dalton of Manchester, is founded on the supposition that all bodies are composed of *ultimate atoms*, the weight of which is different in different kinds of matter. According to this view, every compound is formed by a combination of the atoms of its constituents. (Note.) By the term atoms we are to understand the smallest parts of which bodies are composed. An atom, according to this theory, must be *mechanically indivisible*."—*Graham's Catechism of Chemistry*, p. 27.

But the doctrine that the ultimate particles of matter are incapable of mechanical division, and in that relation are solids, is wholly incompatible with the supposition that they are perfectly permeable by each other, so that two, three, four, or more particles of different kinds may at the same time pervade and fully occupy identically the same individual point of space. For that implies that instead of matter, they are but points of space or a vacuum to each other. And that is the character, indeed, ascribed to them by Mr. Dalton in their relations to one another.

"When two gaseous bodies, *which do not act chemically upon each other*, are mixed together in any relative proportions, they gradually diffuse themselves through each other; so that, after a sufficient time has elapsed for the purpose, whatever may be their relative densities, they are found intimately blended—the heavier gas does not fall, nor does the lighter one float. *Dalton*, therefore, has appropriately represented *gaseous bodies as acting* AS VACUA *to each other*."—*Brande's Dict. of Sciences*, Art. Diffusion of Gases.

Mr. Graham's language is: "According to this theory, oxygen, azotic, and carbonic acid gases, or indeed, any number, may exist together under any pressure, and at any temperature, while each of them, however paradoxical it may appear, occupies *the whole space allotted to all*." But to suppose that the particles of each occupy identically the

same space, and the whole of that space, and that the particles of each are a vacuum to the others, is to suppose, in effect, that to each the particles of the others have no existence whatever. There are no more absolute and exclusive opposites than matter and mere space, than a solid and a vacuum. It is a self-contradiction to affirm them both, at the same time, of a point of space and a particle of matter, much more of a single point of space, and two, three, four, or more particles of matter. It is at the same time to affirm and deny that those particles are particles of matter. That paradoxical theory, therefore, interpreted as affirming that the particles occupy the same space, is inconsistent with the nature of matter.

It is not necessary, however, to suppose that in the mixture of gases and vapors the particles pervade each other and occupy identically the same space. The theory of ultimate particles suggests instead, and requires the supposition that the particles, in themselves individualized and impermeable, are mingled with one another in such a manner, that each retains its own proper relations to its fellow particles, while it leaves the particles of all others to maintain their natural relations to the others of their own kind: and this is the view given by Professor Whewell in his statement of the theory.

"When his (Mr. Dalton's) attention was drawn to the subject of vapor, he saw insurmountable objections to the doctrine of a chemical union of water and air. In fact, this doctrine was a mere nominal explanation; for, on closer examination, no chemical analogies supported it. After some reflection, and in the sequel of other generalizations concerning gases, he was led to the persuasion that when air and steam are mixed together, each follows its separate laws of equilibrium, the particles of each being elastic with regard to those of their own kind only; so that *steam may be conceived as flowing among the particles of air* '*like a stream of water among pebbles*,' and the resistance which air offers to evaporation arises, not from its weight, but from the inertia of its particles."—*Hist. of Ind. Sciences*, vol. iii., pp. 510, 511.

This view is presented with still greater distinctness in the Essay in Chambers's Educational Course on Meteorology.

"Although the mechanism and construction of a gas are not apparent to our senses, yet we can infer with certainty that it is made up of *atoms which keep one another at a distance by a repulsive force.* From the fact that any gas can be compressed into a very small fraction of its ordinary bulk, we are sure that its particles are usually at a great distance from each other *in comparison of their size.* Thus, for example, it is almost perfectly safe to assume that the distance between two adjoining particles of common air is not less than a hundred times the breadth of a particle. Hence the actual occupation of space by aerial particles *must be very small;* on the supposition now made, there would be *only one cubic inch of* SOLID *or* IMPENETRABLE *matter in a million of cubic inches of space.* If we imagined a flight of crows, each fifty feet apart from the next, we should have some idea of the spread of gaseous atoms in empty space.

"If we take then any single gas, such as nitrogen, we may be certain that its particles stand *asunder from each other at very great distances*, compared with their size; and these distances are all equal; for, the nature of the repulsion is such, that there is no rest nor stable balance, if a particle is nearer its neighbor on one side than on the other. The repulsion increases the closer they come; and when one is unequally near to two others, it is more repelled by the nearest than by the farthest, and is accordingly driven off till it attain an exact middle position. Thus, throughout, the distances are maintained perfectly equal; any additional compression on one side extends itself immediately through the whole, till equality is established. *Two particles of the same gas can never come perfectly close to each other.* It is certain, for example, that since the creation, no one particle of atmospheric nitrogen ever came into contact with another particle; the repulsion becomes more intense at every step of approximation, and no ordinary force can bring them nearer than certain fixed limits. The same is true of oxygen, or of carbonic acid, or of any other gas *taken by itself.* Some gases, by great compression and cooling, may be liquefied, and thereby acquire the closeness and cohesion usual in liquids; but while they continue in the aerial or elastic form, the resistance arising from their mutual repulsion defies all efforts to bring them together.

"Such is the character of any single gas; but when two gases are mixed, the circumstances are changed. We are still sure that each will repel its own kind but we cannot say beforehand

whether or not the particles of one kind will repel the particles of another kind. It is possible that a particle of nitrogen may repel a particle of oxygen as strongly as it repels another particle of nitrogen; in which case oxygen and nitrogen atoms would be kept as far asunder as atoms of the same kind. But it is also possible that nitrogen, which repels nitrogen, may be perfectly indifferent to oxygen, neither repelling, nor attracting, nor in any way affecting it; and in this case, oxygen and nitrogen particles may stand far or near as accident may determine; they may come close together, or they may move off to any distance, according to the forces exerted upon them by their own kind. It is as if we introduced among the crows, already supposed scattered at a rigid distance of fifty feet, a flock of pigeons, held apart a hundred feet from one another, but not under any repulsion from the crows; so that while the distances of each kind among themselves are equal and fixed, there would be the greatest variety of distances between pigeons and crows, from close contact to a hundred feet. . . . . There is a third possible variety of relation which might obtain between the two strange gases; a particle of the one might *attract* a particle of the other, while repelling one of its own kind. An oxygen atom might have a tendency to move towards and cling to a nitrogen atom, so that whenever they came near enough, they would actually close and adhere, so far as they were allowed by the repulsions to which they are subject.

"Now it is only by an appeal to fact that we can say which of these three relations occurs between different gases diffused through each other. It seems likely, although it is not perfectly proved, that the first supposition is not the correct one; the particles of one gas do not appear to repel the particles of a second gas as they do one another; the repulsive tendency is confined to the particles of the same kind. Oxygen probably does not repel nitrogen, so that there is no obstacle towards the proximity of the two, except the repulsion of each to its own kind. Hence the presence of one of those gases in a space can have little effect *in preventing* the rise and diffusion of the other. It is not so certain from facts whether oxygen and nitrogen are perfectly indifferent; or whether they have a slight attraction. There are many analogies which render it likely that strange gases may, in some cases, attract eath other."—Pp. 9–11.

On this view, assuming the ultimate particles of the air to be spherical, and to approach one another only at their

poles and their equators, interstices would exist that would communicate throughout the atmosphere, and that would be vacua, until occupied by some element distinct from the air. Does then the supposition of such interstices, pervading the whole mass of the air, furnish any solution of the ascent through it of aqueous vapor, independently and irrespectively of the weight of the atmosphere and the relative levity of the vapor? We answer—It does not.

The diffusion of the vapor through vacuous channels, if there were such, that descend below the point where it was generated, there being nothing to obstruct it, would take place by the force of gravity. A diffusion, to a certain extent, in channels on a level with the point at which it was generated and upwards, would also take place naturally from its expansive force. But it is demonstrable that the farther the diffusion advanced the greater would be the resistance to be overcome, and that a point would at length be reached, where the determination whether the vapor should continue to ascend, or the atmosphere itself be elevated, would depend on their relative weight. In the process of evaporation, which takes place at the surface, an expansive force is continually generated, just as a force is developed in the production of steam in the boiler of an engine, and that force will find a vent for itself by the upheaval of that which offers it the least resistance. If the volume of superincumbent vapor could reach a greater weight than the atmosphere, the atmosphere would be elevated instead of the vapor. If the atmosphere continues to be of the greatest weight, the vapor will be forced upwards instead of the air. Nothing can be more indubitable, therefore, than that even on this theory the reason of the continued elevation of the vapor is that its weight is inferior to that of the air in which it is enveloped.

This we might confirm by many citations from authoritative writers. A single passage will be sufficient.

"Vapor introduced into the air acts as a moving power in two distinct ways. 1st, By a simple addition of volume. The tension of vapor is added to the elastic force of the air, according to Dalton's law, and increases by the same amount the total power of the mixture to support pressure. Were the spe-

cific gravity of vapor the same as that of air, the effect of its introduction would be simply one of distension. It would tend to relieve itself by lateral diffusions, or removal of obstructing air; and if prevented from so doing, would simply *heave up* the incumbent aerial column in struggling to diffuse itself, and so increase its total vertical altitude. 2. *But a far more efficacious motive power originates in the less specific gravity of the vapor of water than of air* of the same temperature (0.6235 : 1). It is the lightest of all known vapors; and with the exception of hydrogen and ammonia, the lightest of gases. *In consequence*, as soon as generated, *it tends to rise in the air by its buoyancy;* and in so doing, carries up with it much of the air with which it is intermixed, disengaging itself no doubt from it, and in its upward progress, to become entangled, however, with fresh particles, which again it carries upward, to abandon for others. In this way is its upward diffusion far more rapid than its horizontal, but in its struggle upwards, *it tends to produce an ascensional movement in the air itself*, and thus to act as a powerful agent in the production of wind.

"It is clear, moreover, that the generation of vapor under any extensive region *more rapidly than it is carried off by diffusion or otherwise*, must be attended *with an increase of barometric pressure*, since the total weight of the atmosphere vertically over any region, must be supported by the total area of surface; and equally so, that its condensation, *provided that the condensed water be abstracted from the atmosphere*, must lead to *a diminution of pressure*. The contrary will happen, *if the vapor generated be not carried off as fast as produced by such* A GENERAL UPHEAVING OF THE AERIAL STRATA *over any region*, as shall subvert their *equilibrium*, and cause them to overflow upward and laterally. In such a case *since air also will be carried off bodily from the region*, and be replaced by vapor, *the mean specific gravity of the whole aerial column and its total weight will be diminished, and the barometric pressure lowered.* This takes place on a most extensive scale over the intertropical seas. The temperature of the surface water in them is habitually very elevated (from 78° at the tropics to 83° at the equator), and varies very little by the vicissitudes of season, or the alternation of day or night. A steady and copious evaporation is therefore continually going on. Vapor carrying with it air, is constantly thrown up beyond the levels of equilibrium, where it flows over the upper regions of higher latitudes. The immediate consequence is, a habitual deficiency of barometric pres-

sure at the sea-level on the equatorial, as compared with that on the extra-tropical seas."—*Encyclopædia Britannica*, Art. Meteorology.

Our readers may judge of Mr. Blake's professional knowledge, from the self-complacency with which he contradicts such works as that from which we have cited the above passage; the scientific parts of which were re-written for the late edition by men of the highest eminence, in the several branches of which they treat. They may judge of his meanness and recklessness from the effrontery with which he denounces us for entertaining views that have the sanction, not only of physical laws and of facts, but of the most respectable scientific authorities.

To reject this view, moreover, and maintain that the ascent of vapor is not owing to its expansive force—which drives it up through the air, because of its greater lightness, instead of elevating the air itself, is to imply that it ascends without any known or conceivable cause whatever, and is in effect, therefore, to exhibit it, and the air itself, as exempt from gravity, and all other forces, and this, it would seem, is Mr. Blake's philosophy. He implies that neither gravity, chemical affinity, nor any other known force has any agency in the elevation of vapor in the atmosphere. The thousands and hundreds of thousands of tons that are sometimes borne up from the sea in a few hours, and transported over the continents, are borne up, according to him, not only without any known or conceivable cause, but irrespective of the force of gravity, which, operating as it does on all other forms of matter immersed in a denser fluid, would naturally cause such an element to ascend in the air. That a vast expansive force is created by the conversion of water into vapor, he seems not to have seen. He might as well deny that the reason that the steam applied to the piston of an engine forces it up and sets the wheel in motion, is that the resistance it meets in that direction is less than in any other, as to deny that the reason that the aqueous vapor that ascends into the air is forced up because each particle and the whole column that is driven up, presents less resistance because of its greater levity, than the superincumbent atmosphere.

And finally, were it not that vapor, on having ascended into the atmosphere, is supported there because of its relative levity, it would result that on a sudden cessation of evaporation, it would descend through the interstices that had given it a passage upwards, and deposit itself again on the surface. Why not? As it is not supported there by chemical union with the air, the force of gravity would necessarily carry it down. But no such deposit of moisture takes place regularly on the interception of evaporation by the exhaustion of water at the surface to evaporate. It remains at the elevation it had reached, or passes higher, unless condensed by cold and precipitated to the earth in the form of rain, dew, or snow.

Such is the issue of Mr. Blake's assault on this subject. In place of verifying his imputations of error, he has only made a fresh manifestation of his utter ignorance and unreliableness. He has no accurate knowledge of any subject. He has no acquaintance with the best established opinions. He contradicts with an unblushing front the most indubitable facts.

He objects on the same ground to a subsequent passage.

"But as we may have mistaken Mr. Lord's meaning when we suppose him to ascribe the ascent of invisible vapors to the presence of heavier air, let us follow him to the next page of the Geognosy. Here he not only reiterates his doctrine, but attempts to establish upon it the interpretation of the second day's work in the Mosaic account of the creation. While arguing that this work was the creation of our atmosphere, he says: 'If the atmosphere had been created along with the earth and ocean, it would be inexplicable that some evaporation had not immediately taken place, and mists and clouds become in a measure diffused through the sky.'

"This is even worse than before. It would be a grievous thing indeed, if the trustworthiness of our interpretation of Moses rested upon no better support than this philosophy of Mr. Lord. Before, he only ascribed the *ascent* of vapors to the atmosphere; but now *evaporation* itself is due to the same. This is really travelling too far from the record to deserve a serious answer."—P. 556.

Here, as usual, he takes the passage he quotes from its connexion, and treating it as though it were an independent

proposition, misleads his readers in regard to its meaning. In the argument from which he cites it, we were opposing the theory that the work of the second day was the mere division of the waters by the formation of clouds. Dr. Buckland, Dr. Hitchcock, and others, hold that the atmosphere existed infinite ages before the second day of the creative work narrated by Moses. Dr. Buckland makes the supposition that "all the heavenly bodies and the earth" were "created at the indefinitely distant time designated by the word beginning, and that *the darkness described on the evening of the first day, was a temporary darkness, produced by an accumulation of dense vapors upon the face of the deep*," an incipient dispersion of which *re-admitted* light to the earth.

This implies that the atmosphere was in existence on the first day of the Mosaic creation, and thence that the work of the second day was not the creation of the air, but only the separation of the waters above from those of the ocean, by the formation of mists and clouds. In opposition to this we argued:—

"That it was the atmosphere that was created—on the second day—not a mere elevation of water in the form of mists or clouds, is seen also from the fact that God called the firmament heaven, which is the name of the upper regions of the air in which the clouds float, not of the clouds themselves; that it was the expanse in which the sun, moon, and stars seem to be, which is immediately *above* the clouds, and in which the fowls fly, which is *below* them, and from the fact that it remained there permanently, and not like the vapor and clouds that drift away, or fall in rain, and often wholly disappear. The supposition that was anything less than the creation of the atmosphere; that it was *a conversion of water into mist, and elevation of it into space* at a distance from the abyss beneath, divests it of its character as a creative act, and reduces it to the level of an ordinary operation of nature. *Besides, if the atmosphere had been created along with the earth and ocean, it would be inexplicable that some evaporation had not immediately taken place, and mists and clouds become in a measure diffused through the sky.*"—Pp. 115,116.

This last remark Mr. Blake, with his usual lack of discernment and candor, treats as an independent expression of

our "philosophy" of the formation of mists and clouds. Unfortunately, it has escaped his notice, it seems, that there is an explicit declaration in the sacred narrative, that no rain had fallen at the creation of vegetables on the third day. "These are the generations,"—the origins, the order in which they were brought into existence—"of the heavens and of the earth when they were created, in the day that the Lord God made the earth, and the heavens, and every plant of the field before it was in the earth (sprung up as a growth) and every herb of the field before it grew. For the Lord God *had not caused it to rain upon the earth*, and there was no man to till the ground. But there *went up a mist from the earth* and watered the whole face of the ground."—Genesis ii. 4-6. Here is thus a specific record that there was no rain nor mist until after the elevation of the dry land from the ocean, and the creation of vegetables on the third day. There cannot have been any, therefore, till the fourth day, when the sun, moon, and earth received their present adjustment to each other, by which days, seasons, and years are determined. And it was to this fact, thus announced by the Divine Spirit, to which we referred in the passage Mr. Blake cites—as a proof that the work of the second day cannot have been a mere conversion of water into mists and elevation of it into space at a distance from the abyss beneath! And however Mr. Blake may choose to speculate, it is a sufficient confutation of that theory. If there was no rain, nor even a mist until the fourth day, and perhaps not until the fifth or sixth, it is clear that the space now occupied by the atmosphere, cannot on the second day have been filled with "such an accumulation of dense vapors as to intercept the light of the sun." The fact, moreover, that no rain was "caused" nor mist until the fourth day, and that the first moisture that passed from the air to the ground, was in the form of mist, implies that whatever may have been the expansion and diffusion of the waters anterior to the creation of the atmosphere, they were, on their subjection to the pressure of that vast body, compressed to their present density, as water; and no mists or vapors were left in the space the air then occupied. And this is in harmony with the fact disclosed in the sacred narrative, that the separation of the waters that are under the firma-

ment from the waters that are above, took place absolutely after the creation of the air, not partially before.

It thus turns out, as it has in every other instance, that Mr. Blake, instead of convicting us of an error, only shows that he is a mere wordcatcher. He pays no regard to the connexion of a sentence or expression, the object of an argument, or the proof by which it is sustained. His whole aim is to find some word or phrase, which, taken out of its relations, he can contort and twist to his sinister ends; and in this he unfailingly betrays a want of perspicacity that is a fit match for his lack of candor.

He repeats this blunder on his next page.

"As he settled the second day's creative work with this doctrine, so he disposes, with equal facility, of the first. In answering Dr. Hitchcock's views upon that creation, he says, 'But no less unfortunately for his position, there was no atmosphere in existence to *support the vapors above the waters, and render such an accumulation of clouds possible* as to intercept the rays of the sun. Such frequent repetitions, in such important connexions, of the same error, each time with accumulating force, can leave no doubt as to the proper interpretation of our author's meaning."—P. 557.

The passage he cites occurs in the argument already referred to against Dr. Buckland's theory, that the work of the first day, instead of being the creation of light, was a mere removal of temporary darkness, by "the dispersion" of "an accumulation of dense vapors." After pointing out several other objections to that hypothesis we said—

"But not less unfortunately for his supposition, there was then no atmosphere in existence to support vapors above the waters, and render such an accumulation of clouds possible as to intercept the rays of the sun. It was not until the following day that God created the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, in the form of vapors and clouds. As then, on the first day, there were no waters except those that were under the firmament, that is, the waters of the abyss; there cannot have been any vapors in the space above them to occasion the darkness in which the deep was enveloped."—*Geog.* p. 106.

Dr. Buckland, in his supposition, contemplated the atmosphere as having been in existence for thousands and millions of years; and regarded the accumulation of dense vapors on the face of the deep as having taken place according to the law by which vapors and clouds are *now* formed. We objected to the supposition, that the atmosphere was not yet in existence, the creation of which the sacred narrative expressly exhibits as the cause of the separation of the waters above the firmament from those that are beneath it. Mr. Blake disregards this testimony of the divine word, and maintaining that were there no atmosphere clouds would be formed as they now are, charges us with a consummate error in exhibiting the air as requisite to the support of vapors and clouds in the manner they now float, with a space between them and the earth, which, to the eye, seems free from vapor. In short, he denies that the support of clouds in the air is the result of their greater levity than the atmosphere beneath them. The following quotations furnish a sufficient answer to his folly.

"A cloud is a visible mass or collection of minute particles of water *suspended* in the atmosphere. Clouds differ from fogs and mists only as they occupy a more elevated position. In all cases the origin is the same, viz. the vapors that rise from collections of water, and indeed from the whole surface of the earth. These aqueous vapors are condensed in the higher and colder regions of the atmosphere, and they lose their transparency and become visible. Clouds differ very greatly in respect of form, magnitude, &c. Their differences depend on *the quantity* of vapor of which they consist, etc. *The height at which they float in the atmosphere is determined by their specific gravity, and consequently varies with their density.* These light clouds are observed higher than the summits of the loftiest mountains, while those which are dense and thick rise only to a small distance above the surface of the earth."—*Brande's Dict. of Science, Lit., and Art*, Art. Clouds.

"Clouds: When a body of vapor is generated from any warm evaporating surface, *it ascends by its relative levity*, losing sensible heat as well by its own expansion, as by its bodily transfer into and intermixture with colder air."—*Encyclopædia Britannica*, Art. Meteorology.

"That clouds and mists consist of hollow vesicles, is proved by

the circumstance of *their specific gravity being such that they remain suspended in the air without any tendency to descend, and even on frequent occasions are seen to ascend;* whereas if they consisted of round drops without any internal vacuity, their descent would be rapid. Water is 828 times heavier than air; and it has been calculated that a drop whose diameter is no more than $\frac{1}{1000}$th of an inch would acquire a descending velocity of nine or ten feet a second. Besides, if clouds consisted of drops without any internal vacuity, every time the beholder looked towards them with his back to the sun, he would see a rainbow; but this is not the case except when rain is falling. . . .

"But then comes the inquiry, *how the distension of the vesicles so diminishes their specific gravity as to cause their suspension at an elevation in the atmosphere.* . . .

"It is obvious that the aqueous vesicles composing clouds must by some means or other displace an amount of air, *the weight of which is exactly equal to their own weight.* If they displaced more, their specific gravity would be *less* than that of the air by which they are surrounded, and they would *consequently ascend* to a greater altitude; if they displaced less, their specific gravity would be greater than the air by which they were surrounded, and they would accordingly *descend* to a lower level. Now as the vesicles composing clouds and the aeriform matter which they contain must be *expanded and rendered specifically lighter* by every increment of temperature, it may be concluded that their greater mean temperature than that of the air in which they float, is one of the causes of their *suspension* at an altitude in the atmosphere. And the greater variations of temperature which they undergo than that of the air in which they float, is probably the principal reason why they have a tendency to rise to a greater altitude at one time, and to descend to a lower altitude at another."—*Hutchinson's Meteorological Phenomena*, pp. 152, 155, 158.

The same views are entertained by Dr. Thomson.

"Clouds differ from fogs in their altitude and suspension, but in composition they are alike, having the ultimate constituents of water for their ingredients. The proximate cause of their formation is the loss of caloric in the humid atmosphere, and condensation of the moisture; but we are still ignorant of the ultimate cause of the phenomenon. *Of their mode of suspension, their specific gravity being lighter than that of air*, some have received this as a satisfactory explanation, but it is far from being

cogent [unless accompanied by a theory that accounts for that lightness]. Professor Stevelly of Belfast, offers a theory combining the gravitating force of the vesicles—which through their extreme minuteness is exceedingly trifling, for the weight decreases directly as the cube of the radius—with an electrical hypothesis. A far more plausible theory than the first attributes it to currents—upwards and horizontal. Another hypothesis assigns it entirely to electrical agency. We know that electricity has much to do with the phenomenon; it is largely developed during evaporation . . . and the vapor acquires that form denominated *positive*, while the water which remains is *negatively* charged. . . .

"That clouds are often largely charged with one of the forms of electricity is abundantly manifest. Canton observed this, and found that the electricity would alternately change from positive to negative five or six times in thirty minutes; which Crosse has confirmed. Why certain clouds should be positively, and others negatively charged, is not yet determined, though the fact is incontestable. . . . In whichever state, then, the electricity exists in the aggregate, there will be a repulsion and attraction of the particles, by virtue of the law, that bodies similarly electrified repel, while those in the opposite electric states attract each other. As the temperature of the vapor decreases, and the humidity becomes condensed, its capacity for electricity lessens and a portion separates. It is easy to conceive that this electricity accumulates around the individual molecules, *and prevents the coalescence of the vesicles into drops, the specific gravity of which would cause their precipitation. Thus they are buoyed in the air*, till other influences cause their descent. . . .

"Thunder clouds generally float at altitudes of from 3000 to 5000 feet, though they have been seen so high as 15,000. Clouds have been observed over the summit of Chimborazo at an altitude of about 21,500 feet. *In proportion to their lightness*, they will generally be found suspended higher in the atmosphere; the lightest of all, viz. the cirri occupying the loftiest strata of the cloudy region."—*Thomson's Introduction to Meteorology*, pp. 123–125.

These writers thus agree in maintaining that the reason that clouds float in the air at their several elevations is that they are relatively lighter than the atmosphere in which they are upborne. The only question on which they differ

respects the causes of that relative levity; whether it is the structure of the vesicles, the temperature of the clouds, electricity, or perhaps all of these united. For the office which the theory of vesicles and electricity fills, is simply to account for the relative lightness which the particles, after they have passed from invisible vapor into mist, still retain above the air in which they are enveloped. The effect of electricity, Dr. Thomson holds, is to prevent the vesicles which are relatively lighter than the air, from coalescing into particles of such size as to be heavier than the air; and with that theory he regards their inferior specific gravity as the true explanation of their suspension at the heights at which they float.

Mr. Blake thus again here, as everywhere else, in place of establishing his charge against us, only shows himself to be disgracefully unacquainted with the subject of which he affects to talk so learnedly. Was ever a more odious spectacle exhibited by an ignorant, insolent, and reckless charlatan? He not only knows nothing himself accurately; he has the unparalleled impudence in the name of science to arraign and denounce the knowledge and assertion of indubitable facts and truths as proofs of extraordinary superficiality and ignorance!

The discreditable blunder we have now pointed out forms the cadence of his labored attempt to establish the charge against us of a "misconception and misapplication of the most elementary principles of science." We might follow him through the remainder of his article, in which he treats of other topics, and convict him of similarly disgraceful errors and unpardonable misrepresentations. But we have no further space to bestow on him, and have given sufficient proofs that he has no title whatever to respect either as a chemist, a geologist, or a writer. Not the least reliance is to be placed on his word or his judgment. He betrays at every step an inacquaintance with facts and principles, and a lack of comprehension, that form a ludicrous contrast to the lofty pretensions he makes to exact knowledge; while the boldness and malevolence with which he misrepresents and calumniates, bespeak a still more odious defect of the heart. Not the faintest trace of candor appears in his essay, not the slightest disposition

to notice even the most unanswerable objections to his theories; his aim being not to establish truth, but to overthrow it; not to confute arguments, but to disarm them of their power by caricature and abuse.

We cannot but be surprised that the Editor of the *Southern Presbyterian Quarterly* should have admitted to his pages an article bearing on its face so openly the character of a personal and malevolent attack. He introduces it to his readers by the following note of commendation:

"We cheerfully give place in our journal to this *interesting and able article, and would invite the reader's attention to it*, although we do not, of course, pretend to be competent judges of the scientific aspects of it, and although, moreover, we cannot say that we are satisfied with its arguments respecting the meaning of certain places of Scripture."

But, as the interest and ability of the article, if it have any, depend on the truth and pertinence of its scientific statements and criticisms, on what ground could the writer of this note commend it as "interesting and able"—if not "competent" to judge of it in that relation—if on the only point on which he felt adequate to criticise it, he regarded it as obnoxious to objection? We cannot suppose this gentleman was pleased with it simply because of its injustice and insolence to us. Was he misled by the profession and station of its author? Was that which prompted him to publish it extraneous to the article itself? Did he deem it impossible that such a tissue of bold and vaunting accusations could be the work of mere ignorance, perverseness, and malignity? Whatever may have induced him to insert it, having sufficiently shown its detestable character, we leave it to the scorn and reprobation to which its truthlessness, malevolence, and meanness, must consign it with all honorable minds.

ART. IV. THE GOLDEN IMAGE, Daniel iii.—NEBUCHADNEZZAR'S VISION OF THE TREE, Daniel iv.

THE office of the events narrated in the second chapter was, on the one side, to show the falsehood of the pretexts

of the Babylonian necromancers to a supernatural knowledge of the future or the past; on the other, to manifest the omniscience of Jehovah, and make known to Nebuchadnezzar and the Hebrew captives, and through them to the generations that were to follow, that four great conquering and oppressing monarchies were in succession to rule the nations of the earth, among whom the Israelites were to be scattered, and that the last in the train was at length to be swept to destruction by a kingdom which Jehovah was to establish, that is to embrace the whole earth and continue for ever. The design of the events related in this chapter was, on the one hand, to demonstrate the nothingness of the idol gods whom the Babylonians worshipped, from the non-interposition of the deity represented by the golden image to preserve his worshippers, and destroy those who refused the homage enjoined by the king; and on the other, to exemplify the supremacy of Jehovah the God of the Hebrews, over all, and his readiness to defend his worshippers from the most powerful enemies, and deliver them from the greatest dangers. The spectators of the scene saw that the image Nebuchadnezzar had set up, was but an unconscious shape. It made no movement, nor did the god imagined to be enshrined in it, to protect its votaries who approached the furnace, from destruction by the flames; nor to make the fire effective on the Hebrews that were cast into it. It failed, therefore, to act the part of a god on an occasion, when, if it had been a deity, it would infallibly have displayed its power as such, and verified its title to the imposing homage that was paid to it by the monarch and princes and chief officials of the greatest empire on the earth. Its silence, its motionlessness, its insensibility to the jeopardy of its reputation, and the peril of its worshippers, showed that it was not a god. If it gave no signs of consciousness in such an exigency, it was vain to expect that any event could rouse it into sensibility. In contrast to this, they saw from the miracle Jehovah the God of the Hebrews wrought for the deliverance of his worshippers, that he was present, all-knowing and all-powerful; that he had control of the elements, that he could defeat the mightiest monarch in his purposes, and that he delivered in the most marvellous manner those who put their trust in him. And these

great truths were conveyed by these extraordinary means to many millions of minds of that and succeeding generations.

Nebuchadnezzar made a great image, and setting it up on a plain, assembled all the chief personages of the empire and required them, under a threat of death, to worship it as a god. Three Hebrews refusing the homage he commanded, were thrown into a burning furnace, the heat of which was so great, that the men who cast them into the fire perished, while the Hebrews, though plunged into it, attended by an angel, remained unharmed. Nebuchadnezzar, seeing that they were uninjured and were attended by a celestial form, called them to come forth. On their coming forth untouched by the fire, he publicly acknowledged their deliverance to be a miracle, and blessing and praising Jehovah for having interposed for their protection, enjoined all his subjects to speak honorably of him.

"And Nebuchadnezzar the king made an image of gold. The height of it was sixty cubits, and the breadth of it six cubits."

Objections have been made to the credibility of this narrative, on account of the height of the image, the seeming disproportion of its breadth, and its costliness. But they are of little significance. Its height, sixty cubits, or ninety feet, was not great for an image that was to be set up in the open air and on a plain, in order that it might be worshipped at the same moment by so vast a crowd as he had assembled—probably at least fifty, perhaps a hundred thousand, and possibly some hundred thousands. The great officers of Nebuchadnezzar's empire who were present at its inauguration, were probably at the least twenty to thirty thousand; not unlikely a far greater number. But they cannot be supposed to have formed the whole assembly. The entire court, and a large part of the wealthy and cultivated population of Babylon, the learned, the fashionable, and the superstitious, may naturally be believed to have attended on the occasion, and many also from the other chief cities of the empire. Not improbably, as we shall see, the crowd was so vast, that many were stationed at the distance of a mile. It was set on a plain, probably, in order that it might be beheld and worshipped at once by numbers proportional to

the greatness and populousness of the capital and empire. A height of ninety feet would not be too great for an image, that was to be worshipped by such hosts; and especially if, as is probable, it was situated at the end of a plain bounded on the sides by higher grounds and terminating in a bluff, so that the line of approach, being in front, brought it into view at the distance of two or three miles. That height, indeed, would be essential, if, as is probable, the image, instead of standing on the ground, was placed on a pedestal of such elevation as to make its whole form visible to worshippers at a considerable distance. If the base were twenty cubits in height, the image would have been but forty, that is sixty feet; which would not have been too great for a proper effect on gazers of so vast a crowd that many of them must have had their stations at the distance of a half mile, and more. It is not unlikely indeed, that in order to a better effect, the image was set in an inclosure which none but privileged persons were permitted to enter, and that the great body of worshippers were stationed at a considerable distance. There appear to have been no sacrificial rites, no smoking censers, no officiating priests. The only act of worship was prostration. And that implies, that instead of forming a dense mass, they were arranged in ranks, at several feet from each other; as otherwise they could not have prostrated themselves, without falling on one another. The area that one or two hundred thousand occupied, must therefore have been very large. Fifty thousand formed into companies of two or three hundred each, separated from one another by moderate spaces, would require at least a square mile, that each might have sufficient room to prostrate himself without interfering with those next to him. If arranged, therefore, in that manner, like an army, in a square, or half-circle in front of the image, the most remote must have been at such a distance, that it appeared of but moderate size and elevation. If the image was but sixty feet in height, the breadth, nine feet, was not far from the usual proportion of the human frame.

It is objected also to the narrative, that the quantity of gold required to form such an image must have exceeded even Nebuchadnezzar's means, though he had filled his treasury with the spoils of the nations he had conquered.

It is not necessary, however, to suppose that the image was solid. If it were a cast, it was undoubtedly hollow; but it was more probably of some inferior metal, or wood, and simply overlaid with gold. The exterior was of that metal, we may presume, not only on account of its preciousness and its freedom from corrosion, but because of the dazzling resplendence that would invest it, when shone on by the sun. It is not stated what deity the image was meant to represent. It was probably Bel, the principal god of the Babylonians: and the Baal of the Tyrians, Syrians, and idolatrous Israelites.

"He set it up in the plain of Dura, in the province of Babylon," vs. 1. That Dura was in the province of Babylon, indicates that it was not far from that metropolis. It was doubtless so near and accessible, that it could be easily visited by the court and population. The image was set upon a plain, obviously, because it was to be worshipped by crowds so vast, that no temple the monarch could erect, could contain them. It was manifestly to be the national god; the homage paid to it, was to have a greatness and impressiveness, that bore some proportion to the magnificence of the empire.

"Then Nebuchadnezzar, the king, sent to gather together the princes, the senators and the magistrates, the judges, the treasurers, the counsellors, the presidents, and all the officers of the provinces, to come to the dedication of the image which Nebuchadnezzar, the king, had set up," vs. 2. What the exact sphere was of these several classes, cannot now be determined. Though civil officers generally, it is clear, a share of them, it seems from vs. 20, belonged to the army. They comprised all probably of the leading ranks, whether civil or military; and the reason that they were required to be present doubtless was that they were representatives of the nation; and the dedication and homage of the image by them, being an official act, gave it the highest significance and grandeur, and presented a powerful motive to the whole population to pay it their worship. The world had never seen such an image before. Its adoration also was to be marked by a greatness and sublimity, that had never been equalled in the annals of idol-worship.

"Then were gathered together the princes, the senators

and the magistrates, the judges, the treasurers, the counsellors, the presidents, and all the officers of the provinces, unto the dedication of the image which Nebuchadnezzar, the king, had set up. And they stood before the image which Nebuchadnezzar had set up," v. 3. As they comprised all the nobles, the great officials of the court, and the chiefs of the provinces, those who held judicial offices, those who had charge of the finances, and the inferior magistrates of the various ranks, their number must have been very great. Twenty or thirty thousand would be a moderate estimate of them. They likely equalled those numbers united. That is not half the aggregate of officials of some rank in Great Britain, or this country. But those civil and military orders cannot be supposed to have formed the whole assembly. Those of the highest grade must naturally have been attended by a retinue of subordinates and slaves; and the novelty of the measure, and the monarch's wish to invest the inauguration of the god with the greatest resplendence, doubtless caused the attendance of far greater crowds of unofficial persons, and, perhaps, both sexes, from the capital and the provinces. It is not credible that the wealthy, the fashionable, the cultivated, whose presence would contribute so much to give dignity and splendor to the occasion, were precluded from the scene. Thousands and myriads of them doubtless were there, and formed a greater assemblage than ever before met and united in an act of worship, except the Israelitish hosts in the wilderness, and at the great feasts at the temple in Jerusalem. It is not improbable that Nebuchadnezzar was prompted to erect the image in the open air, and summon so vast a host to its worship, by a wish that the number and splendor of its votaries might surpass the worshippers of Jehovah at Jerusalem, who also were gathered from the whole kingdom, consisted of both sexes, and stood in the open air.

"Then a herald proclaimed aloud:—To you ye peoples, nations, and languages, it is commanded, at the time when ye shall hear the sound of the cornet, flute, harp, sackbut, psaltery, bagpipe, and all kinds of music, ye shall fall down and worship the golden image that Nebuchadnezzar, the king, has set up," vs. 4, 5. The address of the herald implies that the host was very large. They were peoples,

nations, and languages, that is their representatives. That the herald made this proclamation to them all, indicates also that they were arranged in companies separated from each other by such spaces, as allowed him to pass between them, and traverse the whole body at least of the officials, who were doubtless stationed nearest the image. He is not to be considered as making his announcement only once, but as repeating it, as was customary with heralds, as he passed from division to division; as Jonah, in advancing from street to street, repeated the warning he was charged to proclaim to the inhabitants of Nineveh. As only the officers of the empire were formally summoned to the dedication, the command may have been addressed solely to them; and that may have been the reason, that only one herald was employed to announce the command. The dedicating act being the homage of the officials of the empire, that special act was required only of them. It does not appear that there was any other consecrating act. No mention is made of victims, altars, censers, or priests. The reason that the signal for prostration was given by musical instruments, and a combination of all that were known, doubtless was, that no other sound suitable to the occasion, was of sufficient strength to reach at the same moment the whole body of worshippers.

"And whosoever shall not fall down and worship, shall in the same hour be cast into the midst of a burning fiery furnace," vs. 6. The threat of so terrible a punishment bespeaks an apprehension by the king that there would be a strong reluctance in some of the crowd to comply with his command. It was not intended simply to produce a prompt and consentaneous compliance, so that the prostration of the whole host should seem, from its immediateness and unity, like the act of an individual. It was employed to overcome hesitation, conquer obstinacy, and produce abject submission to his will. And it probably was not unnecessary. Among the vast multitude gathered from different parts of the empire, there were many votaries of other deities who may have preferred to render homage only to them, and may have felt that the worship of this Babylonian God might be regarded as apostasy from them. For the devotees of idols, if not in any high sense conscientious, were often eminently passionate

and superstitious, in their attachments to them. Any national antipathies, any rival attachments, any superstitious fears, Nebuchadnezzar meant to repress, and compel all on this occasion, promptly and submissively to worship the image he had set up, as the imperial god, however inclined they might be at other times to give their supreme homage, which he did not prohibit, to their several national or chosen deities. The command, however, was extremely discourteous and irreverent to his idol-god; as it virtually exhibited its title to the homage it was to receive, as not constituted by itself, but by the mere will of Nebuchadnezzar. For Nebuchadnezzar proceeded in the whole transaction, on the assumption that he had an absolute right to dictate to his subjects what deity they should worship, and by what acts they should express their homage. Accordingly, in the very decree by which he commanded the worship of this god, he treated its right to that worship as dependent on his will; and thereby, in fact, undeified it. If Nebuchadnezzar had not an absolute right to determine what god his subjects should adore, then he had no right to command them to worship the image he had set up: if he had such a right, then it was within his power, had he chosen, to prohibit the homage of the deity whom that image represented, and enjoin the worship of some other idol. But if such were his rights, then the idol had no absolute title whatever to the religious regards of Nebuchadnezzar's subjects, but was indebted for any homage it might receive solely to the arbitrary fiat of the monarch. The worship offered therefore to the idol—if the votaries understood the principle on which it was enjoined—was in reality a mere act of submission to the will of Nebuchadnezzar, and not a genuine adoration of the image as a deity. It was thence, as a worship, as empty a sham, as the image was as a god.

"Therefore at the time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up," vs. 7. Not a solitary dissentient was found, it seems, among the worshippers of idols. Perhaps it cost them little effort to comply with the king's command; as, though they had preferences for their own

national deities, they were probably generally polytheists, as Nebuchadnezzar himself was, and admitted that this image might with propriety be honored by those who had before been votaries of the god whom it represented, however suitable it was to them severally to pay their supreme homage to the gods they had been accustomed to worship. The instant prostration of that immense host probably had, to the eye of Nebuchadnezzar and others, who gazed at it or shared in it, a touch of power and vastness that partook of the sublime. It was indeed a spectacle such as heathendom had never before witnessed or conceived. Nebuchadnezzar not improbably thought that he had outrivalled in the grandeur of his deity's worship, the homage paid to Jehovah by the vast hosts of worshippers who bowed themselves to the ground in the sacred courts at Jerusalem at the dedication of Solomon's temple, 2 Chron. vii. 3. But to the eye of those who comprehended its character, to spectators of other worlds who may have beheld it, it was a spectacle of awful delusion, sottishness, and impiety. For they saw in it a public and official declaration by the representatives of the greatest and most cultured empire on the earth, in effect, that no deity had any intrinsic and absolute right to the homage of the dwellers in that empire: that it was the prerogative of Nebuchadnezzar to determine whom or what his subjects should worship: that his authority therefore was above the authority, and his title to obedience above the title of any god: and thence that the homage he enjoined, though it were paid seemingly to the golden image, was in fact nothing else than a homage to his will! It was at once therefore the grossest affront that is conceivable to Jehovah, the creator and ruler of the world and the universe; and the greatest insult to the reason, and violation of the rights of men.

"Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whosoever should not fall down and worship, he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego:—these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up," vs. 8–12. Chaldeans accused them, probably because, belonging to the same province, they both knew them and held office under them. They may have been prompted by envy and ambition: they may perhaps have been expressly appointed to notice whether any disobeyed the king's command, and if so, to report it to the monarch. It bespeaks an awful darkness of mind that three only of that vast host, had such a knowledge of the true God, and such a discernment of the nothingness of idols, as to withhold them from obeying the monarch's command.

"Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spoke to them and said, Is it of design, Shadrach, Meshach, and Abednego, that ye do not serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at the time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye will fall down and worship the image which I have made; but if ye worship not, in the same hour ye shall be cast into the midst of a burning fiery furnace, and who is that god that shall deliver you out of my hands?" vs. 13–15. Nebuchadnezzar obviously proceeded in this, on the assumption that the supposed guilt of their refusal to worship the image lay in its being a disobedience of his command. The accusation indeed was that the recusants paid no regard to Nebuchadnezzar's will; and it was that slight and resistance of his authority that excited his rage. In assuming the office of avenger also, he treated the offence as lying in the violation of his law, rather than an infraction of the rights of the idol deity. He did not profess to act by the authority of the image, but solely by his own, as the monarch of Babylon. He distinctly claimed, moreover, in his challenge —"who is the god that shall deliver you out of my hand?"— a higher power even than the image, and than Jehovah, the creator and ruler of the world. He thus in effect, like the predicted man of sin exalted himself above all that is

called God, or is worshipped. His arrogation was therefore of the most proud and insolent impiety.

"Shadrach, Meshach, and Abednego, answered and said to the king Nebuchadnezzar, We are not solicitous to answer thee in this matter. If our God whom we serve is able to deliver us from the burning fiery furnace, and from thy hand, O king, he will deliver. And if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up," vs. 16–18. By their not being solicitous to answer the king, they meant that they were not eager to apologize for their refusal to worship the image, nor anxious to convince him that Jehovah their God, whom they served, was competent to preserve them from destruction. They saw doubtless that protestations and arguments were unsuitable to them as the worshippers of Jehovah, and would be unavailing with the king; and they preferred to refer the issue wholly to God, who would assuredly do that which became his glory. They spoke conditionally of his ability to deliver them, not from any uncertainty of his omnipotence, but to avoid adding to the king's exasperation by seeming to challenge him to a trial of his power to destroy them. It does not appear that they had any prophetic intimations that God would interpose for their rescue. They acted in their usual faith in him, and submission to whatever he might in his sovereignty appoint. They saw that to prostrate themselves to the image, would be to apostatize from him, and in that very form for which their nation had been delivered into the hands of Nebuchadnezzar, their temple destroyed, their land consigned to desolation, and the monarch, princes, chief families, and themselves carried captives to Babylon. They felt not improbably that this summons to worship the idol, was permitted by God to test their fidelity to him; and foresaw that should they fall from their allegiance, they would become the means not impossibly of betraying some of their fellow exiles into idolatry, and draw on themselves and them a fresh train of avenging judgments; and as it was thus an occasion that demanded from them the most unfaltering steadfastness, so they may have felt that it was one in which God might be pleased to interpose for his own vindication, and for their deliverance.

"Then was Nebuchadnezzar filled with fury, and the form of his countenance was changed toward Shadrach, Meshach, and Abednego, and he commanded to heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men in his army to bind Shadrach, Meshach, and Abednego, and cast them into the burning fiery furnace," vs. 19, 20. This indicates that a portion of his army was present, and not improbably all its great officers were among those who were summoned to the dedication. The selection of the most powerful men to bind the victims, implies either that he thought they would offer a stern resistance, or else that none but men of great strength would be able at the distance at which they would be compelled to stand, to throw them into the furnace. This act of the king brought him thus into a direct conflict with Jehovah, and made it proper that he should interpose and vindicate his deity by the deliverance of his servants. Had the king been left to triumph, it would have seemed to him and his party a proof that the God of the victims was not able to rescue them from their king's vengeance, and a verification of Nebuchadnezzar's right to compel his subjects to worship the golden image. And had the worshippers of Jehovah been left without any intervention for their deliverance, and perished, it would have been naturally interpreted as proving either that Jehovah was incapable of preserving them from the power of the flames in which they were enveloped, or else indifferent to their fate. The issue was thus rendered, by the directness and audacity of the king's challenge, the vastness of the theatre on which the contest was enacted, and the truth or falsehood of the conclusions that would be drawn from it, of infinite moment both to the divine glory, and the well-being of men; and the question was permitted doubtless to be determined in this conspicuous and impressive form, that a resistless and dazzling proof of the infinite power of Jehovah, and the nothingness of their imagined gods, might be presented to Nebuchadnezzar and his idolatrous subjects.

"Then these men were bound in their mantles, their turbans, their cloaks, with their vestments, and were cast into the midst of the burning fiery furnace. Whereupon, because the king's commandment was urgent [for their

immediate destruction], and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men fell down bound into the midst of the burning fiery furnace," vs. 22, 23. The furnace must have been very large to have received three men, and allowed them, with a fourth, to stand erect and walk in it. It had a door, it seems, on a level with the ground, and of such breadth and height as to allow the king a view of the interior. It was heated probably by the bitumen which abounded in that region, and the degree of heat determined by the quantity of that element, or other combustible matter that was thrown into it. It may have been formed for the burning of bricks or the smelting of ores employed in the erection of the image. That it had been heated before, is shown by the excess of the heat to which it was now raised above what was customary. If that were its use, the door may have been designed as a passage both for air, and for the removal of the materials within, when a blast was finished. The victims, it seems, from their falling down, were thrown in at the top of the furnace. As the heat was so great as to render it doubtful whether they could be cast in without danger to those who were to throw them, the urgency of the king's commandment was, that it was a positive order to cast them in, though those who were assigned to that office should themselves perish in the attempt.

The destruction of the executioners, though the natural result of the king's impatience of delay that precautions might be taken for their safety, was yet of almost as high significance as the preservation of the objects of his vengeance; as it was a resistless demonstration of the nothingness of the golden image, or the deity that was supposed to be enshrined in it. If the god represented by the image had been a real deity, his rights, his reputation, the protection he owed to his worshippers, would have prompted him to manifest his power, and defend his votaries. Not to do it, was to desert and confound the king who had set up the image, surrender his prerogative as god, refuse the care he owed to his worshippers, and basely leave them to perish in their efforts to vindicate and honor him. If he could have interposed and protected them, he unquestionably would. That he did not, that the image remained mute and unconscious in the

presence of its expiring votaries, was an unanswerable proof that it was not a god, nor an intelligence of any rank, and that trust in it was as vain, as in any other shape of dead matter, or nonentity. And this exemplification of its nothingness was of the greatest moment. It was a verification of Jehovah's claim that he alone was God. It was a vindication of the Hebrews in refusing to offer homage to the idol. It was a demonstration of Nebuchadnezzar's blindness and madness in imagining that he could constitute an image a god, place his subjects under obligation to worship it, and maintain its claims to homage against the power of Jehovah. And that, had it been contemplated aright, would have been the conclusion of every one who witnessed or came to a knowledge of the event. It could not be assumed that the image-god was simply inferior in power to Jehovah, and failed, not from want of interest and inclination, but for want of adequate strength to preserve his votaries; for in order to that inference, he should have appeared on the scene as a living, earnest, and mighty agent, endeavoring to give protection to his devotees. But as he made no such manifestation of himself, and gave no signals of consciousness or existence as a god, the proof was resistless that he had no such existence; but was a mere spectre of the imagination. And this demonstration should have put an end, therefore, to the worship of idols in the empire. Whoever, after that, bent in homage to the golden image, or any other idol shape, did it in presence of the most indubitable proof that it was not a god: that it was but a soulless form, a figment of man's perverse and impious heart.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke and said unto his governors: Did we not cast three men bound into the midst of the fire? They answered and said unto the king; True, O king. He answered and said; Lo, I see four men loose, walking in the midst of the fire; and there is no harm to them; and the form of the fourth is like a son of God." Vs. 24, 25. The king was seated in front of the door of the furnace, possibly that he might at the earliest moment see whether Jehovah interposed for the delivery of the victims; more probably that he might regale himself with their writhings which he expected to witness; as a spectacle wholly unlooked for met

his astonished glance. The flames, instead of enveloping and consuming the objects of his vengeance, retreated from them, and he beheld them relieved from their bonds, and attended by a celestial personage, walking unharmed and at ease beneath the vaulting fire. And the conviction instantly took possession of him, that Jehovah had interposed, and preserved them from injury.

"Then Nebuchadnezzar went near to the door of the burning fiery furnace, and spoke and said: Shadrach, Meshach, and Abednego, servants of the Most High God, go forth and come near. Then Shadrach, Meshach, and Abednego went forth from the midst of the fire." Vs. 26. This language is such as would be natural, if beside the door through which the king looked, another stood open on the opposite side of the furnace, towards which the three men were walking. The command, then, was to go forth at that passage, and come round near the place where the king was stationed. The promptness and decision with which he acted, suited at once his vehemence, his courage, and his ingenuousness. He saw that the three men were delivered by a miracle, which none but the Most High could have wrought: and that the contest between the image and Jehovah was decided in a manner to preclude debate and hesitation. Instead, therefore, of pausing to ask the sentiments of his counsellors, he summoned the Hebrews whom Jehovah had saved into their presence, that they might be assured by their own eyes of the reality of the miracle. This seems to indicate that the king alone had seen them and their attendant in the fiery furnace. Though still acting as a monarch, yet transported with awe and astonishment, and recognising them as the servants of the Most High God, he now spoke in the tones of entreaty rather than of command.

"When the princes and the senators and the magistrates and the king's counsellors were gathered together, they looked at those men that the fire had no power upon their bodies, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire come upon them." Vs. 27. That they were preserved in life was apparent to all from their coming forth from the furnace; but the group of the king's officials, on inspecting them, saw that not only were their persons uninjured, but their clothes,

which without a miracle would have been consumed in a few moments, remained untouched. All, therefore, were assured of the reality and greatness of the miracle, and must have seen that the being who wrought it had control of the most powerful elements of nature, and must be all-comprehensive in intelligence and infinite in might.

"Then Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants who trusted in him, and changed the king's commandment, and delivered up their bodies that they might not serve nor worship any god but their own God." Vs. 28. This act of adoration bespeaks the most absolute conviction that it was Jehovah who had wrought the miracle, and that he wrought it because of the unfaltering fidelity of his servants, and the trust which they put in him to deliver them. Had not the demonstration and conviction been irresistible, he would not have uttered an acknowledgment involving such a depreciation of his idol and condemnation of himself. It indicates that he understood with the utmost distinctness that in attempting to punish the three men for refusing to worship the image, the question was to be tried whether their God or his was of the greatest power, and that he saw that the issue was in the most indubitable and emphatic form against himself and his god. He seems also to have felt in a degree the greatness and beauty of the unswerving fidelity of the servants of Jehovah at the hazard of their lives; and the suitableness and grandeur of his interposition, in approval of their steadfastness, to work for them so signal a deliverance. It bespeaks a great intellect and an ingenuous and lofty spirit, that no touch of reluctance, envy, or chagrin, is intermixed in this utterance of acknowledgment and praise.

"Therefore a decree is made by me that whatever people, nation, or language shall speak anything amiss (falsely) against the God of Shadrach, Meshach, and Abednego, shall be torn in pieces, and their houses shall be made a dunghill; for there is no other God that can deliver after this manner," vs. 29. Though greatly impressed by the miracle with the reality and power of Jehovah, he failed to see, from the absolute dominion it displayed over nature and men, that it demonstrated he was the only God; that if he

were not the creator and upholder of the world, he could not have controlled the elements, fire and air, as he did; and that if he were the creator, and upholder of all, all other existences must be creatures, and therefore unentitled to homage as divine. Nebuchadnezzar only inferred from the miracle that Jehovah was God, and of greater power than any other; not that he was the only God. He continued to assume that there were others; and probably, notwithstanding the defeat and dishonor in which it was involved, continued to deem his golden image a genuine deity. He continued also to arrogate the right of dictating his religion to his subjects; as in prohibiting them from speaking irreverently of Jehovah, he proceeded on the same false view of his authority over them as in the opposite command he had just before attempted to enforce, that they should worship the golden image he had set up. He testified his respect for the three Hebrews by advancing them to higher posts of honor.

"Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon," vs. 30. This was an emphatic expression of his confidence in them, and bespoke independence, generosity, and wisdom.

These extraordinary events thus filled offices of great moment in the administration of the Most High over his own people, and over the idol-worshipping nations. Springing, as they did, from the arrogation of authority over the religion of his subjects, and over the rights of God by Nebuchadnezzar, who was the first in that series of monarchs represented by the image, Dan. ii., who were to usurp that power, not only over the pagans under their sway, but over Jehovah's worshippers, down to the time of Christ's second coming, and persecute and slaughter them for their fidelity to him; it was peculiarly suitable that he should at its commencement interpose, and in a conspicuous and decisive manner confute it, vindicate his rights, and own and honor his faithful worshippers. And that was the aim and effect of these permissions and acts. Nebuchadnezzar virtually assumed that he had power to create deities; for he affected to constitute the image he had set up a god, and held that he conferred on it, by his decree, a title to worship, and placed his subjects under obligation to pay it homage. He

claimed also power to enforce that will against any god that might resist it. It was a most impious usurpation therefore of the attributes and prerogatives of Jehovah, of which a creature was ever guilty, and was made and attempted to be maintained in direct antagonism to him as the god of the Hebrews. Its public and immediate confutation therefore was eminently necessary to God's vindication of himself, justification and support of his persecuted worshippers, and exposure of the folly and wickedness of those who made idols their gods. And this was accomplished in the test to which Nebuchadnezzar himself put his pretexts. The fact that the image he affected to have constituted a god, was no god, was instantly made manifest by its failure to give any signs of power or consciousness. Had it been a living deity, possessed divine attributes and rights, aware of the peril of its worshippers who were to execute the king's mandate, and of the demand made on it to defend them, it would not have continued to exhibit the aspect, and act the part of dead matter. It would have uttered its wrath in thunder tones at those who had insulted it by refusing it homage. It would have leaped from its pedestal, and driven back the flames from the ministers who were to throw the victims of its vengeance into the furnace. That it put forth no act; that it gave no signal of consciousness; that it left the vindicators of its rights to perish by the flames that were kindled to devour its contemners, was a resistless proof that it was not a god; that the deity that was supposed to be enshrined in it was a mere nonentity. And with that all the king's towering arrogations fell.

On the other hand, the deliverance of the Hebrews, by so great and marvellous a miracle, was a still more overwhelming demonstration of the living presence, infinite power, and all-comprehending knowledge of the God of the Hebrews, and his care of his worshippers. The preservation of Shadrach, Meshach, and Abednego from the fire, as it bespoke his absolute control over that element, proclaimed him its creator and ruler; and thence, as the flames could accomplish nothing but what he permitted, showed that he was the destroyer of those who perished, as truly as he was the preserver of those who were saved. His vengeance towards his enemies was thus displayed as visibly as

his favor towards his worshippers. His righteousness and truth shone forth with as dazzling a light as his infinite power.

The demonstration of these great truths, in such extraordinary circumstances and forms, was adapted to carry them to the reason and conscience of the monarch and his people with resistless power. They were to them like a visible revelation of Jehovah in the majesty of his perfections and dominion. They proclaimed his title to their supreme homage. They proved the nothingness of their idol-gods; and among the effects that sprang from them, as is seen from the king's decree, was a full toleration of the Hebrews in the worship of Jehovah. They doubtless contributed also to withhold them from apostasy, and confirm their trust in God. And, while they filled a high office as testimonies by Jehovah against the idolatries of the nations, they probably served to conciliate the respect of the Babylonians and Persians, and prepare the way for the restoration at length of the exiles to their own land.

Nebuchadnezzar's Vision of the Tree.—*Daniel IV.*

Chapter IV.—The events narrated in the preceding chapter demonstrated, not only that Jehovah is of greater power than the deity thought to be enshrined in the golden image, but that his power is absolute over matter and men, and that he accordingly is the only God. They therefore should have led Nebuchadnezzar to renounce the worship of idols, and pay divine honors exclusively to Jehovah. Instead of that, he regarded the miraculous deliverance of the three Hebrews as only proving Jehovah to be of greater power than the idol deities, and on that account entitled to be treated reverentially by image worshippers. The design of the vision and its accomplishment, recorded in this chapter, was to show him that error, and lead him to acknowledge and honor Jehovah as the only deity—the maker and ruler of the universe.

Nebuchadnezzar addresses a message to his subjects, in which he relates the wonders wrought by the Most High towards him, vs. 1–3. He beheld a vision that alarmed him. On making it known to the soothsayers and magi-

cians, they were unable to tell its meaning, vs. 4–8. On communicating it to Daniel, he interpreted it, vs. 9–27. The vision was soon after accomplished in the king's loss of his reason, and degradation to the life of a brute, vs. 28–33. At the end of the period defined in the vision, he was restored to his reason and his throne, vs. 34–36. He acknowledged and praised Jehovah as the supreme and righteous ruler of the universe, vs. 37.

"Nebuchadnezzar the king to all peoples, nations, and languages that dwell in all the earth: Peace be multiplied unto you. The signs and the wonders which the high God hath wrought towards me it seems good to me to declare," vs. 1, 2. He addresses this declaration not only to his own subjects, but to all the dwellers on the earth; indicating that he felt that the events he was about to relate were not only of interest to others as well as the people of his empire, but that they were intended for the instruction of the whole race. It was one of his striking characteristics as a monarch and a man, that whatever his religious views and sentiments were, he wished all others to share in them. Before, he attempted to impose them by force; now he aims to spread them by persuasion.

"How great are his signs, and his wonders how mighty! His kingdom is an everlasting kingdom, and his dominion unto generation and generation," vs. 3. Here he expressly acknowledges that the events he was about to narrate were miraculous, and that Jehovah who wrought them is eternal, and the monarch of the earth, and is to reign over men from generation to generation for ever. That absolute and ceaseless dominion precluded the supposition of any inferior and rival gods. All other beings must b his subjects.

"I, Nebuchadnezzar, was at ease in my house, and flourishing in my palace. I saw a dream that terrified me, and the thoughts upon my bed and the visions of my head agitated me. Therefore I made a decree to bring all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream," vs. 4–6. He still retained the belief that the necromancers of his court, though unable to recover a dream that was lost, could unfold the meaning of such as the dreamers remembered and related to them.

"Then came in the soothsayers, the magicians, the Chaldeans, and the astrologers; and I told the dream before them, but the interpretation thereof they did not make known to me," vs. 7. It does not appear that, as before, he attempted by threats to compel them to give a solution of his dream. He only told it to them, and required them, if in their power, to declare its meaning. Their failure was a more ignominious proof of the falsehood of their pretensions to supernatural knowledge, than their inability to meet his demand in regard to his dream of the great image, Dan. ii. They then admitted that the recovery of the forgotten dream exceeded their power; but excused themselves on the ground that the restoration of dreams that were lost, did not belong to their profession, but only the explanation of those that were remembered and detailed to them; and that power they still claimed, and promised to exert it, if the king made known to them what it was that he had dreamed. Now they were shown to be as incompetent to interpret a dream that was related to them, as they were to recover one that had faded from the memory of the dreamer.

"But at the last, Daniel came in before me, whose name is Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods, and I told the dream before him," vs. 8. The wise men who were first summoned by the monarch, were exclusively pagans and polytheists, as he himself then was; and it was not until it had been again shown that the powers of those deceitful pretenders were wholly inadequate to unfold the meaning of a prophetic vision, that Daniel, the prophet of Jehovah, was called by the monarch to perform that office. Events were thus again so arranged that when the dream was interpreted, it was seen with the clearest certainty, that the interpretation came from the God of heaven, not from the idol deities, or their votaries.

"O Belteshazzar, chief of the magicians, because I know that the Spirit of the holy Gods is in thee, and no vision is difficult to thee, tell me as to the visions of my dream which I have seen, and the interpretation thereof," vs. 9. He thus expresses perfect confidence in Daniel's ability to unfold the meaning of the dream, and gives as the reason of his assurance, that the Spirit of the holy Gods dwelt in him. By the

a brute, it bespoke but a slender degree of tact in his soothsayers and magicians that they were unable to frame a plausible conjecture of its import. The monarch again expressed his confidence, though the necromancers had failed, that Daniel could interpret it; and founded that assurance on the fact that he was aided, as Daniel had avowed, by the Spirit of the Most High, who knowing all, can reveal to his prophets what he pleases.

"Then Daniel, whose name is Belteshazzar, was astonished for a moment, and his thoughts agitated him. The king spoke and said, let not the dream or the interpretation disturb thee. Belteshazzar answered and said; My Lord, let the dream be to those who hate thee, and the interpretation of it to thine enemies," vs. 19. The meaning of the dream being instantly revealed to Daniel, he was naturally appalled at the dishonors and miseries with which the king was about to be overwhelmed, and paused for a moment, ere attempting to speak. The king perceiving his agitation, and thinking perhaps that it sprang from weakness or unreasonable sensibility, desired him to dismiss it. Daniel's response, however, showed that he was moved by a just and generous sympathy for the king, and wished for his well-being.

"The tree that thou sawest, which grew and was strong, whose height reached to heaven, and the sight of it to all the earth; whose foliage was beautiful, and the fruit of it plentiful, and food was on it for all: under it dwelt the beasts of the field, and on its branches the fowls of heaven had their habitation. Thou art it, O king, who art grown great and become strong, and thy greatness has increased and reached unto heaven, and thy dominion to the end of the earth," vs. 20–22. The dream itself intimates that the person whom the tree symbolized was a great monarch. It is now announced that Nebuchadnezzar was that monarch —not one of his descendants, nor one belonging to the line of one of the empires that was to follow the Babylonian. What that tree was in the visionary scene in which it was beheld, that Nebuchadnezzar was in his empire. The interpretation is of special moment, as it exemplifies the principle on which symbols are used. The parallelism between the representative and that which it represented, is not confined to a single particular, but reigns throughout. The

earth—spread out in a plain on which the tree stood—represents the territory over which Nebuchadnezzar's dominion extended. The tree symbolized him as a monarch. Its towering height, its vast breadth, its beauty, its conspicuousness to all, had their parallel in his greatness, glory, and conspicuity. As it was the only tree on the earth in which it stood, so he was the only monarch in his empire. His power was absolute. All other princes were mere subjects, and owed their rank to him. As the tree shot its head into the height of the atmosphere, so Nebuchadnezzar in his arrogations of power over God, as well as men, affected to reign in heaven, as well as on the earth. The animals that dwelt under the tree and on its branches, and fed on its fruits, represented Nebuchadnezzar's subjects. As they drew their sustenance from the tree, and lived in its shade, so his subjects owed to him their means of life, their security, and their enjoyments. He was absolute master of their property and their persons, and left the fruits of the earth in their hands, or took them away, and spared life or destroyed it, as he pleased.

"And whereas the king saw a watcher, even a holy one, coming down from heaven, and saying, Hew down the tree and destroy it, yet leave the stump of its roots in the ground, and with a band of iron and brass, among the tender grass of the field; and with the dew of heaven shall it be wet, and with the beasts of the field shall be his portion until seven times pass over him:—This is the interpretation, O king, and this is the decree of the Most High, which cometh upon my lord the king. Even thee will they drive out from men, and with the beasts of the field shall be thy dwelling; and they shall cause thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, until thou know that the Most High is the ruler over the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be secure unto thee after thou shalt know that the heavens do rule," vs. 23–26. The watcher—a holy messenger descending from heaven, and commanding to hew down the tree, represented the angel who proclaimed to Nebuchadnezzar, vs. 37, that the kingdom was passing away from him. He

is called a holy, that is, a consecrated or devoted one; not simply because a messenger of the Holy One of Israel, but because the sentence he came to utter was a righteous one; holy as Jehovah is holy, who appointed it, and holy as a retribution of Nebuchadnezzar's crimes. The hewing down and destroying that part of the tree that gave shade and habitation to the animals, and yielded fruit for their food, represented the detrusion of Nebuchadnezzar from his throne, and divestiture of his power and functions as a monarch. The persons who were to hew down the tree represented those who were to dethrone him, and drive him from the capitol. The leaving of the stump of the roots in the ground with a band of iron and brass, the office of which was to protect it, symbolized the preservation of Nebuchadnezzar in life. That the stump was to be among the tender grass of the field where the dew fell, indicated that Nebuchadnezzar was, while excluded from the throne, to live in the open fields, exposed to the dew of heaven. That he was to have his portion with the beasts of the field, meant that he was to subsist on their food; and the command that the stump of the tree roots should be left till the seven times had passed, was a prediction that his kingdom would be preserved for his resumption, when he had become qualified for it by the knowledge of his subordination to the Most High. As the times are represented as the same as the symbol—seven—they are used to denote simply seven natural years. Had they been employed as the representative of a greater period, the interpretation would have indicated it. The preservation of Nebuchadnezzar's life, and reservation to him of his kingdom, were to be as extraordinary as were his deprivation of his power and degradation to the rank of a beast. Had he not in truth been transformed to a brute, he could not have survived the change of condition and habits to which he was subjected. The design of these terrible appointments was, to confute his impious arrogation of superiority to God, and power to create deities for the homage of his subjects, and right to prescribe their religion, and rule them as he pleased, without accountability, and bring him by a terrible experience to a full knowledge and acknowledgment of his subordination and responsibility to the Most High.

"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy transgressions by righteousness, and thine iniquities by showing mercy to the afflicted, if it may be a lengthening of thy tranquillity," vs. 27. As his impiety towards Jehovah in denying his absolute supremacy, and assuming, that though the god enshrined in the golden image was not of as great power as he, it yet was a real deity, and entitled to the homage of his subjects, was the reason that the predicted evils were to be inflicted on him; Daniel counselled him to break off those transgressions by righteousness—that is, by the retraction of his blasphemous assumptions, and an acknowledgment of Jehovah as ruling over the kingdoms of men; and to cease also from his arbitrary and cruel sway over his subjects, who were suffering from his oppressions. Such a reformation might, perhaps, at least, delay the judgments that were impending over him. Such was the interpretation of the vision. The prophet now relates its fulfilment.

"The whole came upon the king Nebuchadnezzar. At the end of twelve months, as he was walking upon the palace of the kingdom of Babylon, the king spoke and said, Is not this great Babylon which I have built for the habitation of royalty, by the might of my power, and for the honor of my majesty? While the words were yet in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken. The kingdom departeth from thee, and they shall drive thee from men, and with the beasts of the field shall be thy dwelling, and they shall make thee to eat grass, as oxen, and seven times shall pass over thee, till thou know that the Most High is ruler over the kingdom of men, and giveth it to whomsoever he will," vs. 28–32.

This was the first stage in the fulfilment of the vision. The utterer of the voice that fell from heaven, was he who was symbolized by the watcher who came down from heaven and gave the command to hew down the tree. "In the same hour the word was fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grass like oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' (feathers), and his nails like birds' (claws)," vs. 33. The moment chosen for the infliction of

the evils foreshown in the dream, was one in which the king had indulged in a fresh ebullition of self-congratulation and pride over Babylon as owing its greatness and splendor to him, and destined to proclaim his glory and majesty—as he doubtless thought in erecting it, it would—to all future generations. The great lessons taught by his vision of the image foreshowing that other monarchies were to supersede his, and finally be swept to destruction by the God of heaven; and the proof of his utter powerlessness in his attempt to put the worshippers of Jehovah to death, had failed to show him how mistaken he was in his estimate of himself, and lead him to see and acknowledge his subordination to God. He had no realization whatever of his dependence and responsibility. He continued to arrogate authority in the sphere of religion that belongs only to the Most High. He continued to pay homage to idol gods, as though they were genuine deities, and had a higher claim to his worship than the God of Israel. He still regarded himself as the master of his own fortunes, and as having the right to tyrannize over his subjects, and dispose of their property, persons, and lives as he pleased.

His deprivation of his reason was by the direct act of the Almighty, and took place instantly, and was a more terrible exemplification of his dependence and nothingness, than any other that can be conceived; as it struck from him not only his genius as a monarch and warrior, but his consciousness also that he was a king and had subjects, and his power to comprehend and execute laws, and reduced him to a brute, who could act only from the impulse of instinct and appetite, and with a reference to its own wants. A more humiliating confutation of his pride, a more overwhelming proof that he had no independent power, that he was, in the most absolute sense, in the hands of God, cannot be imagined. He not only could not regrasp the sceptre that was wrenched from his hands; he had not the power left even to know that there was a sceptre, an empire, and a king.

Why he was driven from the capital, and from all human society, into the open fields, and made to live on herbage like a mere brute, is not stated. He may, in his delirium, have commanded it. And his wishes may have been met,

because the vision, and the heavenly messenger who addressed him immediately before the infliction, foreshowed that his life, during the period of his degradation, was to be with the beasts of the field. And it was the knowledge probably of the fact that his deprivation of his reason and throne was to be limited to seven years, that was the reason that no successor was allowed to assume the sceptre during that time; but his empire was reserved for his resumption, on his recovery of his faculties. It is wholly improbable that, had it not been for such reasons, he would either have been driven into the fields, and treated as a brute, or that the natural heir of the empire would not immediately have taken his place on the throne. But it was understood undoubtedly by the court and the empire, that his degradation in that awful form was by the express appointment of Jehovah in punishment of his pride, and that it was to be limited to a short period, and issue in his restoration to his former power and glory.

The use again of seven times as the duration of his life as a brute, shows that the term times was employed in the original prediction in the vision as the exact measure of the period, not as a symbol of a different and longer one. The word is the same as that used, chapter vii. 25, and xii. 7, in the expression a time, times, and a half; and undoubtedly denotes a year. Seven years was sufficient to show that the king's derangement and degradation were not the result of a transient cause that might be overcome by the force of his constitution, but would continue as long as his life lasted, unless removed by the same Almighty hand that inflicted them. He had no power to recover himself from them; nor had his necromancers nor courtiers. That period was sufficient also to carry the knowledge of his degradation, and the reason of it, to the whole population of the empire, and the surrounding kingdoms. The pitiable condition to which he was reduced; the fact that his degradation was inflicted by the hand of Jehovah, the God of the Hebrews, in punishment of his pride; that he was forewarned of it in a dream a year before it happened, and that it was foreshown also in the dream that it was to last for seven years, undoubtedly became known to the whole civilized world, and produced deep and lasting impressions.

"And at the end of the days, I, Nebuchadnezzar, lifted up my eyes unto heaven, and my understanding returned unto me," vs. 34. The restoration of his intellect took place instantly, by the direct act of the Almighty, and at the moment that had been assigned in the vision as the last of his humiliation.

"And I blessed the Most High, and I praised and honored him that liveth for ever and ever, whose dominion is an everlasting dominion, and his kingdom unto generation and generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" vs. 34, 35. His mind was immediately filled by the Spirit of God with the memory, doubtless, of his dream, and its interpretation; a knowledge of the fulfilment of it that had taken place; and a comprehension and sense of the proof it formed, that Jehovah who had hurled him from his throne, and degraded him to a beast, had the most absolute power over him and all others, and was therefore self-existent, eternal, almighty, and the creator and ruler of all. The being who could change his nature and condition in such a manner in a moment, could work a like or any other change that he pleased in any other creature; and must therefore be infinite in power and knowledge, and the maker, upholder, and disposer of all.

"At the same time my reason returned unto me, and for the glory of my kingdom, my honor and my splendor returned unto me, and my counsellors and my nobles sought unto me; and I was established in my kingdom, and superior majesty was added unto me," vs. 36. His kingdom was preserved for his resumption according to the prediction, vs. 26; on his coming to a knowledge of the supremacy of the Most High, at the termination of the seven times. The great officers of the empire then invited him to resume the sceptre; and he was again established in his throne, and in consequence doubtless of these extraordinary events, invested with a higher measure of honor than before. It was natural that his having been the subject of such stupendous miracles, should make him the object of curiosity, wonder, and veneration.

"Now I Nebuchadnezzar praise and extol and honor

the king of heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase," vs. 37.

The vision had thus as exact a fulfilment in respect to the change his humiliation was to work in his estimate of himself, and of the Most High, as in regard to his dethronement and degradation to the condition of a brute. He learned from the terrible infliction with which he was smitten for such a period, and the gracious restoration that was wrought for him, that the Most High is the rightful, and supreme ruler of the universe, and has a title to the submission and homage of all intelligent creatures. And this public confession of the convictions to which he was thus brought, and profession of his faith in Jehovah, made no doubt a great impression on those generally under his sway.

These events thus filled an important office to the population of the empire, as well as to the king; for they carried the same demonstration to them as to him, that Jehovah is the monarch of the universe, that he rules in the affairs of men, and that he notices and punishes the impious and proud.

As the symbols of this and the second chapter are interpreted by the revealing Spirit, they undoubtedly exemplify the principles on which this species of prophecy is framed, and furnish a clue to the solution of those which the Spirit has not interpreted. Let us then compare these with the actors, events, etc., which they represent, see what the relations are which they sustain to each other, and ascertain the laws on which they are employed.

The symbols of this vision consist of several classes:—agents, characteristics, acts or operations, effects and places. The agents are the image, the stone cut from the mountain, and the wind of the vision, chapter ii., and the tree, the animals, the watcher, and men of the vision, chapter iv. Now on comparing these with that which they severally represent, it is manifest that the agent in each instance represents an agent or a combination of agents. Thus the great metallic human image, chapter ii., considered ideally as a human agent, is the symbol of the vast aggregate of kingly and subordinate rulers of the four great empires considered ideally as a single agent. A single symbol was employed to represent that vast combination of human

beings extending through the life of the nations whom they ruled, no doubt, because, in their arrogation of the divine rights, their tyranny over men, and their hostility to Christ's kingdom, they were animated by essentially the same spirit, and acted the same part; while the different metals of which the image was formed, were employed to indicate the several nations to which the four great dynasties or successions of rulers belonged who constituted the combination the image as a whole represented. In that respect the symbol bore a striking analogy to that which it symbolized.

The next agent is the stone cut from the mountain without hands, and dashing against the image; which, though not a voluntary agent, was a material one moved by forces proper to its nature, and producing important effects by its blow on the image. And that, like the image, is interpreted as the symbol of a vast combination of intelligent agents, called a kingdom or hierarchy of rulers, constituted of the saints of the Most High, who are at that epoch to receive the rule of the earth, and enter on an eternal rule over it with Christ. "The stone that smote the image became a great mountain and filled the whole earth; conceived as a plain—and that is explained as a kingdom which the God of heaven shall set up, which shall never be destroyed, nor be left to other people, but shall break in pieces and consume all the kingdoms denoted by the image, and shall stand for ever;" and that kingdom is defined in the parallel prophecy, chapter vii., as to consist of the saints of the Most High who had been worn out by the persecuting horn of the fourth beast, who, as is foreshown, Rev. xx. 4–6, are then to be raised in glory, and constituted kings and priests unto God and Christ. The representation, chapter vii. 18, 21, 22, 27, accordingly is, that the saints of the Most High with whom the horn is to make war, and against whom it is to prevail, until the Ancient of Days comes, are then to be invested with judicial authority, and to take the kingdom, which is to continue for ever, and be served by all dominions under the whole heaven. That which the stone symbolized is thus a vast combination of glorified human beings, who are to be in their sphere to the kingdom of the beast, what the stone cut from the mountain was to the image which it overthrew and crushed into dust.

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The third and only other agent in the vision of the image, was the wind which carried away the dust into which the image was crushed, as a gale carries away the chaff of the summer threshing-floors. That also was an unconscious material agent acting by its own proper laws; and it was the symbol of agents, and, like the others, of intelligent agents, who are to perform an analogous office towards those whom the image represents; and they, it is shown, vs. 44, are to be the saints of the Most High, who are symbolized by the stone, and are to constitute the new kingdom of the Most High. For the kingdom which the God of heaven is then to set up, it is foreshown vs. 44, is not only to break the kingdoms represented by the image to pieces, but is to consume them. The breaking of the image denotes the disorganization of those who constitute the government symbolized by the feet of the image: the blowing away of the dust into which they were crushed, denotes the absolute and eternal removal from the same, of the persons who with them form that government. And this is in harmony with chapter vii. 11, where the body of the fourth beast, which symbolizes the same combination of rulers as the feet of the image, is represented as destroyed in the burning flame; and Rev. xix. 20, where the beast and the false prophet are exhibited as taken and cast alive into the lake of fire burning with brimstone, signifying their absolute and final removal from the earth. It is thus the glorious and powerful agents who are to fill this office in the removal of the rulers symbolized by the feet of the image, whom the wind represents that carried away the dust to which the image was reduced.

The first agent in the vision, chapter iv., is the tree, considered as a living organism, yielding a shade to the beasts that took shelter beneath it, supporting the birds that lodged in its branches, and supplying food to all. It was in those relations, though unconscious, a continually operative and mighty agent. And the being whom it represented was Nebuchadnezzar the monarch of Babylon, who exerted an analogous agency towards the subjects of his empire.

The next agents of the vision were the beasts and birds that lived under and on the tree, and fed on its fruits; and they were symbols of the human subjects of Nebuchadnez-

zar's empire, who stood in an analogous relation of subordination and dependence to him.

The third agent was the watcher who descended from heaven, and commanded to hew down the tree, and strip it of its foliage and boughs; and he was the symbol of the watcher and holy one, who descended from heaven, and announced to Nebuchadnezzar, when walking upon his palace, that his kingdom was departing from him, and he should be driven from men, and have his dwelling with the beasts of the field.

The fourth and only other agents in the vision, are the men who were commanded by the watcher to hew down and dismantle the tree, and leave its stump among the tender grass of the field; and they are symbols of the men who were to remove him from his throne, drive him to the open fields, and cause him to dwell with the beasts.

All these symbolic agents are thus representatives of agents;—not of characteristics, acts, effects, or places, but simply of agents; and of living, conscious, and intelligent, and with one exception, human agents. They are not all used, however, on the same principle. All but the last two are employed on the principle of analogy or a general resemblance only, the symbol differing in kind from that which it represents. The last two are used on the principle of a sameness—not simply a resemblance of nature. The watcher, a messenger from heaven, symbolized a watcher, a messenger like himself, in nature and office from heaven. The men who were to hew down and dismantle the tree and leave its stump among the tender grass of the field, were the symbols of the men who were to dethrone Nebuchadnezzar, drive him from the capital, and leave him to dwell with the beasts of the field. And the reason that these symbols were used to represent agents of their own kind, obviously was, that no agent of a different species could properly represent them in the different spheres they were to fill. The announcement that was to be made to Nebuchadnezzar at the fulfilment of the vision, that his kingdom was departing from him, and he was to be driven from men, and dwell with the beasts, was to be made by a holy messenger from heaven. That that symbol might be a proper representative of that messenger, it was necessary that he should be a mes-

senger from heaven, with a like power of speech, and should utter a command that was an appropriate representative of that announcement. And as there are no messengers from heaven but angels, who make, or can make, vocal communications to men, it was requisite that an angel of the same nature and office should be employed as the symbol of him who was to utter the proclamation to Nebuchadnezzar by which he was apprised that his power was departing, and he was to sink to the condition of a brute.

In like manner, as the agents who were to remove Nebuchadnezzar from the throne, drive him forth to dwell with the beasts, and preserve his kingdom for him during his humiliation, were to be men, it was requisite that men should be used as their symbols, inasmuch as no other agents were suited to fill that office. Involuntary powers could not, as they could not represent men as acting in those peculiar relations and forms towards Nebuchadnezzar. Angels could not; as they could not naturally be exhibited as acting in the relations in which the men to be symbolized, were to act, nor for the ends at which they were to aim.

It is the law, then, invariably of these symbols, that agents represent agents. When agents presenting the proper resemblances exist, the symbols are used on the principle of analogy, and differ in kind from that which they symbolize. When no such representatives exist, the symbol is of the same species as that which it symbolizes, and is used on the principle of sameness of nature instead of resemblance.

The next class of symbols are characteristics; such as the greatness, resplendence, and terribleness of the image, and the relative preciousness of the different metals of which it was formed, Dan. ii., and the height, breadth, beauty, conspicuousness, and fruitfulness of the tree; and these are representatives of analogous characteristics of the agents whom the image, and the individual monarch whom the tree represents. The greatness, splendor, and terribleness of the image, bespoke a corresponding greatness, magnificence, and terribleness in the conquerors and oppressors whom the image symbolized; while the superior preciousness and beauty of the gold to the silver, and of the silver

to the brass, and of the brass to the iron, of which the four divisions of the shape were formed, denoted that the Babylonian dynasty represented by the gold would surpass the Persian in splendor and magnificence; and the Persian the Grecian, and the Grecian the Roman; and the strength of the iron above the other metals, indicated that the Roman was to transcend the other empires in the energy and severity of its domination.

The towering height, the immense breadth, the great strength of the tree, its beauty, its visibleness throughout the earth, and its fruitfulness, were symbols of corresponding characteristics in Nebuchadnezzar as the monarch of Babylon. "It is thou, O King, that art grown and become strong, for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth."

The third class of symbols in these visions are the acts or operations of the symbols that are agents; and these acts are representatives universally of corresponding acts of the agents who are symbolized by those representative actors. Thus the stroke on the image by the stone cut from the mountain, symbolizes the corresponding act of the saints of the Most High, by which the rulers represented by the feet of the image are to be struck from their organization and power as rulers; the act of the men who were to hew down the tree was the representative of the corresponding act of the men who were to remove Nebuchadnezzar from his throne, preclude him from acting as king, and drive him to dwell with the beasts. And so of the other acts of the wind, of the watcher, and of the beasts and birds that dwelt under or on the tree.

In like manner, the effects wrought by the symbolic agents represent analogous effects wrought by the agents whom those symbols represent. The crushing of the image denoted the disorganization and dissolution of the combination of rulers symbolized by the image. The hewing down and dismantling of the tree, the dethronement and degradation of Nebuchadnezzar of whom the tree was the symbol.

And finally, places, the only other class of symbols in these chapters, are used as symbols of places, the only thing plainly they can denote on the ground either of resemblance or of sameness. Thus the earth on which the great image Daniel

ii. was beheld, was the symbol of the earth and that part of it over which the dynasties the image symbolized were to reign. The earth on which the tree beheld by Nebuchadnezzar stood, was the symbol of the earth, and that part of it, in which the Babylonian empire was situated.

Such being the relations in which these symbols interpreted by the Spirit of God are used, the principles on which they are employed, are undoubtedly common to all the other symbols of the Scriptures; and present the laws by which such of those as are not interpreted by the Revealer himself, are to be interpreted by those who would know their true meaning. We scarcely need add, that they are the laws we have heretofore stated, and have taken as our guides, in our endeavors to unfold the meaning of the symbolic Scripture prophecies. If followed implicitly, they will lead to a true solution of all the prophecies of Daniel, Ezekiel, and John, conveyed through symbols that are left unexplained by the inspiring Spirit.

Art. V.—Designation and Exposition of the Figures of Isaiah.—Chapters LXI., LXII., and LXIII.

The theme of the preceding chapter, the second coming of Messiah and the restoration of Israel, is continued in this. The Messiah announces his work. He is to proclaim glad tidings, to bind up the broken in heart, to comfort the mourning, and give joy and salvation to his people Israel, vs. 1–3. They are to rebuild the fallen cities, vs. 4. Strangers are to be their laborers, vs. 5. The Israelites are to be the priests of Jehovah, vs. 6. Instead of disgrace they are thus to be honored; instead of treacherous they are to be faithful ministers, vs. 7, 8. They are to be known among all nations as blessed of Jehovah, vs. 9. The Messiah rejoices in Jehovah because of his success in their salvation, vs. 10, 11.

1. Metaphor in the use of broken in heart, to denote those who are overwhelmed with sorrow. "The Spirit of the Lord Jehovah is upon me; because Jehovah has anointed

me to bring good news to the humble, he has sent me to bind up the broken in heart; to proclaim freedom to the captives, and a full opening (release) to them that are bound," vs. 1.

2, 3, 4. Hypocatastases in the use of binding up the broken in heart for consoling and cheering them, and proclaiming freedom to captives, and release to prisoners, for the analogous deliverance of the guilty from sin. The speaker, as in the preceding chapter, is the Messiah, manifestly from the office he fills, and from the express appropriation of the passage by Christ to himself, Luke iv. 16–22. The office described here and in the verse that follows, is that of *proclaiming*, as the anointed of Jehovah, the glad tidings of the salvation he came to bestow; not absolutely bestowing it, and giving freedom to captives, and release to prisoners; and that office he filled in an eminent sense at his first advent. The good news, that the kingdom of heaven was nigh, was the great theme of his preaching; and his proclaiming it was alleged by him in his message to John the Baptist, Matt. xi. 5, as proving that he was the Messiah. He did not thus proclaim liberty to the Israelites in exile, nor a release of the bound in prisons; but only a freedom from sin and release from its curse. And that office, which he filled in his first, he is to fill in a far higher and more effective manner at his second coming, when he is to bestow salvation on the Israelites as a nation, and also to recall them from exile, and re-establish them in their own land. And it is to that period that the passage chiefly refers, as is seen from the predictions that immediately precede and follow it, which relate to his second advent, and reign over Israel as a restored and redeemed people. That it is the Messiah who speaks, is shown also by his being anointed by Jehovah; that is, constituted Messiah in order to the proclamation he was thus to make. It is shown likewise by the descent on him of the Spirit; as that, which took place at his baptism, was peculiar to him, and was the signal for his entering on his trial in the wilderness, and his ministry to the people.

5, 6. Metaphors in calling the redeemed Israelites, Trees of righteousness, the Planting of Jehovah. "To proclaim the year of favor for Jehovah, and the day of vengeance for

our God; to comfort all that mourn; to put upon them that mourn in Zion—to give them a crown instead of ashes, the oil of joy for mourning, a garment of praise for a faint spirit; and they shall be called trees of righteousness, the planting of Jehovah, to glorify himself," vs. 2, 3. The year of favor for Jehovah is the year, or period, in which he will show his favor to his redeemed people; the day of vengeance is the day in which he will destroy their persecutors and enemies. They are, therefore, the period of Christ's second coming, when he is to judge and reward his servants the prophets and the holy small and great, and destroy the destroyers of the earth, Rev. xi. 18. He is thus not only to comfort all that mourn in Zion; that is the humble, the broken-hearted who sorrow for sin; but he is to make a corresponding change in their external state; removing from them all the badges of mourning and humiliation, and investing them with those of joy; crowns instead of ashes, and robes suited to a festival instead of sackcloth. As trees of righteousness are genuine perfect trees, having a station and aspect that are suited to their nature; and the planting of Jehovah is a grove or forest of such trees set out by him; the meaning of those metaphors, thus applied to the redeemed Israelites, is that they are to be raised to a perfection of nature and placed in conditions that will be suitable to their character and relations as God's redeemed children. No marks are to remain on them of the curse with which their nation has for so many ages been smitten. Their persons and all their external conditions are to bespeak them the sons of God.

"And they shall build up the old wastes; the desolations of the ancients they shall raise, and shall renew the ruined cities; the desolations of age on age," vs. 4. Those who are thus to repair the ruins of ancient times are the restored mourners in Zion who have become in respect to God like trees which he has planted and raised to the full perfection that belongs to their nature. That the period when this reconstruction of the fallen cities is to take place, is that of Christ's second coming and recalling the Israelites from exile, is seen from the antiquity of the ruins that are to be repaired. It cannot have been at the time of his first advent, as none of the ruins with which the land had been

strewn by the wars of the Assyrians, Babylonians, Syrians, Romans, or others, were repaired at that epoch. So far from it, Jerusalem itself, and nearly all the other cities of Judea and Galilee, were soon after destroyed, and the whole country spread with a desolation that has continued in a large degree to the present day. These desolations and wastes will truly, at Christ's second coming, be wastes of ancient times, desolations that have continued generation on generation.

"Then strangers shall stand and feed your flocks, and sons of the foreigner shall be your ploughmen and your vinedressers," vs. 5. This, like the preceding prediction, indicates that men are then to continue in the natural life, however greatly it may be exalted by the removal of the curse. They are to build cities, they are to plant vineyards, they are to cultivate the soil, they are to rear flocks; and there are many parallel prophecies of that period, as Chap. lvii. 12; lxv. 8–10, 21–25. The allegorists find it impossible to scourge this prediction into harmony with their theory. It is solecistical to make the flocks, fields, and vineyards of Judea representatives of the Israelites themselves, who own them, and convert these foreign shepherds and vinedressers into spiritual pastors and husbandmen, who are to exercise their office towards the Israelites. When the Israelites are spoken of as a flock or a vineyard, it is as God's flock and vineyard, not as their own. To transmute these shepherds and vinedressers into pastors of the church, is to mistake menials for masters. It is also to contradict the prediction that follows, in which the Israelites themselves are exhibited as the ministers of Jehovah.

"And as for you, the priests of Jehovah shall ye be named; they shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and unto their glory (as the ministers of Jehovah) shall ye set yourselves," vs. 6. This prediction, like those that precede it, relates to the time of Christ's second coming and the final restitution of the Israelites to their relations to God as his chosen people; and foreshows, what is taught in many other passages, that the redeemed Israelites are thereafter to fill the offices of priests and ministers of Jehovah towards the other nations of the earth, chapter lxvi. 21. Jeremiah xxxiii. 18. They

are to act in those spheres towards them, doubtless, on their going to Jerusalem from year to year, as is foreshown, chapter lxvi. 23, to worship in the manifested presence of Jehovah. Also Zech. xiv. 16–19.

"Instead of your shame (ye shall have) double (honor), and (instead) of confusion they (the ministers of Jehovah) shall celebrate their portion. Therefore in their land shall they inherit double; everlasting joy shall be to them," vs. 7. Though there is a change of person, the Israelites, the ministers of God are the subjects of the verbs, as is seen from the verse that follows, which relates like this to the sustenance they are to receive as the priests of the Most High. Instead of the shame to which they had been subjected during their long rejection and exile, they will have double honor; and instead of confusion because under avenging judgments, they will rejoice in the portion assigned them. For they will enjoy a rich inheritance in their land, and be crowned with joy that is to continue for ever.

"For I am Jehovah, loving justice, hating (that which is) taken away unjustly; and I will give their hire truly, and an everlasting covenant I will make for them." vs. 8. The reason is here given for the provision he is to make for the Israelites as the priests and ministers of Jehovah, through the Gentiles of whose wealth, vs. 6, they are to eat. It is such a recompense as he provided originally for those whom he invested with the priestly office. Lev. vi. 16–26. vii. 6. To withhold it, were to take away what will justly belong to them. To shield them from that, God will make an everlasting covenant with them, as his ministers.

7, 8. Metaphors in the use of seed for race: "Then shall their seed be known among the nations, and their offspring in the midst of the people; all seeing them, shall acknowledge them, that they are a seed Jehovah has blessed," vs. 9. This renders it clear that the Israelites as the ministers of Jehovah are the subjects of the promises of the two preceding verses. It is here foreshown that they are to be acknowledged by the Gentile nations in their priestly relations to God; and that all who contemplate them are to see and feel, that, as a race, they are blessed of Jehovah. In what terms could it be more clearly foreshown that they are to

be eminently distinguished from all other nations by the peculiar relations to God to which they are to be admitted, and the offices they are to bear; and that the privileges and honors with which they are to be signalized, are to be contemplated with acquiescence by all others. The prediction cannot be allegorized. If the Israelites are supposed to be mere representatives of Christian believers, and the Gentiles of unbelievers, then, of whom are the Christian believers priests and ministers? Not of the church: for that would be to make the whole body of believers priests to themselves, which is absurd. It is the office of a priest mainly to minister to those who are not priests, but simply worshippers. Not to unconverted Gentiles; for by the supposition *they* are not worshippers.

The Messiah now utters the joy with which he is to contemplate the success with which God is thus to crown him in the redemption of Israel.

9, 10. Hypocatastases in the use of clothing with garments, and putting on a mantle, to denote the proofs God will give in this redemption of Israel, of his approval of him as the Messiah. "(I will) joy, I will joy in Jehovah; let my soul exult in my God: for he hath clothed me with garments of salvation: a mantle of righteousness has he put on me; as a bridegroom puts on his priestly crown, and as a bride arrays her jewels," vs. 9. To clothe in garments of salvation and put on a mantle of righteousness, is to give badges of approbation; tokens of acceptance. They are put for manifestations the Father will make of his approval of the redemption of Israel Christ is thus to accomplish, and the relations to him and to the other nations, in which he is to place Israel in his kingdom. It is a prediction, therefore, that he is to make such manifestations in forms that will be glorious to the Saviour, and give him lofty joy.

11, 12. Comparisons: For these signals of approval are to be of ineffable dignity and resplendence. They are to be to him what a priestly crown is to a bridegroom, and what her jewels are to a bride—honors of the greatest possible beauty and glory, and indicating that the occasion is to be of the greatest joy and blessedness.

13, 14. Comparisons: "For as the earth puts forth her

germ, and as the garden makes its plants to grow; so shall the Lord Jehovah make righteousness and praise to germinate before all the nations," vs. 10.

15. Metaphor in the use of germinate, to denote that the Israelites will then naturally and spontaneously exercise righteousness and offer praise. As the earth wet with the rain, and warmed by the sun, naturally shoots up a vegetable growth; and the garden cultivated with care, causes the plants sown or set in it to grow, with a vigor and beauty that suits their nature; so the Israelites, in the benign conditions in which they are then to be placed, will naturally and spontaneously exercise righteousness and offer praise to God in forms that will attract the eyes and call forth the acknowledgments of all nations. It is thus to be a glorious feature of this redemption, that it is to be a full deliverance from the effects of the fall; an absolute restoration to the image of God, that shall spontaneously and naturally manifest itself in a perfect and everlasting obedience to him. The curse in all its shapes will have been abolished. How worthy of the Father's approval! How suited to fill the Saviour's heart with joy! What a contrast the sentiments with which he is to contemplate it form to the notions of those misjudging commentators who discard the genuine sense of these predictions, and hold that it is unworthy of the Almighty to recall the Israelites from their dispersion, and re-establish them in their relation to him as a chosen people.

Chapter lxii. The Messiah now announces that Jerusalem as a city is, like the nation, to be delivered from the curse with which it will have long been blighted, and crowned with tokens of God's favor, vs. 1. The Gentiles are to see her prosperity, and behold her glory, vs. 2. She is to be a crown of beauty in the hand of Jehovah, vs. 3. She is no more to be termed Forsaken, but is to be brought into the most intimate and honorable relations to God, vs. 4, 5. He is to set watchmen on her walls, who shall continually proclaim his promises to make her a praise in all the earth, vs. 6, 7. Her corn and wine shall never again be given to strangers; they shall be for her own people, vs. 8, 9. They are commanded to prepare the high ways, that there may be easy access to the city; for Jehovah has caused it to be

made known to all nations that her Messiah has come, vs. 10, 11. They shall call her inhabitants the holy people, the redeemed of Jehovah, vs. 12.

1, 2. Comparisons. "For Zion's sake I will not be still, and for Jerusalem's sake I will not rest, until her prosperity goes forth as brightness, and her salvation as a lamp that burneth," vs. 1. The subject of this prediction is Jerusalem itself, as a city; not, as many commentators represent, her population. This is clear from the terms, and from the express discrimination throughout the chapter of the city from those who dwell in it: and that which is foreshown is the deliverance of the city as such, from the curse of ruin with which it will, at the epoch to which the prophecy refers, have been for ages overwhelmed, and restoration to prosperity and glory—a sense which the term rendered in the common version, righteousness, frequently bears. This restoration from ruin and dishonor is foreshown also in other prophecies, and the immediateness and earnestness with which the Messiah is to cause it to be accomplished, implies that it is to be essential, to fit the city for the office it is to fill as the place in which he is to reveal himself, reign, and receive the homage of the redeemed world. Instead of the dilapidation and disgrace which have so long held possession of it, it is to be raised to such a measure of prosperity and beauty, that its fame will spread into the neighboring regions, as a gush of effulgence poured by the sun through a broken cloud, sheds illumination over hill and vale, and a burning lamp sends a stream of rays on every hand far into the darkness of night.

3. Metaphor in the use of going forth, to denote the manifestation of Jerusalem's prosperity. It is to be made apparent and conspicuous, as on a dark day a burst of sunlight through the opening clouds is conspicuous; and as the glare of a flaming lamp is conspicuous in the gloom of night.

"And the Gentiles shall see thy prosperity, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter," vs. 2.

Besides the restoration of the city from ruin and reconstruction in beauty, it is to be invested with a supernatural glory, chap. lx. 1, and iv. 5. "Jehovah will create upon every dwell-

ing-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for over all the glory *shall be* a covering." It is this visible glory, probably—the token of the presence of Jehovah—which it is here foretold the Gentiles and all kings shall see, who, it is elsewhere foreshown, are to visit the city to worship Jehovah, chapter lxvi. 23, lx. 3, ii. 2–4. The new name by which the city is to be called, is My Delight, probably, vs. 4, expressive of the regard with which it is to be contemplated by the Messiah, as his eternal residence.

4, 5. Metaphors in denominating it a crown and diadem. "And thou shalt be a crown of beauty in the hand of Jehovah, and a diadem of royalty in the palm of thy God," vs. 3. Commentators seem to have been dazzled by this gem, rather than aided by its light. Mistaking the church, instead of the city, for the subject of the prediction, they have been unable to see why the crown was held in the hand, not placed on the head. But it is Jerusalem, the city, that is to be a crown of beauty in the hand of Jehovah. The prediction indicates not only that the city is to be preeminent in beauty, but that it is to be in some relation a badge of dignity and power. But to whom? Not to the Messiah, as it is to owe all its beauty and dignity to him; not he owe his dignity to the city. The crown is represented also as held by him in his hand, as it would naturally be, were he about to bestow it. To whom, then, can it be what a crown is to a monarch—a badge of dignity and power? To those who are given to enter and serve in Jerusalem as kings and priests. As there is to be such a class, the prediction, doubtless, refers to them. To be admitted to the city, and serve in the immediate presence of the Messiah, will be to receive, as it were, a crown of beauty from the hand of Jehovah, a diadem of royalty from the palm of God. Taken in this sense, the grace and significance of the figure are only proportional to the dignity and glory of the event it is employed to express.

6. Metaphor in the use of married. "No more shalt thou be called Azubah, Forsaken, and thy land shall no more be called Shemamah, Desolate; but thou shalt be called Hephzibah, My Delight is in Her; and thy land Beulah, Married; for Jehovah delights in thee, and thy

land shall be married," vs. 4. This is a pledge that the city shall never more be deserted by her inhabitants, nor the land of which she is the capital made desolate; but that God shall delight in her, and that her own proper people, the Israelites, shall for ever possess and occupy the territory of which she is the metropolis: for the verb married is used to denote that their union to their land is to be indissoluble, like that of a husband to his wife. The fulfilment of the prediction is, therefore, yet future. Jerusalem has not yet been raised to any such beauty and glory since it was reduced to ruin eighteen hundred years ago. The Israelites have not, since their dispersion at that epoch, been recalled to their land, and become united to it indissolubly, as a husband is united by marriage to a woman.

7. Comparison. "For as a young man marrieth a virgin, so shall thy sons marry thee; and with the joy of a bridegroom over a bride, shall thy God rejoice over thee," vs. 5.

8. Metaphor in the use of marry, to denote the attachment to her of her sons, and their perpetual residence in her. No other figure would have indicated with such beauty, that the city is to be the object of the loftiest interest and affection to the Israelites, on the one hand, and of delight to Jehovah, on the other. The reason that it is to be the object of such delight to him, doubtless is, that it is to be the capital of the redeemed earth, the scene in which his ransomed people are to reign with him. The reason that it is to be regarded with such affection by the Israelites is, that he is to reign there in his glory, and give them, as kings and priests, to reign with him.

9. Apostrophe to Jerusalem. "On thy walls, O Jerusalem, I have set my watchmen; all the day long, and all the night long they shall not be silent," vs. 1.

10. Apostrophe to the priests. "Ye that remind Jehovah, let there be no rest to you, and give no rest to him, until he establish, and until he make Jerusalem a praise in the earth," vs. 7. As those watchmen were already set, and their office was to remind Jehovah, they were doubtless the priests who were to expound and teach these gracious predictions, and plead with Jehovah to accomplish them.

"Jehovah hath sworn by his right hand and by his arm of strength—I will not give thy corn any more as food to

thine enemies, nor shall the sons of foreigners drink thy new wine for which thou hast labored. For those gathering it shall eat it, and shall praise Jehovah, and those collecting it shall drink it in my holy courts," vs. 8, 9. This has not yet been fulfilled. Its verification can only take place after the second coming of the Messiah, and the restoration of Israel. It implies, what is foreshown in many passages, that Jehovah is then to have a temple at Jerusalem.—Chapter ii. 2–4.

11. Apostrophe to the people, and command to prepare the way for an easy access to the city. "Pass, pass through the gates, clear the way of the people, raise high, raise high the high way, free it from stones, raise a banner over the nations," vs. 10. This command to prepare the high ways for the people, that their approach may be unimpeded and easy, and the direction to raise a banner over them expressive of a welcome, implies that at the time to which it refers, all the Israelites will not have returned from their exile; for the following verse indicates that it is for the return of that people, not for the access of foreigners, that the high ways are directed to be prepared.

12. Metaphor in the use of daughter of Zion, to denote the descendants of Israel. "Behold Jehovah has caused it to be heard to the end of the earth; say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him, and his hire before him. And they shall call them the Holy People; the redeemed of Jehovah; and thou shalt be called Sought for: City not forsaken," vs. 11, 12. This is a prediction that immediately before the Messiah comes, it will be proclaimed to the Israelites, who will yet remain among the nations, that their Saviour is about to appear; that he will come as a judge and avenger, as well as a deliverer; and that they are to be recognised by the Gentiles as a holy people, a race specially consecrated to Jehovah; while Jerusalem is to be named Sought for: the city not forsaken. It is foreshown in other prophecies, also, that a part of the Israelites will remain in the scenes of their dispersion, till after Christ has appeared for the deliverance of those who will have returned to Jerusalem, and that they will be recalled by messengers who will announce to them that event.—Chap. xi. 10–12; xlix. 22; lxvi. 19, 20.

We are thus foreshown that Jerusalem is not only to be raised from its ruins, and rebuilt in beauty and splendor, but is to be invested with a supernatural glory, that will befit it as the scene where the Redeemer is to reveal himself in his majesty, and reign in the midst of his ransomed people.

Chapter lxiii. The prophet sees in vision a kingly warrior approaching from Edom, and asks who it is. The monarch answers, The mighty deliverer, vs. 1. Why, the prophet inquires, are his garments red? He replies, that he has trodden his enemies as in a wine press, and stained his robes with their blood: for the day of his vengeance has come, vs. 2–6. The prophet foreshows that Israel will then be made to remember and understand all Jehovah's mercies towards them, his love, his care, his pity, his forbearance, their rebellion against him; and his judgments on them for their sins; and finally his regard to the trust put in him by his true people from age to age, and prayer that he would interpose and fulfil his great promises, by forgiving, redeeming, and re-adopting them as his chosen people, vs. 7–19.

"Who is this coming from Edom, in dyed garments from Bozrah; this adorned in his apparel, turning in the greatness of his strength? I, speaking in righteousness, mighty to save," vs. 1. This glorious personage is the Messiah, returning from his victory over his enemies. He is exhibited as coming from Edom, because it is there that he is to destroy the hostile hosts that are to endeavor to intercept him from establishing the Israelites in their land: chap. xxxiv. 5–10; Zech. xiv. 1–3, 12–15. His work at his second coming is to be twofold: the redemption of his people, and the destruction of his impious and incorrigible enemies. He had in the preceding chapters depicted the redemption of Israel, and the glory and blessedness to which they are to be raised: He is now exhibited in vision to the prophet as returning from the slaughter of the foes that are at his advent to be arrayed against him and his regathered people in Palestine. The characteristic he gives of himself, as speaking righteousness, refers doubtless to the verification he had just given of his promises to Israel, that he would destroy the enemies who should endeavor to reconquer them and drive them again into exile; and his might to deliver

was that which had been exemplified in the flaming fire that swept the hosts arrayed against him to destruction, chapter xxxiv. 8, 9.

1. Comparison. "Why is there redness on thine apparel; and (why are) thy garments like one treading in a wine press?" vs. 2. This indicates that his garments were not wholly red, but were stained as though he had trodden grapes in a wine press; and it was this—as his robe was doubtless white—that led the prophet to make the inquiry—Why his vestments, that were white, were thus crimsoned, like theirs who tread the wine press?

2. Hypocatastasis in using treading the wine press, for destroying his enemies. "The press I have trodden myself, and of the nations there was not a man with me: and I will tread them in my anger, and trample them in my fury, and their juice shall spirt upon my garments, and all my vesture I have stained," vs. 3. Treading the press, is put for slaughtering his enemies; and it bespeaks at once their utter helplessness, the resistlessness of his power, and the awfulness of his vengeance. No human being is to unite with him in that act. He is to strike down his foes by his own Almighty hand, and vindicate thereby his deity, and show the presumption and impiety of their war against him.

3, 4. Hypocatastases in the use of treading and trampling, to denote the analogous acts of vehemence and resistlessness by which he will overwhelm them. They are to be swept to destruction, the prophecy, chapter xxxiv. 9, 10, foreshows, by a tempest of fire and brimstone.

5. Metaphor in denominating their blood juice, because its color is like the juice of the grape.

6, 7. Hypocatastases in the use of treading down and making drunk. "For the day of vengeance is in my heart, and the year of my redeemed has come. And I looked, and there was none to help, and I was astonished that there was none sustaining: and my own arm saved for me, and my fury it upheld me. And I will tread the nations in my anger, and I will make them drunk in my wrath, and I will bring down their juice to the earth," vs. 4–6. This seems to imply that the redeemed Israelites themselves will not comprehend the necessity of such a destruction of their

enemies; they will not have reached such a sense of their guilt as to see it to be indispensable that they should be treated according to their deserts, and anticipate and approve Christ's vengeance on them. But justice alone is the attribute it will behove him to exercise towards them; and he will pour on them the storm of his anger, because his own vindication and the well-being of his kingdom require it. This awful display of his vengeance is foreshown in many other passages. Chap. lxiv. 15, 16. 2 Thess. i. 8. Their being made drunk, denotes their becoming utterly bewildered, stupefied, and powerless.

Christ's deliverance of his people, and judgment of his enemies, being thus foreshown, it is now predicted that the Israelites will then be made to remember and commemorate his dealings with them.

"The mercies of Jehovah I will cause to be remembered, the praises of Jehovah according to all that Jehovah hath done for us, and the great goodness to the house of Israel which he hath done for them, according to his compassions, and according to the multitude of his mercies," vs. 7. They will be led to review the whole of his dispensations towards them, discern their ineffable wisdom, righteousness, and goodness, and praise and glorify him for the mercy and love that will be seen to characterize them all.

"And he said. They only are my people. My people shall not lie: and he became a Saviour for them," vs. 8. The prophet represents them as first recounting God's choice of them as his people, his requirement of a true allegiance from them, and his becoming under that covenant their Saviour. They next recall his dealings with them.

8, 9. Hypocatastases in the use of taking up and carrying, to denote analogous acts of support and care. "In all their enmity, he was not their enemy; and the angel of his face saved them; in his love and in his sparing mercy he redeemed them, and he took them up and carried them all the days of old," vs. 9. Though they rebelled he did not become their enemy. Even the judgments with which he chastened them were prompted by faithfulness and love; and they were saved, sustained, and led on by his care and mercy.

"Yet they rebelled and grieved his holy Spirit; and he

was turned for them into an enemy; he himself fought against them," vs. 10. It was not till they had long revolted, and by their apostasy caused his Spirit to desert them, that he turned against them as an avenger, and fought against them by the conquering nations into whose hands he delivered them.

10, 11. Metaphors in denominating Moses a shepherd, and Israel a flock. "Yet he remembered the days of old, Moses and his people. Where is he that brought them up from the sea, the shepherd of his flock? Where is he that put within him his Holy Spirit?" vs. 11.

12. Hypocatastasis in putting, leading them by the right hand of Moses, for directing them by him. "Leading them by the right hand of Moses, and by his own glorious arm, cleaving the waters from before them, to make for him an everlasting name," vs. 12.

13, 14. Comparisons. "Making them walk in the depths, like the horse in the desert, that they should not stumble. As a herd goeth down into the valley, the Spirit of Jehovah causes it to rest. So didst thou lead thy people, to make for thyself a name of glory," vs. 12–14. Amidst all their rebellions Jehovah remembered Moses and the people who were obedient under his leadership, and the great miracles he wrought for their salvation, by which his name was glorified. But he will not only cause Israel thus to remember and commemorate his wonderful acts towards them of mercy and of judgment; he will recall to their thoughts also the effects of his chastenings on his people; their appeals to his pity; their pleas for the blessings promised in the covenant with Abraham, their expostulations, their entreaties for the return of his mercy. This is undoubtedly the proper construction of the verses that follow. They are uttered after the temple had been finally destroyed, after the nation had been dispossessed of their land; after God had seemed to desert them. They are recapitulative therefore, and obviously, of the pleas, supplications, and longings for deliverance, that had been breathed from the hearts of his people, through their long discipline of chastening and sorrow.

15. Apostrophe to Jehovah. "Look (down) from heaven, and see from thy dwelling-place of holiness and beauty! Where is thy zeal and thy might?" vs. 15.

16. Metonymy of the effect—sounding of the bowels—for sympathy, the cause. "The sounding of thy bowels, and thy mercies towards me have repressed themselves," vs. 15. These are pleas for God's notice of them, and complaints that he has deserted them.

"For thou art our Father: Because Abraham hath not known us, and Israel will not recognise us; thou, Jehovah, art our Father, our Redeemer. From everlasting is thy name," vs. 16. This is an appeal to him as the everlasting, and a profession that their trust is in him as their Father and Redeemer; not in their relationship to Abraham and Israel.

"Why wilt thou make us wander, O Jehovah, from thy ways; why wilt thou harden our heart from thy fear? Return for the sake of thy servants, the tribes of thine inheritance. Thy holy people possessed (their inheritance) but a little while. Our enemies tread down thy sanctuary. We are of old. Thou hast not ruled over them. Thy name has not been called upon them," vs. 17–19. These are entreaties and expostulations that were natural to the Israelites when deserted of God, driven into exile, and groaning under the tyranny of their conquerors; and they form, doubtless, a part of the remembrances to which God will recall the nation, when he has accomplished their final redemption.

Art. VI.—Literary and Critical Notices.

1. Commentary on Ecclesiastes, with other Treatises. By E. W. Hengstenberg, D.D., Professor of Theology, Berlin. Translated from the German by D. W. Simon. Philadelphia: Smith & English. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860.

This is a valuable accession to our theological literature. The Commentary on Ecclesiastes occupies about one half of the volume. That work, Dr. Hengstenberg, like most who have recently written on it, regards as having proceeded, not from the pen of Solomon, but of some unknown but inspired author

of the age of Ezra and Nehemiah, when the Israelites, though restored, were greatly depressed under the Persian rule; and its aim, he holds, was, not to reveal new truths, or foreshow events that were future, but, on the one hand, to depict the emptiness and nothingness of the treasures, and pleasures, and honors of this life, as a portion; and, on the other, to point out and unfold the righteousness and goodness of God which reigns through all the calamities and sorrows of the present scene, and enjoin submission under trials, and trust in him. The Commentary is learned, copious, and abounds with just and striking thoughts.

Of the Treatises which occupy the remainder of the volume, the first is a Prolegomena on the Song of Solomon, in which he maintains that Solomon was its author, that it is a single, not a collection of songs, and that it is an allegory; the king representing the Messiah, the bride the redeemed Israelitish church, and her attendants and companions the redeemed Gentile churches. It is brief, learned, and tasteful.

Next succeeds a Lecture on the Book of Job, in which he holds that the poem was founded on fact, but owes much of its drapery and coloring to the writer's fancy. Other Essays follow on Isaiah, on Sacrifices, and on the Jews and the Christian church. In the last he argues at much length to prove, that in the numerous promises in the Old Testament to the Israelites of restoration to their land, and their special relations to God, they are mere representatives of the Christian church. He, however, regards the New Testament as indicating very clearly that the Jews, as a people, are at length to be converted to the Christian faith.

2. Life of the Rev. Richard Knill, of St. Petersburg; being Selections from his Reminiscences, Journals, and Correspondence. By the Rev. Charles M. Birrell, of the Baptist Church, Liverpool. With a Review of his Character by the late J. A. James. Printed by the American Tract Society, 150 Nassau Street, New York.

A very pleasing memoir of one eminent for his gifts and piety, who labored with much success as a missionary, at first at Madras, subsequently at St. Petersburg, and in his last years in England, and left a bright example to the church of self-denial, skill, fidelity, and delight in communicating the blessings of the gospel to the perishing.

3. A Course of Six Lectures on the Various Forces of Matter, and their relations to each other. By Michael Faraday, D.C.L., F.R.S., Fullerian Professor of Chemistry, Royal Institution. Delivered before a Juvenile Auditory at the Royal Institution of Great Britain during the Christmas Holidays of 1859–1860. New York: Harper & Brothers, Publishers. 1860.

These Lectures, though having a conversational cast in adaptation to the youthful auditory to which they were addressed, have an unusual charm from their simplicity, intelligibleness, and the point and beauty of the experiments and exemplifications with which they are illustrated. They treat of gravity, cohesion, chemical affinity, heat, magnetism, electricity, and the correlation of the several chemical forces. To these is added a Lecture on Light-House Illumination and the Electric Light, in which Fresnel's celebrated lamp is described.

4. The Beautiful City, and the King of Glory. By Woodbury Davis. Philadelphia: Lindsay & Blakiston. 1860.

Under this title the writer gives a sketch of the great measures of the Divine Administration, past, present, and future, that are to issue in the redemption of the world from sin and its curse. Rejecting the theory that the millennium is to result from the labors of the church, and is to involve little more than the overthrow of idolatry and conversion of pagans generally to such a faith in the gospel as now prevails among Christianized nations, he receives the doctrine of the prophetic word that Christ is to come and assume the sceptre of the race, destroy by his own almighty hand the great powers arrayed against him, and deliver those absolutely who survive, from the power of Satan and the blight and misery of sin, and raise them at length to an immortal life. While his views are not on all points in harmony with those advanced in the Journal, they are in their main features the same, and are presented in an attractive form, and urged with modesty, candor, and earnestness

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ART. I.—THE HANDWRITING ON THE WALL, DANIEL V.

THE interposition of the Most High recorded in this chapter, was designed to show that the overthrow of Babylon was by his appointment, and in accomplishment of the revelation he had made to Nebuchadnezzar, to demonstrate again the nothingness of idols, and to verify his fidelity to his people, and confirm them in their faith and allegiance.

Belshazzar made a feast to his nobles, in which he caused the golden vessels taken from the temple at Jerusalem to be used as wine cups, in the homage they paid to their idol gods, vs. 1–4. Immediately the king saw the fingers of a man's hand writing on the wall of the apartment, vs. 5. Alarmed at the sight, he called the magicians to interpret the writing. But they could neither explain nor read it, vs. 6–8. The report of the king's agitation reaching the queen-mother, she entered the banquet-house, and advised that Daniel should be called to interpret the writing, vs. 9–12. Daniel was summoned to the king's presence and required to explain the mysterious words, vs. 13–16. He, reminding the king of the extraordinary manner in which Jehovah had punished the pride of his ancestor, Ne-

buchadnezzar, and pointing to the impious act of which he had just been guilty, informed him that the words the hand had written on the wall, were prophetic of his doom and the doom of his kingdom, vs. 17–27. The prophecy was immediately verified in the capture of the city, and the slaughter of the monarch, vs. 28–30.

"Belshazzar, the king, made a great feast for a thousand of his nobles, and drank wine before the thousand," vs. 1. The feast was probably commemorative of some important event—perhaps of their successful resistance of the Persians by whom the city was then besieged; or expressive of their confidence in the protection of their gods for the future. That it had a direct reference to their deities, is seen from the homage they paid to them, as they drank from the vessels consecrated to Jehovah.

"Belshazzar, while tasting the wine, commanded to bring the vessels of gold and silver, which Nebuchadnezzar his father had carried away from the temple in Jerusalem, that the king, his princes, his wives and his concubines might drink out of them," vs. 2. The king's tasting the wine was doubtless an act of homage to the Babylonian god or gods; it being customary with the heathen to taste the wine, when a libation was offered at a sacrifice, or feast. But why did the king, after having commenced the ceremony, send for the golden and silver vessels that were consecrated to Jehovah's worship; that the libations of the feast might be drunk from them? A natural reason will appear, if we suppose the feast to have been held because of the success that had up to that point attended their resistance of their Persian besiegers; and to express their confidence that their gods would still defend them, and confute the revelation made by Jehovah to Nebuchadnezzar, that the empire was soon to be overthrown, and give place to another. And that is highly probable. The death of Nebuchadnezzar had taken place only twenty-three or twenty-four years before. The memory of the prediction made to him through the vision of the image, that the Babylonian monarchy, denoted by the golden head, was soon to be succeeded by another symbolized by the silver breast and arms, must have remained fresh in the minds of many belonging to the court, and become, as the war with Persia advanced, the

subject of comment. It might naturally have happened, that a motive sprung from that prediction for a festal commemoration of the care which they held their idol gods had so far taken of them, and expressive of their confidence that they should still continue safe under their guardianship; and disbelief of the doom foreshown of the empire by Jehovah. And if that were the design of the feast, the king sent for the sacred vessels taken from the temple at Jerusalem, doubtless, that he might show in that emphatic form, his contempt of the God of the Hebrews from whom that prediction proceeded, and his unhesitating trust in the idol deities whom the Babylonians worshipped; and this is very clearly implied in the 22d, 23d, and 24th verses, which indicate that he sent for them, not because of their superior beauty, but because they were designed for the service of Jehovah.

"Then they brought the golden vessels that were taken out of the temple, the house of God, in Jerusalem, and the king and his nobles, his wives and his concubines drank out of them. They drank wine, and praised the gods of gold and silver, of brass, iron, wood, and stone," vs. 3, 4. Their drinking out of them in homage of their idol deities, was meant therefore as a declaration of their belief in the power and purpose of their gods to defend them, and their disregard of the revelation that had been made to Nebuchadnezzar, that the empire was soon to reach its end; and was thus a studied rejection and defiance of Jehovah. That gratuitous, public, and official act of contempt and insult rendered it proper that he should interpose and verify his supremacy and truth, and was the reason of the revelation that was immediately made in a form to carry conviction to the king and his court, that the dynasty and empire were to be forthwith overthrown.

"In the same hour came forth fingers of a man's hand which wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote," vs. 5. The wall of the apartment, and at a point opposite to the chandelier, was chosen as the place of the inscription, doubtless, not only because it was conspicuous to all, but that all suspicion might be precluded, that it was the work of collusion. The distance of

the writing from the floor, the size and bold coloring of the letters, were such as carried the conviction to all that they were wrought at the instant the king noticed them, and by a supernatural power. That the fingers only of a man's hand were seen by the king, and that he witnessed the delineation of the letters, was doubtless also in order that he might see with the clearest certainty, that the writing was wrought at the moment, not previously, and that it was the work of a miracle. That his attention was first drawn to it, and that it overwhelmed him with surprise and fear, was also, that no suspicion might lurk in the minds of the courtiers, that it had been previously contrived by him to amuse or astonish them.

"Then the brightness (glow, hilarity) of the king's countenance was changed, and his thoughts agitated him, so that the joints of his loins were loosed, and his knees smote one against the other," vs. 6. These were the natural effects of sudden and violent fear; and show that the king was instantly seized with a resistless conviction that the fingers that wrote the inscription, were the fingers of a deity; and that the words were prophetic of evil to him. He perhaps recollected the celestial messenger that revealed himself at the side of the three Hebrews in the burning furnace; and the watcher who descended from heaven and announced to Nebuchadnezzar his dethronement and degradation to a life with the beasts; and the feeling shot with a convulsive power through his frame, that perhaps an equally terrible doom awaited him.

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whoever will read this writing, and shew me the interpretation of it, shall be clothed with purple, and a chain of gold about his neck, and shall rule as the third in the kingdom," vs. 7. The letters of the inscription, it would seem from this, were unknown to the king and the court, as otherwise they would at least have been able to read the words, though they had not known their meaning. His summoning the Chaldeans and astrologers to read and explain the writing, is not to be regarded as a proof that he thought the message, whatever it was, must have come from one of his own gods. While he had

faith in the skill of these necromancers to interpret it, and perhaps thought they alone could unfold it, he may still have had the feeling that it probably came from the God of the Hebrews. He made no appeal to the fears of the magicians, as Nebuchadnezzar had done, when demanding the recovery of the dream he had lost, but only prompted them by the promise of a great reward.

"Then came in all the king's wise men; but they were not able to read the writing, and make known to the king the interpretation of it," vs. 8. This implies that the characters in which the inscription was written, were unknown to the wise men as well as to the court. They may have been of forms known only to the Hebrews. It was thus again apparent that the pretences of those astrologers and magicians to a supernatural knowledge, were wholly groundless.

"Then Belshazzar the king was greatly distressed, and the glow of his countenance was changed upon him, and his nobles were astonished," vs. 9. The inability of the wise men to decipher the writing, instead of diminishing his alarm, excited him to a more intense apprehension that it had some reference to himself, and was a prognostic of evil. And that was the impression made on his nobles. They saw that the writing must have been the work of a deity. They felt that it must be prophetic, and doubtless of the issue of the siege of the city by the Persians; and they were startled and confounded that there was no one who could decipher the mysterious words, and declare their meaning.

"The queen, on account of the words of the king and his nobles, came into the banquet house; and the queen spoke thus: O king, live forever: Let not thy thoughts disturb thee, nor the glow of thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him: and the king Nebuchadnezzar thy father appointed him chief of the soothsayers, the magicians, the Chaldeans, and the diviners, even thy father the king, because an excellent spirit and a discerning understanding—interpreting dreams, and discovering dark sentences, and solving

intricate matters—were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation," vs. 10–12. As the wives of Belshazzar were present at the feast, the queen who thus came to the banquet-house after the hand had written the mysterious words, was the queen probably of Evil Merodach the son of Nebuchadnezzar, and father of Belshazzar: possibly of Nebuchadnezzar himself, who, to conciliate Belshazzar's respect and faith, she reminds him was his father—not simply his predecessor. Daniel, it is apparent, had ceased to fill the high offices to which he was advanced by Nebuchadnezzar, and been excluded from the court; and as twenty-three or twenty-four years had passed since the death of Nebuchadnezzar, he may naturally have been unknown to the courtiers of the day. As the queen, even if the widow of Evil Merodach, must have been contemporary with Nebuchadnezzar at least near half her life, and probably connected with the court while he occupied the throne, she was undoubtedly familiar with his dreams which Daniel had been called to explain, and the high respect in which he was held by him. Her statement indicates, that besides the interpretation of Nebuchadnezzar's visions of the image and tree, Daniel had given solutions also of dark sayings, and resolved intricate matters with which those belonging to the court and others had been perplexed. She made no allusion to his being a captive from Judea, and a worshipper of Jehovah, the God of the Hebrews.

"Then Daniel was brought before the king. The king spoke and said unto Daniel, Thou art that Daniel of the captives of Judah, whom the king my father brought out of Judea. I have heard respecting thee that the spirit of the gods is in thee, and that light, and understanding, and abundant wisdom are found in thee. The wise men, the enchanters, have been brought before me, that they should read this writing, and make known to me the interpretation of it; but they were unable to shew the interpretation of the words. And I have heard of thee that thou canst skilfully interpret and solve intricate matters. Now if thou shalt be able to read the writing, and make known to me the interpretation, thou shalt be clothed with purple, with

a chain of gold about thy neck, and shalt rule as the third in the kingdom," vs. 13–16. This shows that Belshazzar had no personal acquaintance with Daniel, though it seems he was aware of his reputation for wisdom, and knew that he was a captive from Judea. What he had heard of him, was probably not simply what the queen had just stated, but the great events in Nebuchadnezzar's reign, in which as a prophet he had taken that extraordinary part, which gave him rank and influence in the court. Belshazzar, wholly ignorant of his religious character and dependence on Jehovah for his power to interpret mysteries, addressed him as though his skill were his own: and on the assumption that the station and honor of a leading courtier, were the most effective motives he could present to induce him to exert it.

"Then Daniel answered before the king and said: Thy gifts be to thyself, and give thy rewards to another. Yet I will read the writing to the king, and make known to him the interpretation," vs. 17. He declines the rewards, doubtless because it was unsuitable that he should exercise his prophetic office from such a motive. He was to act as the minister of Jehovah, who had caused the fingers of a man's hand to write the mysterious words the king desired him to interpret.

"O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor; And because of the majesty he gave him, all people, nations, and languages trembled and feared before him: Whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down," vs. 18, 19. This indicates that Nebuchadnezzar was endowed with very lofty qualities for his station; that he had a majesty of mind and of person, as well as rank and power; and that he impressed those over whom he reigned with awe and admiration of his genius, as well as submission to his despotic will. And this was exemplified in his acts that are related in the preceding chapters. Daniel reminds the king that Nebuchadnezzar received all those gifts from the Most High God, and proceeded to show that he was amenable to him for his misuse of them.

"But when his heart was lifted up, and his mind was

hardened to act with insolence, he was deposed from the throne of his kingdom, and his glory they took from him; and he was driven from the sons of men, and his heart was like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and that he appoints over it whomsoever he will," vs. 20, 21. These extraordinary inflictions which brought Nebuchadnezzar to recognise and honor Jehovah as the creator and supreme ruler of the world, as they were known to the court and people, should have led the successors also of Nebuchadnezzar and the whole nation to the acknowledgment and homage of the Most High, as the true and only God. Instead of that, the successors of Nebuchadnezzar and the court, immediately reverted to idolatry.

"Yet thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this," vs. 22. Such an unparalleled and momentous event would not naturally have passed, even after a long period, from the knowledge of the royal family; and Belshazzar, especially, who was probably a youth at the time, could not have forgotten it. He knew, Daniel here intimates, not only the fact that Nebuchadnezzar was thrust from his throne, divested of his reason, and driven forth to live with the brutes in the open fields, but he was aware that he was smitten with that unexampled humiliation and dishonor by the hand of Jehovah, because of his arrogation of power and authority above him, and deification of himself.

"But against the Lord of the heavens hast thou lifted up thyself, and the vessels of his house have they brought before thee; and thou and thy nobles, thy wives and thy concubines have drunk out of them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which neither see, nor hear, nor know; and the God in whose hand is thy breath, and whose are all thy ways, thou hast not glorified," vs. 23. Notwithstanding his knowledge of the being of Jehovah, and his power and purpose to punish those who disregard and affront him, Belshazzar had openly rejected and dishonored him; and to give the most emphatic expression in his power of his contempt, had appropriated

the vessels that were consecrated to his worship, to the homage of idols of gold and silver, wood and stone, that are without intelligence or life. As that act was a direct denial of Jehovah as the creator and ruler of the world, and an ascription of higher perfections and prerogatives than his to idols, it presented a reason for his interposition to vindicate his supremacy, verify the revelation he had made of the speedy overthrow of the Babylonian empire, and punish the impious king who mocked at his forewarnings, and defied his power.

"Then was the part of the hand sent from him, and this inscription was written; and this is the inscription that was written: Menē, menē, Tekēl, U-pharsīn," vs. 24, 25. That is, Numbered, Numbered, Weighed, Broken. The hand that formed the prophetic words on the wall, was sent from Jehovah; and the doom which they announced was the doom of which he had before forewarned the Babylonian monarchy: and it was repeated in this extraordinary and fear-inspiring form, that its accomplishment might be seen to come from him, and to verify his supremacy and truth.

The words—Numbered, weighed, broken—even after they were deciphered, were enigmatical, and needed to be interpreted in order that it might be seen to whom or what they related, and what the catastrophes were, which they portended.

"This is the interpretation of the words. Menē. God has numbered thy kingdom and finished it," vs. 26. That is, has determined its duration, and brought it to its end. He has fixed its period, not man; and he, not man, is to dash it to destruction.

"Tekēl. Thou art weighed in the balances, and art found wanting," vs. 27. That is, Thou, Belshazzar, hast been put to the trial, that it might be seen whether thou hast the righteousness and wisdom that are requisite for this exigency; and that might move God to spare the empire from immediate overthrow: And thou hast shown that thou hast not. Instead of honoring Jehovah as Nebuchadnezzar after his humiliation did, and looking to him for deliverance, thou hast openly rejected him, and treated him as inferior to the gods of gold and silver, and wood, and stone, by appropriating to their worship the vessels that were consecrated to him.

"Peres. Thy kingdom is broken, and given to the Medes and Persians," vs. 28. That is, its defences are broken by Jehovah, and it is given to the Medes and Persians This indicates, that at that moment the waters of the Euphrates had fallen to such a degree as to give the besieging army access to the city.

"Then commanded Belshazzar, and they clothed Daniel with purple, and a chain of gold about his neck; and proclamation was made respecting him, that he should be the third ruler in the kingdom," vs. 29. Belshazzar presumed, it seems from this, that the kingdom was still to subsist for a season.

"In that same night was Belshazzar, the king of the Chaldeans, slain; And Darius the Mede took the kingdom, being about three-score years old." vs. 31. The Persians having turned the river aside, entered the city by its vacant channel, and ascending the stairways to the streets, advanced ere the guests had dispersed to the palace, and put the monarch and nobles to the sword.

The pre-announcement of this event by the miracle of the hand-writing, in immediate connexion with its occurrence, thus had an office of great significance. It showed in the most impressive manner that the overthrow of the monarchy and the empire was the appointment and work of the Almighty. It demonstrated the absoluteness of his dominion, and the nothingness of idols. It verified the revelation he had made to Nebuchadnezzar of the fall of the dynasty and rise of another empire. It showed the displeasure with which he regards the impiety of monarchs and princes like Belshazzar and his courtiers, who deny his right and power, mock at his forewarnings, and pay to shapes of wood and stone the homage that is due to him; and exemplified the ease with which he can destroy them. And these great truths were impressed doubtless on the conquerors as well as the conquered, who survived and heard the story of the mysterious hand and writing by which the Most High warned Belshazzar and his court of the doom that awaited them, the night on which it was inflicted. It served, also, undoubtedly to strengthen the faith of his own people in their depressed condition, and confirm them in their fidelity.

ART. II.—THE AUTOBIOGRAPHY OF A. CARLISLE, D.D. By Rev. John Forsyth, D.D., Prof. Rutgers College.

The Autobiography of Dr. Alexander Carlisle, Minister of Inveresk; containing Memorials of the Men and Events of his Times. Ticknor & Co. Boston, 1860.

ON various accounts this may be styled an extraordinary book. It relates to an extraordinary period. It is the production of an extraordinary man, and was written by him when four-score years old. And it may well be deemed an extraordinary circumstance that a volume which obtained a wide circulation the instant it issued from the press, should have been allowed to lie *perdu* for more than half a century. It is strange that a man who has been in his grave more than fifty years, and who died in an extreme old age, should at this late day become a literary celebrity. Dr. Carlisle was born in 1722; he was ordained Minister of Inveresk, a parish near Edinburgh, in 1748, where he died in 1805. These dates verify the observation already made that this autobiograph covers an extraordinary period,—one marked by immense changes in church and state, in religion and science, in political and social institutions. The author was the contemporary of Robertson, Blair, Erskine, Witherspoon, of Hume, Adam Smith, Ferguson, Home, Smollet, Wilkes, Townshend, Wilkie, Col. Gardiner, Macpherson (Ossian), Black, Gregory, of our own Franklin; he was personally acquainted with them all, and with most of them he lived on terms of intimate friendship. He was a man of very superior abilities, and of highly cultivated taste in all matters of literature and art, so much so, indeed, that even the most distinguished authors of that day relied implicitly on his judgment, and were guided by his advice.

In a simply literary point of view these Memoirs deserve the high encomiums which have been pronounced upon them both in Britain and our own country. Dr. Carlisle had been for many years a welcome habitué of the higher circles of society in Scotland and England; he had been brought into close contact with statesmen, politicians, scholars, writers, ecclesiastics; and with his ample opportunities

of seeing a great deal, he possessed great powers of observation, and of word-painting. His pictures of the scenes in which he mingled, and his personal portraits (except when his judgment was biased by religious prejudice) are very graphic. We get a nearer view of Robertson, Blair, Smollet, Home, Hume, and other notabilities of that day, of their personal appearance, their social habits, their little foibles as well as their better qualities, in a word, their individuality —in these recollections of their contemporary and companion, than is furnished by their more formal biographies.

The following notice of Franklin has a special interest for Americans:—"We supped one night in Edinburgh with the celebrated Dr. Franklin, at Dr. Robertson's house (1760). Dr. Franklin had his son with him (afterwards Governor Franklin, of New Jersey); and besides Wight and me, there were David Hume, Dr. Cullen, Adam Smith, and two or three more. Wight, who could talk at random on all sciences without being deeply skilled in any, took it into his head to be very eloquent on chemistry, a course of which he had attended at Dublin. Perceiving that he diverted Franklin, who was a silent man, he kept it up with Cullen, then professor of that science, who had imprudently committed himself with him, for the great part of the evening, to the infinite diversion of the company, who took great delight in seeing a great professor foiled in his own science by a novice. Franklin's son was open and communicative, and pleased the company better than his father; and some of us observed indications of that decided difference of opinion between father and son, which, in the American war, alienated them altogether."

During one of his visits to Oxford in company with Robertson and Home, he stumbled upon an old acquaintance and compatriot (Douglass, afterwards Bishop of Salisbury and author of an able work on Miracles), preparing to take his Doctor's degree, and he thus describes part of the process:—"John Douglass, who knew we were coming, was passing trials for his degree of D.D., and that very day was in the act of one of his wall lectures, as they are called, for there is no audience. At that university, it seems, the trial is strict when one takes a Master's or Bachelor's, but slack when you come to a Doctor's Degree; and *vice versâ* at

Cambridge. However that be, we found Douglass sitting in a pulpit in one of the chapels, with not a soul to hear him but three old beggar-women, who came to try if they might get some charity. On seeing us four enter the chapel, he talked to us and wished us away, otherwise he would be obliged to lecture. We would not go away, we answered, as we wished a specimen of Oxford learning; on which he read two or three verses out of the Greek Testament, and began to expound it in Latin. We listened for five minutes, and then telling him where we were to dine, we left him to walk about." It must be owned that this was a very "slack" method of ascertaining the abilities and attainments of men who were ambitious of being numbered among the Doctors of Oxford.

We have already stated that our author was generally a sagacious observer of men, and that he handled a graphic pen when he undertook to paint their characters. Here is one of his portraits, viz. of Sir George Suttie, a lieutenant-colonel under the Duke of Cumberland, afterwards one of the members of Parliament from Scotland:—"This Sir George was much overrated. He was held to be a great officer, because he had a way of thinking of his own, and had learned from his kinsman, Marshal Stair, to draw the plan of a campaign. He was held to be a great patriot, because he wore a coarse coat and unpowdered hair, while he was looking for a post (under Government) with the utmost anxiety. He was reckoned a man of much sense, because he said so himself, and had such an embarrassed stuttering elocution that one was not sure but it was true. He was understood to be a great improver of land, because he was always talking of farming, and had invented a cheap method of fencing his fields by combining a low stone wall and a hedge together, which, on experiment, did not answer. For all these qualities he got credit for some time; but nobody ever questioned the real strength of his character, which was that of an uncommonly kind and indulgent brother to a large family of brothers and sisters, whom he allowed during his absence in a five years' war, to dilapidate his estate, and leave him less than half his income." This is exquisitely done, and is surpassed by nothing of the same sort even in the brilliant pages of Macaulay.

Dr. Carlisle testifies to the horror which the daring speculations of David Hume excited in the higher circles of Scottish society. "The Atheist" was the name by which he was commonly known; but our autobiographer, who lived on intimate terms with him, took a much more liberal view of his principles and character. "I was one of those," says he, "who never believed that David Hume's sceptical principles had laid fast hold on his mind, but proceeded rather from affectation of superiority, pride of understanding, and love of vainglory." He relates the following incident in confirmation of his notion that scepticism, after all, had not a very strong hold of Hume's mind. When his mother died, Mr. Boyle, a friend who lodged in the same house with him, went to his (Hume's) apartment, so soon as he had heard the news, and found him in the deepest affliction. After the usual topics of condolence, Mr. Boyle said to him, "My friend, you owe this uncommon grief to your having thrown off the principles of religion, for if you had not, you would have been consoled by the firm belief, that the good lady who was not only the best of mothers, but the most pious of Christians, was now completely happy." To which Hume replied, "Though I throw out my speculations to entertain and employ the metaphysical world, yet in other things I do not think so differently from the rest of mankind as you imagine." Dr. Carlisle evidently deemed this a most important confession, but it seems to us, that when he persuaded himself that David Hume might be in some sort a Christian notwithstanding he scattered firebrands, arrows, and death, saying 'am I not in sport?' he drew a very large conclusion from a very narrow premiss.

Hume, it appears, took much to the company of "the younger clergy," viz. Robertson, Blair, Home, Carlisle, Jardine, and others of their stamp, "not from any wish to bring them over to his opinions," but for the sake of literary conversation. This intimacy "enraged the zealots, who little knew how impossible it was for him (Hume), had he been willing, to shake their principles." It is not surprising that to such "young clergy" as those just named," the suppers of the sceptical philosopher proved so attractive. "He was," says our author, "a man of great knowledge, of a social and benevolent temper, and truly the best-natured man in the

world. His conversation was truly irresistible, for while it was enlightened, it was naïve almost to puerility. For innocent mirth and agreeable raillery, I never knew his match. Jardine, who sometimes bore hard upon him, could never overturn his temper." With these high social qualities, Hume, like Adam Smith, appears to have had no discernment of character, for the only two clergymen whose interests he espoused, and for one of whom he provided out of his own estate, "were the silliest fellows in the church." Hume used to relate that the club in Paris (Baron Holbach's) to which he belonged during his residence abroad, were of opinion *that Christianity would be abolished in Europe by the end of the 18th century;* and that they laughed at Andrew Stuart who contended for the doctrine of a future state, styling him in derision *L'Ame immortelle;* a relation, by the way, which hardly agrees with the incident before mentioned, on which our charitable Doctor based his judgment of Hume's religious views.

Adam Smith is described as Hume's equal in learning and ingenuity, but as greatly inferior to him in colloquial power. His voice was harsh, his utterance thick and stammering, and in company his talk was more like lecturing than conversation. He was, besides, much inclined to be absent-minded even in society, and if he happened to be roused from his reverie and forced to attend to the matter in hand, he was apt to go off into a harangue, in which he would explain with philosophic ingenuity all that he knew on the subject. Though Smith was of a somewhat jealous temper, he gave many proofs that he was also a man of generous heart, and of real honor. His devotion to his mother was most exemplary. "His *Wealth of Nations*, from which he was judged to be an inventive genius of the first order, *is tedious and full of repetition.*" Strange to say, this brief sentence contains all that Dr. Carlisle had to tell us of the volumes which form the basis on which Adam Smith's fame rests, and such is his judgment of a work, regarded by many as the ablest production of that century, and which may be said to have created the science of Political Economy.

Before he entered upon this *opus maximum* of his life, Smith had resided on the continent for several years, as

tutor of the young Duke of Buccleuch, and as such he had access to the most brilliant coteries of Parisian society. He enjoyed the most intimate intercourse with Turgot, Necker, Quesnay, D'Alembert, but, though Political Economy was then beginning to take rank among the sciences in France, Smith was not indebted to the French philosophers for the germs of the theory which he afterwards so successfully developed. Many years before his visit to Paris he had drawn up a sketch of the principles embodied in his *Wealth of Nations*. But the discussions then rife in France, no doubt, stimulated his inquiries, enlarged his views, and probably helped to concentrate his studies upon this subject. At all events, on his return to Scotland in 1766, to the great amazement of his friends, he shut himself up in his library at Kirkaldy; and though so near Edinburgh, even the charms of its society could not, for ten years, draw him from his solitude. At the end of the tenth year, in 1776, the mystery which had so long puzzled his acquaintance, was explained by the publication of his *Enquiry into the Nature and Causes of the Wealth of Nations*.

His *Theory of Moral Sentiments*, published in 1759, was long one of the most popular books in ethical philosophy, and its history has a melancholy interest as it shows that Adam Smith's infidelity grew out of his intimacy with David Hume. The *first* edition of the *Theory* contains a most striking argument on the necessity of Atonement in order to open the door of mercy, and to secure pardon to a guilty sinner. Smith, at this time, was unacquainted with Hume, and while he discusses his subject after the fashion of a philosopher who has no other light than that of Nature to guide him, yet various passages of his book prove that when he wrote it, he was under the influence of his Scottish religious education. Before the *second* edition appeared, he and Hume had met, and one of the first fruits of their friendship was the careful expurgation of the *Moral Sentiments* of every sentence that had the least savor of the Christian faith.

Among "the younger clergy" whose intimacy with David Hume gave so much offence to serious people, were Robertson and Blair, two names which are much more familiar to men of letters than to pious Christians. Robert-

son "was truly a very great master of conversation," but like another famous talker of more recent times, Coleridge, he was rather given to monologue than dialogue, and somewhat addicted to translating other people's thoughts instead of giving his own. His brother Patrick once excused himself for not inviting the Principal to dinner, saying: "I have not invited him to day, for I have a very good company, and he'll let nobody speak but himself." Robertson's talk had a stately, dissertational air, and a sort of mannerism which made it easy of imitation by any one capable of playing the mimic. He is said to have been one of "the best tempered men in the world." The young gentlemen who resided in his family testified that they never once saw him ruffled, yet his excessive eagerness to shine in company, sometimes made him impatient of others who had the same weakness. He had a bold and ambitious mind, and thus naturally fell into the place which he held for twenty years or more, as the leader of the dominant party in the church of Scotland. Blair was in many respects the opposite both of Robertson and Carlisle. He had no tincture of humor, and hardly any relish for it. He was of a timid disposition, and without the least ambition to take part in the public business of the church. His chief wish was to be admired as a preacher, especially by the ladies. "His conversation was so infantine that many people thought it impossible, at first sight, that he could be a man of sense or genius, yet he was capable of the most profound conversation. For a vain man, he was the least envious of any one I ever knew. Though Robertson was never ruffled, he had more animosity in his nature than Blair."

To the Christian reader this volume has a special interest for the light it casts upon the spiritual condition of the church of Scotland during the last century. Dr. Carlisle's admission to the ministry was nearly contemporary with the commencement of that dismal period in the religious history of his native country, during which the Scottish church (like the Gallican, after the revocation of the Edict of Nantes), "drew the curtains and retired to rest." It was the hour and power of Moderation, falsely so called. And if one wishes to know how dark and cold an age it was, how barren of all those fruits which the church of Christ is intended to

yield, he has only to peruse this autobiography. The precise point of time at which this period of declension began, it is not possible to fix, but the evidences that the process had begun, revealed themselves early in the eighteenth century. The revival, in the last years of Queen Anne, of the old mediæval law of patronage, which had been in abeyance for more than a century, was a powerful means of paralysing the spiritual energies of the church, by preparing the way for men utterly destitute of the power of godliness, to assume the obligations of the pastoral office. It seems almost incredible that any man who had a conscience not completely seared, could deliberately make the solemn professions and promises demanded of all who aspired to the sacred office, such as, that "zeal for the glory of God and a desire to be instrumental in edifying his church, were the principal motives that induced him to accept" a pastoral charge, and that he "had used no undue means to obtain the call to it." Yet the number of such men was lamentably great, men who regarded the ministry as essentially a secular profession, and who entered it just as they would have entered the army, *i. e.* simply to obtain a comfortable living, or for the sake of the social position which it secured them. How rapidly this class of clergymen increased, may be inferred from the "compliment" which David Hume paid the church of Scotland, viz. "that she was more favorable to the cause of Deism than any other religious establishment."

We violate no law of charity when we say that Dr. Carlisle was a minister of this stamp, for he avowed it himself, and every page of this volume confirms the truth of the avowal. He belonged to the party just now described, he gloried in his connexion with it, and for many years he was one of its recognised and most unscrupulous leaders.*

* This was the party against which Witherspoon (1760), and Rowland Hill (1798), hurled the shafts of their exquisite irony. The former, in his Mystery of Moderation, lays down various maxims to form a Moderate man. In illustrating the 7th, viz. that "as much as he handsomely can, he must endeavor to put off any appearance of devotion;" he adds, "sometimes, indeed, it may happen that one of us may at bedtime be unequally yoked with an orthodox brother, who may propose a little unseasonable devotion between ourselves, before we lie down to sleep. But there are twenty ways of throwing cold water upon such a motion; or, if it should be insisted on, I could recommend

When this autobiography was written, the author was near the close of a long life. He had been more than half a century minister of Inveresk, and yet from the beginning to the end of the volume there is hardly one Christian sentiment in it; there is not the most distant reference to the conversion of sinners, or the edification of saints on one of its pages. Indeed Dr. Carlisle scouts and scorns the idea of conversion. The evangelical ministers of the church of Scotland, the Bostons, Erskines, Witherspoons, and others of like spirit, who contended so earnestly for the faith during the long and dismal night of Moderatism, are uniformly styled by him, "wild men," "high flyers," "fanatics." Speaking of Witherspoon, who had been a fellow student, he says: "I always considered the austerity of manners and aversion to social joy, which he afterwards affected, *as the arts of hypocrisy* and *ambition*." When the time came to choose a profession, our author tells us that he had thoughts of the army, of law, then of surgery, but "for the convenience of a family of eight children, I yielded to the influence of parental wishes, which in those days swayed the minds of young men more than they do now, and consented that my name should be enrolled in the list of the students of divinity."

So he decided to become a minister. The following winter he attended the Divinity Hall, and was required to deliver a discourse *on Saving Faith*, "a very improper subject for so young a student." After spending a year in Holland, at the University of Leyden, where he lived a strange sort of life for a theological student, he returned to Scotland, was licensed, and presented to the church of Cockburnspath, which, as his father and grandfather "were

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a *moderate* way of complying with it, from the example of one of our friends, who, on a like occasion, yielded so far, that he stood up at the back of a chair, and said, 'O Lord, we thank thee for Mr. Bayle's Dictionary. Amen.'"

"I fear," said Rowland Hill, who made a preaching tour through Scotland, in 1798, "that the Scots, the best educated and best behaved people in the British dominions, will soon be no better than their neighbors. Like their ministers they will all become *Moderates;* first, that they will be *Moderate* in religion; they will have a *Moderate* notion of Jesus Christ and the gospel salvation; they will be content with a *Moderate* share of love to God, of prayer, and of repentance, and this will lead them to be *Moderates* in morality, till they become *immoderately* wicked."

always against resisting Providence," he was forced to accept it. But from this obscure place "without amenity, comfort, or society," where he "would most probably have fallen into idleness and dissipation," he "was relieved by great good luck," viz. a presentation to the parish of Inveresk. However, his settlement was not to be accomplished without difficulty. "There arose much murmuring in the parish against me as too young, too full of levity, and too much addicted to the company of my superiors, together with many doubts about *my having the grace of God, an occult quality which the people cannot define*, but which surely is in full opposition to the defects they saw in me." But the murmuring of the people availed nothing, and in due time (2d Aug. 1748) he was ordained and installed minister of the church and parish of Inveresk. The good people of this place were not the only persons who had the doubts above-mentioned. An uncle of Dr. Robertson, says Dr. C., "a rigid Presbyterian, and a severe old bachelor, whose humor diverted us much, was at first very fond of me, because he said I had common sense, but he doubted I had but little of the grace of God in me." How could such a man preach? Of the kind of sermon which he did preach we may form an idea from an incident which he himself relates. "Being at Gilmanton, when David Hume was on a visit, Sir David Kinloch made him go to Athelstaneford church, where I preached for John Home. When we met before dinner, 'what did you mean,' says he to me, 'by treating John's congregation to day with one of Cicero's academics? I did not think that such heathen morality would have passed in East Lothian."

Dr. Carlisle had a strong relish for church politics, and his talents, energy, and zeal soon gave him a prominent position among the leaders of the dominant party. He owed his own place in the church to the law of Patronage, and he was ever afterwards a cordial advocate of the Patrons' "right," even when carried to a tyrannical excess. No man supported the most extreme measures of Moderatism with more thorough heartiness than Dr. Carlisle, the "Jupiter tonans" of his party, as he was styled by the wits of Edinburgh. Ministers were forced on reclaiming congregations, literally at the point of the bayonet;

they were installed in the pastoral charge of empty seats and naked walls; and when godly men like Gillespie, though willing to endure such scenes, declined to take part in them, they were denounced as rebels against the authority of the Assembly, were deposed from the ministry, ejected from their manses, and cast adrift upon the world. The following incident strikingly illustrates the length to which Dr. Carlisle sometimes allowed his unscrupulous zeal as a party leader to carry him. In the Assembly of 1766 "was the last grand effort of our opponents to carry their Schism overture." This was a proposal to inquire into the causes and growth of Schism, or in other words, the causes which had driven so many thousands into Secession from the Established Church. The Moderates felt—reasonable as the overture seemed—that the investigation, if made, would reveal the terrible fruits of their policy, and they accordingly resolved to stifle all inquiry. "The day before it came before the Assembly," says Dr. C., "we (the Moderate leaders) dined at Nicholson's. Before we parted, Jardine told me he had examined the list of Assembly, and that we should carry the question. I mention this on account of what happened next day.—There was a long debate, so that the vote was not called till past 7 P.M. Jardine, who had complained of breathlessness, had seated himself on a high bench near the door. The calling of the roll began, and when it passed the Presbytery of Lochmaben, he gave me a significant look, as much as to say, 'now the day is ours.' I had turned to whisper to John Home who was next to me, the sign I had got; before I could look around again, Jardine had tumbled from his seat, and being a man of six feet two inches, had borne down all those on the benches below him. He was immediately carried out to the passage and the *roll calling stopped.* Various reports came from the door, but anxious to know the truth, I with difficulty made to the door through a very crowded house. When I came there I found him stretched on the pavement, with many people about him, among them James Russell, the surgeon. I got near him and whispered was it not a faint? 'No, no,' replied he, 'it is all over.' *I returned to the house, and gave out that there was hope of his recovery.* This composed the house, and the calling of the roll went on, when

it was carried to reject the overture. This was a deadly blow to the enemies of presentations." Even in the presence of a death so sudden and solemn, he was the partisan eager only for party victory.

We cannot follow Dr. Carlisle through his long career, but there were two scenes in which he was a prominent actor, and which we must not pass over as they cast a flood of light on the character of the man, and the condition of the church of Scotland, during the latter part of the last century.

The first occurred in 1757, in the early part of his ministry, and was occasioned by the exhibition of the tragedy of Douglas in the theatre of Edinburgh. Home, the author of this tragedy, was at that time minister of the parish of Athelstaneford. The affair, as may well be supposed, made an immense sensation; it was speedily brought before the church courts, and led to Home's abandonment both of his parish, and of the ministry. Dr Carlisle, who from his student days had been in the habit of indulging his theatrical tastes, very naturally felt a lively interest in the success of his friend Home. The tradition is, that the tragedy was rehearsed in the house of an Edinburgh actress, by a batch of Moderate divines, before its presentation to the public, on which occasion Dr. Carlisle performed to admiration the part of *Old Norval*, Dr. Robertson'shone as *Lord Randolph*, Home himself enacted *the Lady*, Dr. Blair the faithful *Anna*, while David Hume, the only layman of the party, modestly appeared as the villain *Glenalvon*.

When the eventful evening arrived on which the tragedy was to be acted in public, Robertson, Blair, and some other clerical friends of Home, eager to witness the result, but afraid to be seen in the boxes, were safely bestowed in some part of the theatre where they could be invisible spectators; a circumstance that gave point to a witty stanza of the day—

> "Hid close in the greenroom some clergymen lay,
> Good actors themselves—their whole lives a play."

Their bolder friend Carlisle scorned such a subterfuge. He appeared openly among the audience, armed with a formidable stick, which, as the event proved, he had occasion to use before the play was over. Two reckless young fellows

attempted to force themselves into the box which he occupied, when for once in his life he assumed the character of a non-intrusionist, and, to the delight of those in the gallery, ejected the intruders. The conduct of these play-loving clergymen gave great offence to their brethren, and at the first meeting of the Presbytery of Edinburgh, measures were taken for calling such of them as were members of this body to account, and a circular letter on the subject was addressed to several other Presbyteries. Mr. White, of Liberton (on the outskirts of Edinburgh), admitted the charge brought against him of having been in the play-house, but pleaded by way of alleviation that he had gone only once, and had endeavored to conceal himself in a corner to avoid giving offence; he expressed his deep sorrow for what he had done, promising to be more circumspect in future. He was accordingly let off with a suspension for the space of two weeks.

In due time Dr. Carlisle was summoned by the Presbytery of Dalkeith to answer for his conduct. He had to meet the complex charge of frequenting the company of players, of being on too intimate terms with a certain Mrs. Ward, an actress, at whose house the rehearsal had taken place, his open appearance in the play-house, and his taking possession of a box in a disorderly manner. At first, the Doctor, with his usual frankness, seemed disposed to save the Presbytery the trouble of looking into the business, by admitting that he had occasionally heard Mrs. Ward rehearse parts of the tragedy, but that on no occasion had he ever eat or drank with the lady, or conversed with her further than agreeing or disagreeing to what was said about the play. This should have been satisfactory, for who could so well know what he had done as Dr. C. himself? In dealing with the latter part of the charge, the Presbytery seemed to evince a little "wild," "highflying" tendency, and even threatened to "libel" their play-loving member. The affair had a serious look; and at this stage of it, the unflinching courage which Dr. C. had exhibited in the theatre rather failed him before the church court. Though the fact charged was notorious, the Presbytery might have had a good deal of difficulty in getting legal proof of it. The Doctor knew this very well, and therefore he would not

admit his presence in the theatre, nor his sorrow for having scandalized his brethren. He took refuge in legal technicalities, insisting that the Presbytery of Edinburgh should become his libellers, which he had good reason to know they could not be, and then when a libel was framed in due form, he protested and appealed to Synod. This body "declared their high displeasure with Mr. Carlisle for the step he had taken in going to the theatre, and strictly enjoin him to abstain therefrom in time coming." This sentence did not satisfy the parties, and so it was carried up to the Assembly; but after some discussion it was virtually confirmed. When the sentence was formally announced to Dr. C., he said that he "received the admonition and injunction of the Synod with respect, was sorry for the offence he had given, and hoped never to give the Synod, or any other judicatory of the church, occasion to call him before them again for such a piece of conduct."

The Doctor's account of this part of the business, in his Autobiography, though not precisely agreeing with the official record of the time, reveals the temper of the man: "I took a firm resolution not to submit to what I saw the Presbytery intended, but to stand my ground on a firm opinion that my offence was not a foundation for libel, but, if anything at all, a mere impropriety. This ground I never departed from; but at the same time I resolved to mount my horse, and visit every member of Presbytery, especially my opponents, and, *by a free confession*, endeavor to bring them over to my opinion. I saw that no submission of mine would turn them from their purpose. This confirmed my resolution not to yield, but to run every risk rather than furnish an example of tame submission, not merely to a *fanatical*, but an illegal exercise of power, which would have stamped disgrace upon the Church of Scotland, kept the younger clergy for half a century longer in the trammels of bigotry or hypocrisy, and debarred every generous spirit from entering into orders." The heroic tone of this passage only shows how sore was the memory of the solemn rebuke of the Synod, even after the lapse of so many years. The "younger clergy," to whom Dr. C. refers, were, during the ensuing half century, abundantly free of what he deemed fanaticism; but how his

"stand" in the matter of theatre-going saved them from the "trammels of bigotry," it would be difficult to explain.

One good thing resulted from this memorable affair of the tragedy of Douglas, viz. the publication of Dr. Witherspoon's "Serious Enquiry into the Nature and Effects of the Stage." This masterly treatise, as its author mentions, was immediately occasioned by the "very new and extraordinary event of a minister of the Church of Scotland employing his time in writing for the stage." Bad as were the Moderate clergy of that day, and bad as they continued to be for many years afterwards, none of them ever ventured, openly at least, to follow the ill example of John Home, and employ their time in writing dramas instead of discourses; and when they visited the theatre, as many of them did not scruple to do, they were compelled so far to do homage to the moral sentiment of Scotland, as to keep out of sight, and secrete themselves in some obscure corner, like John White of Liberton.

The second scene in which Dr. Carlisle appeared as a prominent actor was separated from the first, already described, by the long interval of forty years. The youthful defender of the stage was now a patriarch of three score and ten. Great as may have been the changes which advancing years brought to Dr. Carlisle, there was one respect in which the old man was unaltered—he was the same keen partisan, as "fierce for Moderation" as ever. The scene to which we now refer, and shall very briefly describe, was the memorable debate in the General Assembly of 1798, on the subject of Missions to the Heathen. The British churches were just beginning to comprehend the woful condition of the Pagan world, and to recognise the obligation resting upon them to publish the glad tidings of redemption to every creature. In every aspect the times were extraordinary. The storm of revolution then sweeping over France was at its height; and in many other countries it might be said that men's hearts were failing them, for fear of what was coming on the earth. The London Missionary Society had been lately founded on a broad, catholic platform; and its first detachment of evangelists was on its way to the distant islands of the South Pacific. All over Scotland this missionary

movement awakened a lively interest, the result of which was, that overtures were sent to the Assembly by sundry Synods, some of them urging the general subject of missions upon the attention of the church, while others asked that a collection should be made for this truly Christian scheme.

The debate which these overtures occasioned may well be styled "memorable," whether we consider the subject of it, or the light it casts upon the character and spirit of the two great parties which then divided the Church of Scotland. Among the eminent persons who took part in it were Robert Heron, the historian of Scotland; Dr. Johnston, of Leith, the expositor of the Apocalypse; the venerable Dr. John Erskine, the friend and correspondent of President Edwards; Principal Hill (author of the System of Divinity), who had succeeded Dr. Robertson as the leader of the Moderates; Dr. Carlisle, and other prominent members of the same party. Fortunately, a tolerably full report of the discussion has been preserved.

The debate was opened by Mr. Robert Heron, who sat in the Assembly as a ruling elder, and on the Moderate side of the house. His name is introduced in one of the minor poems of Burns in a manner that precludes the idea of his having been a man of serious religion, though his talents and learning were unquestionable. On this occasion, however, his conduct was every way becoming, and his speech, in which he urged the Assembly to accede to the overtures, was characterized by sound views admirably expressed. He was followed by a Moderate of another stamp, the Rev. Mr. Hamilton of Gladsmuir, who began his address thus:

"I should blush to rise in this venerable Assembly for the purpose of opposing so beneficent a design in its first aspect as the present, did not mature reflection convince me that *its principles* (the cause of missions) *are not really good, but merely specious.* I cannot otherwise consider *the enthusiasm* on *this subject* than *as the effect* of *sanguine* and *illusive views*, the *more dangerous because the* object *is plausible.*" He next proceeded to develop *his* theory of missions: "To spread the knowledge of the gospel among barbarous and heathen nations *seems to me highly* preposterous, as it anticipates, nay reverses, the order of nature. Men must be polished and refined in manners, before they

can be properly enlightened in religious truth. *Philosophy and learning must, in the nature of things, take the precedence.*" Warming with his argument against the "enthusiasm" of the friends of missions, he insisted that the heathen could be in no such danger as to render such efforts necessary to save them—"that the gracious declarations of Scripture ought to liberate from groundless anxiety the minds of those who stated in such moving terms the condition of the heathen." Not content with this, the Moderate orator took still higher ground, and maintained that the heathen are a great deal better without the gospel than they would be with it; "when told that a man is saved not by good works, but by faith, the wild inhabitants of uncivilized regions *would use it as a handle for the most flagrant violation of justice and morality!*" Mr. Hamilton closed his curious speech by saying: "On the whole, while we pray for the propagation of the gospel, and patiently await its period, *let us resolutely unite in rejecting these overtures.*"

The instant he sat down, the venerable Dr. Erskine rose, and pointing to the table on which lay the Bible and Confession of Faith, uttered in his broad Doric Scotch, that brief but ever memorable sentence, "*Moderator, rax* (reach) *me that Bible.*" It was the text of a speech which Mr. Hamilton never forgot to his dying day. He was one of those bland, courtly gentlemen of the old school, who deemed it a solecism in politeness to lose temper in company. But the story goes that if any one wished to see Mr. Hamilton blush and get silent in his gayest moods in society, he had only to whisper in his ear those four little words—*Rax me that Bible.*

Dr. Erskine was followed by Dr. Carlisle. As his speech was both short and pointed, we quote it entire:—

"Moderator, my reverend brother (Dr. E.), whose universal charity is so well known to me, has just been giving a new and extraordinary instance of it—no less than proposing as a model for our imitation the zeal for propagating the Christian religion displayed by Roman Catholics! When we see the tide of infidelity and licentiousness so great and so constantly increasing in our own land, it would be indeed highly preposterous to carry our zeal to another

and a far distant one. When our religion requires the most unremitted and strenuous defence against internal invasion, it would be highly absurd to think of making distant converts by external missionaries. This is indeed beginning where we should end. I have, on various occasions, *during a period of almost half a century, had the honor of being a member of the General Assembly, yet this is the first time I remember to have ever heard such a proposal made*, and I cannot help thinking it the worst time. As clergymen let us pray that Christ's kingdom may come, as we are assured it shall come in the course of Providence. Let us as clergymen also instruct our people in their duty; and both as clergymen and Christians, let our light so shine before men, that seeing our good works they may be led to glorify our Father in heaven. This is the true mode of propagating the gospel: this is far preferable to giving countenance to a plan which has been well styled visionary. I therefore do heartily second the motion made some time ago by my young friend, Mr. Hamilton—That the overtures be immediately dismissed." Of course the overtures *were* dismissed by a decisive majority.

The ironical compliment to Dr. Erskine in the outset of his speech reminds us that Dr. Carlisle was somewhat famed for his wit, which with all his gifts was zealously employed in the cause of Moderation. In the Assembly he frequently succeeded in raising the laugh against evangelism by his witty account of the opinions on doctrine and polity which obtained among the fishermen of his parish. Some Janet Skatercels, or Donald Mucklebacket, had come, he found, to the same conclusion on a debated point, with his reverend friends the Erskines and Witherspoons. He rarely failed in convulsing the house by his ludicrous representation of the evangelic prejudices of Janet and Donald. There were cases, however, in which the laugh was very decidedly turned against himself. All his life he had been one of the keenest of Tories, supporting the policy of Pitt and Dundas with the utmost zeal, even at the risk of "destroying his usefulness as a pastor," as one of his friends said. He had taken a deep interest in a bill which had been introduced into Parliament for the increase of ministers' stipends, but which, to his signal mortification, had

been set aside by his Tory friends. In the ensuing Assembly, Dr. Carlisle could not conceal his chagrin, and in a speech, more lacrymose than pathetic in style, charged the Ministry with "ingratitude to their best friends." His complaint was answered by Dr. Johnston of Leith, in a strain of exquisite ridicule, and wittily paraphrased in the words of Balaam's ass—"Am I not thine ass, on whom thou hast ridden ever since I was thine until this day?" The hint was caught by the eccentric artist Kay, and soon the town was convulsed by his caricature of "Faithful Service Rewarded;" in which a neatly drawn head of Dr. C. was attached to a long-bodied, crocodile-looking ass bestridden by Lord Melville.

Into the hands of such "clergymen and Christians" as Dr. Carlisle, Burns unfortunately fell when he electrified Scotland by the sudden revelation of his poetic genius. By them, and not by any proclivities of his own, was he stimulated to compose and publish "The Holy Fair," "The Ordination," "The Address to the Unco Guid," and other effusions of the same stamp, which, dying he would gladly have blotted out, and the memory of which darkened his latter days.

Such was Dr. Alexander Carlisle as a clergyman and a churchman. We do not mean to intimate that all those who were known as Moderates in the church of Scotland, were men of precisely similar character. Doubtless there were some among them, who, while heartily supporting the policy of Moderatism, were evangelical in their theological views. And with reference to Dr. Carlisle, we know that though his party gladly availed themselves of his talents, his energy, his uncompromising zeal, and fearless disregard of consequences, he was himself looked upon as somewhat extreme. But he was not a solitary extremist. During the whole of his protracted career, he was supported and countenanced by a large band of Moderates as extreme as himself. And as we consider what must have been the condition of the church of Scotland, when many of her pulpits were filled with such men, and contrast it with what it now is, we cannot but be struck with the singular appropriateness of the symbol chosen for her by her Reformers, of the Burning Bush, and of the legend beneath it—*Nec tamen consumebatur.*

Art. III.—Designation and Exposition of the Figures of Isaiah, Chap. LXIV., LXV., and LXVI.

The theme of Chapter LXIII., the humbling remembrances, confessions, and supplications to which the Israelitish nation is to be led immediately before its final redemption, is continued in this. They pray that Jehovah would come down through the opened heavens, cause the mountains to flow down at his presence, and display his power in such forms as to impress the nations with fear, vs. 1. They entreat, in their earnest desire, that the mountains may melt before him, because of the fearful acts he is to exert; and add that no ear has heard, nor eye seen, what he is to do for those who wait for him, vs. 2–4. He is then to recognise his true people, and they are to recognise and own him; and though they have sinned, he is to save them, vs. 5. They are to be penetrated with a sense of their unworthiness and guiltiness, and see and acknowledge that all their hope is in him, and that it is by him and not by themselves that they have been recalled from their blindness and delusion to acknowledge and seek him, vs. 6–7. They confess their helplessness and dependence, and implore his pity and love, vs. 8–9. Their cities are ruined, their temple is destroyed, their land is desolate; they plead with him to desist from his anger, and show them his mercy, vs. 10–12.

1. Apostrophe. The prayer of the last chapter to Jehovah is continued. "O! that thou wouldst rend the heavens; that thou wouldst come down; that the mountains might flow down at thy presence; as fire kindles brush, fire boils water—to make known thy name to thine adversaries; that the nations may tremble at thy presence," vs. 1–2. This is a prayer that Jehovah would come from heaven, in person and visible glory, in order to their deliverance, and is a prophecy accordingly, that the Israelites who are to utter the entreaty, are to expect and desire the visible advent of the Messiah at the time of their final redemption from exile, and re-establishment in their national land.

2. Metaphor in the use of send, instead of depart, or unfold; to denote the suddenness and power with which he will reveal himself at his coming. It bespeaks also the

belief that his advent is to be personal and visible; as otherwise there would be no necessity for the unfolding of heaven, that as he leaves it, he may be beheld, and the train of angels and ransomed men that is to attend him.

3. 4. Comparisons of the flowing down of the mountains to the effect of fire on brush, in dissolving it into its elements, and on water in throwing it into agitation. This implies that the mountains when Christ descends, are to be dissolved by fire, as is foreshown in many passages, 2 Pet. iii. 12. The effect of these exhibitions of his power and anger is to be to show the adversaries who are to be assembled to intercept him from the redemption of the Israelitish people, his being, his attributes, and his rights and purposes, as Jehovah; and to cause all the nations of the earth to tremble before him.

"In doing the terrible things we look not for; O! that thou wouldst come down; that the mountains may flow down before thee," vs. 3. The terrible things the Messiah is then to do, are the defeat and destruction of the adversaries who are to be gathered against Israel. That the Israelites are not to anticipate it denotes, not so much that they will not have had intimations beforehand, of the mode in which that destruction is to be accomplished, as that they will not at the moment expect it. Under the defeats they will have suffered, their hopes will have given way to discouragement and despair. The desire that he should appear visibly and with all the signals of his omnipotence, will naturally spring from the fervent wish they will feel for indubitable proof that he is on their side, and that the deliverance from the power of their foes he is to work, should be absolute and final.

"From of old, they have not heard, they have not perceived by the ear; eye hath not seen that God except thee, who will do (such wonderful things) for (one) who waits for him," vs. 4. The antecedent of the pronoun, they, is "the adsaries," and the nations whom his advent in his glory is to terrify; and the reason given for the desire that he should reveal himself in that form is, that it is an act of which he alone is capable; that no such interposition for the deliverance of worshippers was ever vouchsafed by, or expected from, any but Jehovah. The heathen princes, the Israelites

themselves will not have apprehended the redemption he is then to accomplish for his people; embracing not only a release from the power of their enemies, but a transformation from mortal to immortal, and full adoption as the children of God. 1 Cor. ii. 8–10.

5, 6. Metaphors in the use of meeting for manifesting favor, and of ways, for modes of action. "Thou meetest him who rejoices and executes righteousness; in thy ways, they remember (recognise) thee," vs. 5. He interposes for those who love him and do his will, and manifests to them his favor; and they, on the other hand, recognise him in the dispensations of his providence, in which he inflicts his anger on his enemies, and works deliverance for his people.

"Behold thou hast been angry, for we have sinned. In them (thy ways) there is continuance, and we shall be saved," vs. 5. The antecedent of them, is, most probably, the ways of God; that is, his dispensations of judgment towards his enemies, and of mercy towards his people. They confess that they have sinned, and that his anger which they had experienced was occasioned by their sins; God will, however, proceed with the great scheme of his administration towards men, and will at length save the Israelitish nation according to his gracious covenant.

7, 8, 9, 10. Comparisons. "And we were all of us like the unclean; and all our righteousness like a filthy garment; and we all of us faded like the leaf, and our iniquities like the wind will carry us away," vs. 6. Instead of any merit of his approval, they are to confess themselves to be vile and odious in the utmost degree, defaced, and smitten by sin with blight like a withered leaf, and sure to be swept to destruction by their iniquities, if left to meet their just deserts; as a whirlwind bears away the faded leaves of autumn.

11, 12. Hypocatastases in the use of taking hold of, to denote application to, and trust in God; and hiding the face to signify withdrawing his favor. "And there is none who calls on thy name, that rouses himself to take hold of thee; for thou hast hid thy face from us, and hast melted us because of our iniquities," vs. 7.

13. Metaphor in the use of melted, to denote their utter divestiture of strength by their defeats and sufferings. The Israelites, at the time, are to be forgetful of Jehovah and

unbelieving. They are not to invoke his interposition with a suitable sense of the place he is to fill in their salvation; they are not to arouse themselves to a proper faith in him as alone able to deliver them. He is to withdraw his favor and leave them without any signals that he is to interpose for their relief; he is to subject them to punishments for their sins, that will divest them of their strength and reduce them to helplessness, as metal is melted by the dissolving heat of a powerful furnace. This is in accordance with the prediction Zechariah xiv. 1, 2, that the enemies of the Israelites will have triumphed over them immediately before the advent of the Messiah for their deliverance. They are to fight in their own strength for a period; and it is not to be till they are conquered by their foes, and made to despair of themselves, that he will descend for their deliverance.

14, 15. Metaphors in the use of clay and potter. "And now, Jehovah, thou art our father: we are the clay, and thou our potter; and the work of thy hands are we all. Be not angry, O Jehovah, to extremity, and do not to eternity remember guilt. Lo, look we pray thee; we are all thy people," vs. 8, 9. They now confess their utter helplessness, recognise his dominion and sovereignty, and appeal to his covenant mercy as their only hope.

"Thy holy cities are a desert: Zion is a desert: Jerusalem a waste: our house of holiness and beauty in which our fathers praised thee, has been burned with fire, and all our pleasant places have become a desolation. Wilt thou for these restrain thyself, O Jehovah; wilt thou keep silence and afflict us to extremity?" vs. 10–12. They plead for his intervention also because of the desolation of the cities and temple that were consecrated to him, which he had specifically promised to remember in their ruin. Will he for ever keep silence in reference to them, as though he had uttered no promise of their restoration, and it had no connexion with his glory? Will he still continue to afflict them with all the terrible evils with which they had been smitten for so many ages? And this again shows that these confessions and supplications are prophetic of those which the Israelites are to utter immediately before the second coming of the Messiah. The prediction was penned before the destruction of the first temple by Nebuchadnezzar, but the

desolation from which Jerusalem and the land is to be restored, is not that to which they were reduced by the Babylonians, but by the Romans, and the conquerors who have followed in their train; as is seen from the consideration that the restoration, which is here contemplated, is not to be followed by another overthrow, but is the restoration that is to be wrought at the creation of the new heavens, when Jerusalem is to be made an eternal excellency; chapters lxv. 18, lx. 15. There is a parallel prediction of the self-condemnation, repentance, and supplication of the Israelites at their return to their land, and deliverance by the Messiah from the power of their enemies, in Zechariah xii. 9–14; Jeremiah xxxi. 8, 9; Ezekiel xxxix. 23–29.

Chapter LXV. The Most High now indicated the great measures of the administration he was to pursue to the time of the redemption of Israel. He was to call the Gentiles, who before had not asked after him, vs. 1. The long and unyielding rebellion of the Israelites was to draw on them his avenging judgments, vs. 2–7. He was not, however, wholly to destroy them, but was to preserve a remnant, and recall them to their national land, vs. 8–10. But the perverse he would punish with fearful inflictions, until despairing of themselves in their miseries, they should return, and acknowledge him as their God, vs. 11–16. He will then create the heavens and earth anew, and cause Jerusalem to be rebuilt a rejoicing to her people, vs. 17, 18. The curse is to be wholly removed. There is to be no more death in infancy, and no more death of the righteous, vs. 19, 20. They are to build and plant in safety, enjoy unmixed prosperity, and be the blessed of Jehovah, vs. 23, 24. The serpent, the wolf, and the lion will be changed to harmlessness, and no cause of evil any longer exist in the world, vs. 25.

1. Apostrophe to the Gentiles. "I have been inquired of by those that asked not: I have been found by those that sought me not: I have said, Behold me, Behold me, to a nation that was not called by my name," v. 1. In response to the pleas and entreaties of the Israelites in the preceding chapter, God announces first, that he has called the Gentiles to be the objects of his favor. For they are the nation that had not been called by his name. He was not to be thwarted in his purposes of mercy, by the apostasy of the

people he had before chosen to be his. He had revealed himself to the Gentiles, and summoned them to acknowledge him; Behold me, behold me; and they had listened to the call, and sought and found him.

2. Hypocatastasis in the use of stretching out the hand, to denote his solicitation of the Israelites to return, and readiness to receive them. "I have stretched out my hands all the day to a rebellious people that go in a way not good, after their own thoughts," v. 2. Stretching or spreading out the hands, is a gesture of invitation, and desire of reconciliation. He had not instantly withdrawn from the Israelites on their apostasy, and cast them off: but had pursued them through long periods with continual solicitations to return. They, however, had proved irreclaimable.

3. Hypocatastasis, in the use of face for presence. "A people provoking me to my face continually, sacrificing in gardens and burning incense on bricks; sitting in the sepulchres, and lodging in the caverns, eating the flesh of swine, and broth of unclean things is in their vessels: and saying, keep to thyself, come not near to me, for I am holy to thee," vs. 3–5. They insulted God by offering sacrifices to their idol deities in the groves and gardens that were in sight of his temple, resorting to the sepulchres excavated in the declivities around the city to practise the arts of necromancy and divination, and there polluted themselves by touching the dead, and eating swine's flesh and other food which he had prohibited, and probably for the very purpose of showing their disregard of him. These were the forms of rebellion that prevailed in the days of the prophet, and during the reigns that followed to the overthrow of the monarchy by Nebuchadnezzar. Gardens were chosen as the places of sacrifice in accordance with the customs of the idolaters of Syria, who erected their altars in groves and under green trees. Deut. xii. 2; 1 Kings xiv. 23; 2 Kings xvi. 4; Jerem. iii., 6. Whether bricks were used as altars of incense because they could be easily carried to the places in which the offerings were made, or because they bore the image of the deity who was worshipped, or some other device expressive of the faith of the devotees, is uncertain. Yet while perpetrating these atrocious impieties, they were, as false religionists usually are, to be inflamed with pride at their

imagined sanctity, and despise and repel others as unfit to be admitted to their presence.

5. Metaphors in denominating the idolatries of the Israelites a smoke and fire, to denote the analogy of the effects they produced. "These are a smoke in my nostrils; a fire burning all the day. Lo, it is written before me. I will not rest except I repay: and I will repay into their bosom your iniquities, and the iniquities of your fathers together, saith Jehovah, who burned incense on the mountains, and on the hills blasphemed me; and I will measure their first work into their bosom," vs. 5–7. This is not a mere announcement of the purpose to punish the nation for its audacious offences; but that such an expression of Jehovah's indignation at their sin was necessary in order to his own vindication, and the maintenance of his rights. To permit them to go on in their idolatries and sorceries with impunity, would be to him, what a continual smoke and fire would be to human beings; destructive of his authority and his glory.

6. Hypocatastasis, in the use of measuring their work into their bosom, to denote that he would requite them in proportion to their guilt, and in a form that should strike their keenest sensibilities. The punishment he would inflict should be such, in its greatness and awfulness, as to constitute a just expression of his indignation and his righteousness; and should be of a nature that should carry to them the most piercing and devouring conviction that it was the requital of their apostasy from him; and this has had a terrible fulfilment for twenty-four hundred years. They were deserted of Jehovah, and delivered into the hands of the Pagans, in whose false gods they put their trust, and suffered for ages the most cruel tyrannies from the one, while they found the deities, whose votaries they had become were but senseless shapes, with neither pity nor power to save them. To the most insupportable external evils, were thus added the bitterness and shame of disappointment in all their confidences; the overthrow of all their hopes.

7. Comparison. "Thus saith Jehovah: as juice is found in the cluster, and one says, 'Destroy it not, for a blessing is in it;' so will I do for the sake of my servants, not to

destroy the whole. And I will bring forth from Jacob a seed, and from Judah an heir of my mountains, and my chosen ones shall inherit it, and my servants shall dwell there," vs. 8, 9. The affirmation of the comparison is, that as the cluster will yield wine or become food, if preserved and allowed to ripen: so the race of Jacob will, notwithstanding their apostasy for a season, become a glory to God, and a blessing to his kingdom, if recalled from their rebellion, re-established in their relations to him as his chosen people, and raised to that perfection of holiness and happiness which belong to a full redemption. He therefore will not destroy them wholly, but will bring back those who survive his judgments, to inherit again his mountains, given to them in the covenant with Abraham, and they shall thereafter dwell there.

"And Sharon shall be for a home of flocks, and the valley of Achor, where herds shall lie down, for my people who have sought me," vs. 10. This and the preceding verse, is a specific and unequivocal prediction of the preservation of the race of Jacob as a distinct people, and the conversion of those thus preserved, restoration to Palestine, and prosperity there. No legerdemain of spiritualizing can convert them into a promise of religious blessings to Gentiles. It is out of that Israelitish race who were to go on in their rebellion during the period in which the Gentiles are called, that the seed is to be brought forth, that is again to be the inheritor of his mountains in the land given to Abraham; and they are to be re-established there, and receive a full redemption from sin and its curse, because of the pledge to that effect given to Abraham, Isaac, and Jacob. And instead of being unworthy of God's wisdom, as those who deny their restoration affirm, it is necessary to the verification of his word, and it will redound to his glory. He formed the purpose and embodied it in his covenant, because truth, wisdom, and goodness require their recovery. Inasmuch as the whole race that survive the judgments which are to attend Christ's second coming, are to be sanctified and admitted to his kingdom, if the family of Jacob then subsisting is not redeemed, it must be struck from existence. But to strike them from life, would be to treat them as though they were unsusceptible of a redemption that would become his attri-

butes; and imply therefore that their original selection as his people was unwise; and that Satan had triumphed by intercepting his purposes and convicting them of error. In place of that, God will make their redemption the means of manifesting his supremacy and the perfection of his wisdom, power, righteousness, and love, in the most dazzling forms, and silencing in eternal defeat and shame all the schemes and hopes of his enemies—fallen angels, and men.

8, 9, 10, 11. Hypocatastases in the use of forsaking for rejecting Jehovah; and forgetting the place of his worship, for deserting it; eyes for the mind, and numbering for dooming. "But (as for) you who forsake Jehovah, who forget my holy mountain, who set for Fortune a table, and who fill for Fate a mingled draught; I have also numbered you to the sword, and all of you shall bow down to the slaughter; because I called, and ye did not answer; I spake and ye did not hear; and ye did that which was evil in my eyes, and that which I desired not ye chose," vs. 11, 12. Numbering to the sword, is put for dooming or consigning to it; doing that which is evil in the sight of Jehovah, is doing that which he regards as evil. The terms translated Fortune and Fate, and in the common version troop and number, are probably equivalent to Jupiter and Venus, or Baal and Ashtaroth—the supposed gods of good and evil: setting a table accordingly for the one, and mingling a draught for the other, were acts of homage to them. Those idolaters who renounced Jehovah as God, and paid their worship to those fictitious deities, were, after they had shown their incorrigibleness by scorning all his commands and warnings, to be consigned to destruction by the sword.

"Therefore thus saith the Lord Jehovah; Lo! my servants shall eat, and ye shall hunger: lo, my servants shall drink, and ye shall thirst: lo, my servants shall rejoice, and ye shall be ashamed: lo, my servants shall shout from gladness of heart, and ye shall cry from grief of heart, and ye shall howl from brokenness of spirit," vs. 13, 14. These two classes are not to be considered as contemporaneous. Instead, Jehovah's servants, it is seen by the next verse, are the seed of Jacob that are to come into life, after the carcer is closed of the apostates who are to precede Christ's second coming. God will conduct his providence over those who

renounce him and turn to the worship of idols, so as to show, on the one hand, the nothingness of those phantom gods by their failure to supply and defend their votaries, and on the other, to manifest his supremacy and express his just indignation at their sins. And when he redeems the remnant of that people at the close of this dispensation, he will display the glory of his truth, wisdom, and love, by crowning them with the salvation in all its greatness and beauty which he promised to their fathers.

"And ye shall leave your name for a curse to my chosen ones; and the Lord Jehovah shall slay thee; and shall call his servants by another name (signifying) he that blesses himself in the land, shall bless himself by the God of truth; and he that sweareth in the land shall swear by the God of truth; because the former evils are forgotten; because they are hidden from my eyes," vs. 15, 16. The name of the idolaters who were to be destroyed, was to become a synonym of a curse from Jehovah, or of the accursed by Jehovah; but the new name he is to give to his chosen ones, is to be the synonym of blessing from Jehovah, or rather The blessed by Jehovah: for these are to refer all their happiness to him, and acknowledge it as verifying the pledge of his covenant with his people: for then the curse on that people and on the race, is to be fully removed, and they are to be restored to the holiness and blessedness that are promised under the reign of the Messiah.

"For lo, I create new heavens and a new earth, and the former shall not be remembered, and shall not come up into the mind. But rejoice and be glad unto eternity (in) that which I am to create, for lo, I create Jerusalem a joy and her people a rejoicing; and I will rejoice in Jerusalem, and joy in my people; and there shall not be heard in her again the voice of weeping, and the voice of crying," vs. 17, 18, 19. The creation of new heavens and a new earth, will be the renovation of the atmosphere and earth by the removal of the curse brought on them by the fall, and restoration to their primeval state, just as the creation of a new heart and a new spirit, is the renovation of the mind by restoring it from the effects of the fall to a new spiritual life. The creation of Jerusalem a joy, will be her restoration from dilapidation and ruin, and investiture with the beauty and glory that

befit her as the scene in which Christ is to reveal himself in his glory and reign. To create her people a rejoicing, will be to restore them from the effects of the fall to perfect holiness and blessedness; as in the parallel passage, Rev. xxii. 3, it is declared that there shall then be no more curse of any kind. Sin itself and its penalties are to be wholly removed.

"There shall be no more thence an infant of days, nor an old man who shall not fill his days: for a child (he would be who) should die a hundred years old; and one who should be a sinner a hundred years old would be accursed," vs. 20. This passage has generally been rendered as affirming that a child a hundred years old should die. But it is directly inconsistent with the preceding declarationn that there shall be no more an infant of days, nor an old man who shall not fill his days. If no one shall then die in infancy, nor in childhood till he has reached a hundred years; and if none who reaches old age, that is seventy or eighty, shall die till he has filled his days, that is has lived to an age as much longer than the life of the aged now, as childhood will then be longer than it now is, it is plain that no one will die at a hundred years of age. The object of the passage therefore is, not to teach that persons will die on reaching a hundred years; for if the child—that is children as a class—on reaching a hundred years, shall die, then plainly none can live to a greater age, and the prediction that the old man shall fill his days can have no accomplishment. But it is designed to show the vast contrast the condition of the race will then present to its present state. The first hundred years, will be to the life that is to follow, what infancy and childhood now are to three score and ten years. And the aim in like manner of the statement that he who should at a hundred years of age sin, would be accursed, is not to foreshow that some will sin at a hundred years of age, and perish; but the direct reverse; the meaning being, that should any in that age sin in any form or degree, they would be objects of horror and execration, as men now are who commit those gross crimes against God and men, which consign them to capital punishment: those who are cut off in that manner being denominated accursed. Deut. xxi. 22, 23. Instead therefore of indicating that men are then to sin and die, it

shows that they are not: and this is confirmed by the prediction in the preceding verse, that there shall then be no more weeping and crying in Jerusalem; for how can it be, if sin and death are still to reign, that there are to be no more tears, nor groans, nor sighs? It would bespeak a loss of all religious sensibility, instead of advancement to perfect holiness and blessedness. And this is confirmed by the parallel passage, Rev. xxi. 4, where it is expressly foreshown that after the creation of the new heavens and new earth, there is to be "no more death, neither sorrow nor crying, neither any more pain; for the former things are passed away."

12. Comparison. "And they shall build houses, and inhabit (them); and shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat: for as the days of a tree shall the days of my people be, and the work of their hands shall my chosen ones wear out," vs. 22. The relation in which the days of his people are to be as the days of a tree, is in their long continuance. A tree lives and flourishes century after century. So will God's people when redeemed from the blight of the fall. Their bodies rendered essentially, it is probable, what Adam's was before he sinned, will no more die nor decay, than he would had he remained in obedience. They are to be sustained by the fruits of the earth as he was, and are to build houses and dwell in them in security and peace. They are no more to be invaded by other nations, and their cities and hamlets pillaged and burned. They are no more to be dragged from their homes, and sold into slavery in distant countries: their property is no more to be wrenched from their hands by fraud or extortion; for the Messiah is then to reign, and to judge the poor with righteousness, and reprove with equity for the meek of the earth, Isaiah xi. 5.

13. Metaphor in the use of seed for race. "They shall not labor in vain, and they shall not bring forth for terror; for they are the seed of the blessed of Jehovah, and their offspring with them," vs. 23. It is foreshown in the preceding verse that they are to live in families. Here it is indicated that they are to have offspring, and in exemption from the curse brought by Eve on herself and her daughters

of bringing forth in sorrow. Births are not to be in terror, nor unto anxiety for the life and happiness of the children: for the generations to which they will belong, instead of being under the curse, will be under the blessing of Jehovah; and their offspring will be of the same class.

"And it shall come to pass, that they shall not yet have called, and I will answer; they shall yet be speaking, and I will hear," vs. 24. This bespeaks a perfect reconciliation to God, perfect acceptableness to him, and perfect communion with him. Were there any alienation, any unbelief, any defect in holy affections, he could not regard them with such complacency, and give them such signals of his love.

14. Comparison. "The wolf and the lamb shall feed as one; and the lion shall eat straw like the ox; and the serpent (shall have) dust for his food. They shall not hurt, and they shall not destroy in all my holy mountain, saith Jehovah," vs. 25. Animals that now feed on flesh, are to be divested of their carnivorous nature, and thenceforth live on vegetables; but the serpent will still continue in that state of degradation to which it was reduced because of the office it filled in the betrayal of Eve. This prophecy of the continuance and multiplication of the race in exemption from the curse of the fall, under the reign of the Messiah, is in harmony with the other great predictions of that period: chap. xi. 1–9; xxxv. 1–10; Ezek. xxxiv. 20–31; Dan. vii. 13, 14, 18–28; Rev. xxi. 1–4, xxii. 1–5. It admits of no other construction. To treat it as an allegory, is to wrest it from its true meaning, and make it the vehicle of a false and absurd sense.

Chapter LXVI. Jehovah expostulates with the Israelites, who will have returned and undertaken to re-establish themselves in Jerusalem before the advent of the Messiah: What house will they build for him, the creator of the universe? He desires the contrite for his temple, vs. 1, 2. Sacrifices accompanied by the perpetration of gross impieties will not conciliate him. Such worshippers he will punish, vs. 3, 4. Those among them who truly fear him, though despised and persecuted, are assured that their enemies shall be defeated; and they shall be delivered in an instant, vs. 5–9. Jerusalem is then to become a rejoicing. In her

the nation is to receive from God the richest gifts, and taste the purest happiness, vs. 10–14. To his enemies, however, he will reveal himself in his anger, and will consign them to destruction, vs. 15–16. The worship of idols will then for ever cease, vs. 17. He will then reveal himself in his glory to all nations; and they shall return the Israelites who are still in exile, to their land, vs. 18–20. Some of them he will choose as priests: the Israelites will serve him as his elect people for ever, and the other nations will go to Jerusalem to worship him, vs. 21–23. They will go to the scenes where his enemies were destroyed by the fires of his vengeance, and gaze on their carcasses, vs. 24.

1. Apostrophe. "Thus saith Jehovah, The heavens are my throne, and the earth is my footstool; what is the house which ye will build for me; and what is the place of my rest?" vs. 1. This is addressed to the Israelites who will have returned to Jerusalem immediately before the advent of the Messiah to deliver them from their enemies, and enter on his reign as the king of Israel; and indicates that they will propose the erection of a temple that is unsuitable to his glory. The temple that is finally to be reared, is to be formed after the model he has prescribed, Ezekiel xl.–xlviii., as he furnished the model of that built by Solomon, 1 Chron. xxviii. 11, 12.

"All these my own hand made, and all these are (mine) saith Jehovah: But to this one will I look—to the afflicted and contrite in spirit, and trembling at my word," vs. 2. Being the maker and possessor of all the orbs that stud the arch of heaven, a temple is not to be reared as though it were needful to him. That residence on which he looks with complacency, is the spirit of the contrite who is humbled at sin, and fears and adores him. But those who were proposing the erection of a temple for his worship, were of a very different character.

"Slaying the ox (and) smiting a man: sacrificing a sheep, and breaking a dog's neck; offering an oblation (and pouring) swine's blood; making a memorial of incense, (and) blessing vanity; even so have they chosen their ways, and in their abominations has their soul delighted," vs. 3. That is, they intermix with their religious acts, the most flagrant acts of violence toward men, and sacrilege toward God;

and their delight is, not in what he enjoins, but what he abhors; and such is the picture drawn, chap. lxv. 11–15, of the unrenewed part of the nation at that period; and it is indicated, Zech. xii. 10–14, that a large share of those who will have returned before the Messiah's advent, will be in impenitence, until the effusion of the Spirit, after he accomplishes their deliverance from their enemies.

2. Metonymy of fear for that which is feared. "I also will choose their vexations, and their fear I will bring upon them, because I called and no one answered, I spake and they did not hear; and they did evil in my eyes, and that which I delight not in they chose," vs. 4. Such, because of their lawlessness and incorrigibleness, God will punish, instead of granting them the enlightening and subduing influence of the Spirit; and the evils they fear that are to come upon them, may probably be the defeat and captivity of half their number, that is immediately to precede Christ's interposition to deliver the others, Zech. xiv. 2.

3. Apostrophe to those who fear Jehovah. "Hear the word of Jehovah, ye that tremble at his word; your brethren that hated you and cast you out for my name sake, say, 'Jehovah will be glorified, and we shall see your joy.' But they shall be ashamed," vs. 5. The unbelieving and impious party, it is thus indicated, are to persecute those who fear the word of Jehovah, cast them out of their society because of their faith in the Messiah, and mock their trust that God will glorify himself in them; and give them at length a happy deliverance.

4. Hypocatastasis in the substitution of cast out for repel, denounce, and excommunicate. It implies accordingly that those who fear Jehovah will be in the minority. The crowd will be in the darkness of unbelief, and a share of them be worshippers of false gods. They will jeer at the expectation that Christ is to interpose to give deliverance from the Gentile hosts; but in the midst of their derision, he will appear and put them to everlasting shame.

"A voice of tumult from the city! a voice from the temple! A voice of Jehovah rendering requital to his enemies," vs. 6. This indicates that that intervention has taken place. The Messiah has revealed himself in his glory. The tumult from the city is the tumult of his enemies, those who per-

ceive his approach from Edom, after conquering the Gentile hosts arrayed against him, as depicted chapter lxiii. 1–6. The voice from the temple is the voice doubtless of worshippers; the chant of gratitude and love that will burst from the hearts of his waiting people, or from the hosts whom he will have ransomed from the grave, who are then to attend him. Zech. xiv. 5; Rev. xix. 14. The voice of Jehovah sending requital to his enemies, is the voice in which he dooms them to retribution; and shows that the incorrigible who have rejected, scorned, and defied him to the last, will immediately be judged, and consigned to destruction.

5. Elliptical metaphor in the exhibition of the inhabitants of Zion as a woman, vs. 8.

6, 7, 8. Hypocatastases in the use of travailed and brought forth, to denote the reconstitution of the Israelites as a nation, and re-establishment in their relation to God as his covenant people. "Before she travailed she brought forth; before her pain came she was delivered of a male. Who hath heard such a thing? Who hath seen such things? Shall a land be brought forth in one day? or shall a nation be born at once? For Zion hath travailed. She hath also brought forth her children," vs. 7, 8. That the reconstitution of the nation is meant by the travailing and bringing forth, is seen from the representation that it is the nation that is to be born. That it is to take place without travail or pain, denotes that it is to be the immediate work of the Messiah, not the Israelites, who will previously have returned to Jerusalem. That company is exhibited as the mother; the crowd subsequently to return from their dispersion, as the children; and the prediction foreshows that their return is to be sudden, and wrought by Jehovah. The people previously returned to the city are represented, chapter xlix. 18–21 and lx. 5, as contemplating the rapid arrival of the crowds from distant lands with surprise.

9. Apostrophe in the interrogations to those who (at the moment) fear that this reorganization is not to take place.

10, 11. Metaphors in the use of "brought forth," in the expression, "Shall a land be brought forth in a day," to denote the deliverance of the land from the possession of the Gentile conquerors; and "be born," in the expression, "Shall a nation be born at once," to denote its immediate reorgani-

zation and adoption as God's people, after the destruction of its enemies.

12, 13, 14, 15. Hypocatastases, in the use of bringing to the birth and bringing forth to denote the organization of the nation. "Shall I bring to the birth, and not cause to bring forth? saith Jehovah; or am I he who causes to bring forth, and shall I shut up? saith thy God," vs. 9. God's reorganizing and adopting his people after having recalled them to their land, and delivered them from their enemies, will be giving effect to the purpose for which all his previous measures towards them have been preparatives. It was in order to their restoration, that he preserved them as a distinct people during their long exile. It was in order to their restoration and re-adoption that he revealed through the ancient prophets his purpose to recall them, and give them to dwell under the sceptre of the Messiah. It was in order to their being reinstated in their relations to him as his chosen people, that he had caused them at the appointed time, to go back and re-establish themselves in Jerusalem, and had interposed to deliver them from the power of their victorious enemies. And these measures were purposed and carried into effect because their recall from exile, deliverance from the dominion of the Gentiles, and reinstatement in the intimate relations to him of his elect people, are essential to make their redemption in the full degree glorious to him. Shall he then, after having formed and revealed this design and taken all the preliminary steps to its accomplishment, abandon it at the moment when it is to be completed, and treat all the preceding measures of his providence as misjudged? Shall he relinquish a scheme that will make their salvation the means of exemplifying the perfection and grandeur of his attributes in the highest degree, and choose a course that bespeaks defects in intelligence, rectitude, goodness, or power, and will eclipse his glory? The supposition is impossible. What can more clearly declare than this, that the redemption of Israel in the manner he is to accomplish it, is essential to his character as the creator and ruler of all. Not to do it would be to contradict his very attributes, and all the measures of his previous administration by which he called them into existence, formed them for the special sphere in which he first

placed them, preserved them during their exile, and brought them back to the place and condition in which their reorganization and new life as an elect people, commenced.

16. Apostrophe. "Rejoice ye with Jerusalem and exult in her, all that love her; be glad with her with gladness all those mourning for her; that ye may suck and be satisfied from the breast of her consolation, that ye may milk out and enjoy yourselves from the fulness of her glory," vs. 10, 11. Those addressed here and in the preceding verse, are believers, and possibly Israelites who have not returned to Jerusalem. They are distinguished from Jerusalem which is exhibited as the mother of the nation, and represented as loving her. They are perhaps such as are on their return, and have become discouraged in regard to the deliverance of the nation, from the difficulties that are to environ it. The capture of the city by the hostile powers, and seeming abandonment of those who remain in the city to the will of their conquerors, may naturally awaken apprehensions in the minds even of the pious, that their hopes of deliverance are for a time to be disappointed. But now they are to rejoice in her, because she is to be the source to them of the richest blessings.

17, 18, 19. Hypocatastases in the use of sucking from the breast, satisfied from it, and milking, to represent the reception by those not of the city, of great spiritual blessings from those whom she represents. The benefits they are to receive from the city, are to be to them, what the food on which they subsist is to the new-born in the natural life,—gifts suited to the support and perfection of their new being. This implies, like chapter lxiii. 3, that the inhabitants of the city under the Messiah, are to occupy stations and fill offices of peculiar significance to others of the nation. There is a like representation also in the verse that follows.

20, 21. Comparisons. "For thus saith Jehovah, Behold I will extend to her peace like a river; and the riches of nations like a flowing stream," vs. 12. The peace she is to enjoy is peace with the nations, and is to be like a river flowing ceaselessly; and the nations with whom she is thus to be at peace are to contribute continually, also, like an ever-flowing stream, to her wealth. They are continually to frequent her, therefore, as is foreshown in other passages;

and because, as is shown, vs. 23, chapter ii. 3; Micah iv. 2; Zech. xiv. 16, Jehovah is there to reveal himself in glory, and make known his will, as he will nowhere else.

22, 23, 24. Hypocatastases in the use of terms relating to the care of infants, to represent the nurture they are to receive, who stand in a filial relation to the mother city. "And ye shall suck, ye shall be borne on the side, and on the knees shall ye be dandled: As a man whom his mother comforts, so will I comfort you, and in Jerusalem shall ye be comforted," vs. 12, 13. The people of that city are thus to fill offices in the nurture of others exterior to it, that will correspond to the office a mother fills to her children whom she nourishes, bears on her side, and fosters with perpetual tenderness and care.

25. Metaphor in the use of sprout, for grow. "And ye shall see, and your heart shall leap, and your bones shall sprout like grass, and the hand of Jehovah shall be known to his servants," vs. 14.

26. Comparison of the rapid growth of their bones to the sprouting of grass.

27, 28. Hypocatastases in putting the rapid growth of the bones for the rapid advance to strength and maturity in their new life; and hand of the Lord, for the signals of his presence and power. That their bones are to sprout like grass denotes their quick advance in what is to belong to their new life, as God's redeemed people. That the hand of Jehovah is to be known to his servants, signifies that he is to manifest his presence and power to them in such forms that they shall recognise his acts as his, and glorify him for them. They will not ascribe their redemption to themselves. They will not mistake the great changes that are directly wrought by him for the work of second causes.

29, 30. Comparisons. "But he shall be indignant at his enemies. For lo, Jehovah shall come in fire, and his chariots like the whirlwind, to render his anger in fury, and his rebuke in flames of fire. For by fire is Jehovah contending, and by his sword with all flesh; and the slain of Jehovah are many," vs. 14, 15, 16. This is an announcement that his avenging judgments are not to be confined to the hostile hosts that are then to be gathered against him in Edom and Judea, but are to be inflicted on his enemies

of all nations. He is to contend with all flesh: with the whole race in revolt; and he, and the armies that are to attend him, are in that contest to appear visibly. It is at his second advent, therefore, that he is thus to destroy his enemies, as is foreshown, 2 Thess. i. 7, when "he shall be revealed from heaven with all his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." That he and his chariots are to be visible, is shown by the comparison; it being the law of that figure that the things compared are real, and those which their names literally denote. His chariots that are to rush in celerity and power, like a whirlwind, are thence to be real chariots, and will therefore be visible. And he also will be visible; for how can he come in fire, which is visible, and contend by it with all nations, if he does not come visibly, and manifest his presence by the flames by which he is to consume his foes? This passage should, therefore, for ever silence the absurd pretext advanced by so many commentators, that the coming here foretold is a mere ordinary act of Providence, or rather of human agents, and took place at the overthrow of the Mosaic dispensation and institution of Christianity in its place. That construction is utterly irreconcilable with the grammatical sense of the prediction, and had no verification in the events of that period. No revelation then took place of Jehovah in fire. No contest was then waged by him by fire and by his sword with all flesh; no flaming chariots rushed like a whirlwind, in his train; and no multitudes of his enemies were consigned by him to slaughter. Among the many perversions of his word to which men have for ages resorted, there is none that transcends in inexcusableness and enormity the deliberate and systematic rejection of its proper meaning, to which writers of this class are addicted, and substitution of a sense in its place that not only has no authority from the laws of language, but contradicts and subverts them.

The prophet now defines the class who are to be destroyed. "Those cleansing themselves and those consecrating themselves for the gardens (with) one another in the midst; eaters of swine's flesh, abominable things, and the mouse, together shall be destroyed, saith Jehovah," vs. 17. The

class thus described are indubitably idolaters, and probably priests, instead of worshippers generally. They purify and hallow themselves in order to enter the gardens or groves in which the idols of Syria were generally stationed, to perform rites, perhaps obscene, with one another; and they are eaters of swine's flesh and abominable things, which was characteristic of idolaters, and distinguished them from the worshippers of Jehovah. Those whose destruction is thus foreshown, accordingly, instead of Israelites, as the commentators who allegorize the passage affirm, are Gentile idolaters, and probably priests and priestesses. The prediction has a parallel, therefore, in a measure, in other prophecies; as in chapter ii. 20, where it is foreshown that when Jehovah arises in the glory of his majesty to shake terribly the earth, every one shall cast his idols of silver and of gold, which each one made for himself to worship, to the moles and to the bats, and shall go into the clefts of the rocks for fear; and Rev. xxi. 8, where it is declared that all idolaters shall have their part in the lake that burneth with fire and brimstone.

"And I—(because of) their works and their thoughts—it is meet, that I should gather all the nations and the tongues, and they shall come and see my glory," vs. 18. This gathering of the nations is, doubtless, that which is to take place at Jerusalem immediately before the advent of the Messiah; as it is not to be a gathering of all individuals of all nations, as is seen from the next verse: but a gathering of the armies of the nations that are to contend against the Israelites who will have returned and established themselves in Jerusalem; as is foreshown, Joel iii. 1, 2, "For behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage whom they have scattered among the nations and have parted my land." These are the nations, manifestly, of the Babylonian, Median, Greek, and Roman empires; for they, especially those of the Roman empire, are the nations who have scattered the Jews into distant countries, and taken possession of their land. This gathering is the assembling, therefore, of their armies which is

foretold Zechariah xiv. 1, when Jehovah will gather all nations against Jerusalem to battle, and the city is to be taken and rifled, and half the people go into captivity; and when their inability to save themselves has become apparent, Jehovah is to appear in his glory and destroy the hostile hosts. It is the gathering also that is foreshown, Rev. xvi. 14–16, and xix. 19. The prediction that they shall come and see his glory, is, therefore, a prediction that he will there invest himself in his majesty as God, and with the flaming fire by which he is to destroy a multitude of his enemies; for that he will appear as an avenger and destroyer is shown by the next verse, which exhibits a part only of the host as surviving. The destruction of the idolaters foreshown, vs. 16, 17, is to take place, doubtless, as is the judgment of all nations foretold, Matt. xxv. 31–46, at a later period.

"And I will set among them a sign; and I will send survivors of them to the nations, Tarshish, Pul, and Lud, drawers of the bow, Tubal, and Javan, the distant isles, which have not heard my fame and have not seen my glory, and they shall declare my glory among the nations," vs. 19. There was no such gathering of nations and destruction of them by a visible interposition of Jehovah at the return of the Jewish captives from Babylon. It is indisputably still future, and is to take place at the Messiah's second advent. What the sign is that is to be set among them, is not defined. It may be some change wrought in themselves, or some symbol of God's presence that shall be a visible token of the truth of the announcement they are to make of the interposition of the Almighty Redeemer for the deliverance of his people. The nations mentioned to whom the survivors of the avenging flames by which he is to destroy the hosts gathered against him are to be sent, are those of Africa and Europe; among whom the captive Jews were exiled at their overthrow by the Romans, and among whom chiefly they have remained to the present day. That those nations will not have seen his glory, nor heard the tidings of his advent, and destruction of the host arrayed against him, indicates that he then will not have revealed himself, except in Palestine.

31. Metaphor in denominating the Israelites an oblation. "And they shall bring all your brethren from all nations, an oblation to Jehovah, with horses, and with chariots, and

with litters, and with mules, and with dromedaries, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring the oblation in a clean vessel to the house of Jehovah," vs. 20.

32. Comparison of the manner in which they are to be brought back to Jerusalem to that in which the Israelites themselves carried the oblation to the temple; that is, as consecrated to Jehovah and to be presented to him in purity. This comparison again shows that those who are thus to be brought back to Jerusalem by the Gentile nations, are the children of Israel, not as those who apply the prediction to the Gentile church maintain—mere converts to Christianity; inasmuch as it is a law of the figure, that the things compared are those which the terms by which they are named, literally denote. It is, as all the language of the prediction clearly signifies, a restoration of the children of Israel that is here foreshown; and the comparison indicates that it will be in compliance with a divine command, accompanied and confirmed, not improbably, by the sign set among the messengers who go to them, that the nations should carry back the exiles, as consecrated to God, to Jerusalem, as the Israelites carry an oblation which he has commanded should be presented to him in the temple.

That the Israelites are to be the subjects of this restoration, is clear also from the contradictoriness and absurdity of the interpretation, which treats the Israelites as mere representatives of Gentile converts. Those who adopt that construction, hold that Jerusalem is the representative of the Gentile church; the Israelites who are carried to Jerusalem from distant countries representatives of Gentile converts to Christianity; and their being carried to Jerusalem the representative of their being introduced into the Gentile church. That accordingly supposes that the office which Tarshish, Pul, Lud, Tubal, Javan, and the distant isles, who have not heard the fame of Jehovah, nor seen his glory—are to fill, is to introduce the Gentile converts among them into the church! And this many of the advocates of this preposterous perversion of the prediction maintain was accomplished in the first age of Christianity, and of course by the besotted and persecuting pagans of the Roman empire! Such are the violations to which, under the

guidance of a false theory, they subject the word of God, rather than receive its simple and indubitable teachings.

"And also of them will I take for priests, for Levites, saith Jehovah," v. 21. That priests and Levites are to serve at the temple during the reign of the Messiah, is taught also in other passages. "Ye shall be named the priests of Jehovah: men shall call you the ministers of our God," chap. lxi. 6. "For thus saith Jehovah, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to sacrifice continually," Jeremiah xxxiii. 17, 18.

33. Comparison: "For as the new heavens and the new earth which I create stand before me, saith Jehovah, so your name and your seed shall stand," v. 22. The seed which is here compared to the new heavens and the new earth are the children of Israel, of whom the priests and other descendants of Levi are a tribe; and the relation in which they are compared, is their perpetuity. As the new heavens and new earth which Jehovah is to create when in the person of the Messiah he assumes the sceptre of the world, and recalls his ancient people to their land, are to remain for ever, so that people are to remain for ever in that relation to him in which they are placed by his covenant with their great ancestors Abraham, Isaac, and Jacob. And this shows, like the prediction, chapter lxv. 17–24, Ezekiel xxxvii. 24–28, and many others, that they are to continue in a corporeal life in an endless series of generations. The redemption to be accomplished of that race at Christ's coming, is to be an eternal one. In the revolt that is to follow the release of Satan after the close of the period denoted by the thousand years, they are to take no share. It is to be confined, the prediction, Rev. xx. 7–9, represents, to Gog and Magog, the nations of the north. That the earth new created is to be the scene of Christ's eternal reign over the race wholly freed at length from the sway and blight of sin, is taught in many other passages of the Scriptures, Psalm lxxii. 5–17; Rev. xxi. 1–4, xxii. 1–5; Jeremiah xxxi. 31–40.

"And it shall come to pass that from new moon to new moon, and from sabbath to sabbath, all flesh shall come to

bow themselves before me, saith Jehovah," vs. 23. The reason that nations are thus to go to Jerusalem, is that the Messiah is to reign and reveal himself there, and make known his will to those who worship him, as is expressly shown in the parallel prediction, chapter ii. 2–3. "It shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." There is a like prediction also, Zech. xiv. 16–17: "And it shall be that every one who is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the king, Jehovah of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, Jehovah of hosts, even upon them shall be no rain." The survivors of the host that had gone against Jerusalem to battle are to go there to worship once every year; all other individuals, instead of annually, are to go at least once. No predictions can be more clear and unequivocal than these. They cannot be set aside by any process of spiritualization. And they are in harmony with the doctrine taught most specifically and conspicuously throughout the divine word, that the Messiah is to reign there and reveal himself in his glory to his people. Enthroned there in his majesty, manifesting himself to those whom he has redeemed, and making fresh communications to them of his will, it would be unnatural and inexplicable if the ransomed of other nations were not allowed and required, as well as the Israelites, to present themselves in his presence, and receive tokens of his acceptance and love. It may be on those occasions, that such as are prepared for the transformation will be changed from mortal to immortal. 1 Cor. xv. 52, 53.

"And they shall go forth and gaze upon the carcasses of the men who revolted from me, for their worm shall not die, and their fire shall not be quenched; and they shall be a

horror to all flesh," vs. 24. They who are thus to go forth and gaze, are they of the nations who are to go to Jerusalem to worship the king, Jehovah of hosts. The carcasses on which they are to gaze, are those of the hosts Christ is to destroy in Idumea at the time of the deliverance of Jerusalem, chap. xxxiv. 9–10, by fiery eruptions, by which the streams shall be turned into pitch, and the dust into brimstone, and the land shall become burning pitch: it shall not be quenched night nor day; the smoke therefore shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever." On those flaming fields the carcasses of those who perished are to remain unconsumed; monuments at once of their guilt and of God's justice, designed to strike the hearts of beholders with a vivid sense of the evil of sin; impress them with humbleness, and fill them with gratitude for the grace that, instead of such a doom, has restored them to holiness, and exalted them to a glorious and immortal life in Christ's kingdom.

The prophecy thus terminates, like the Apocalypse, with the second coming and commencing reign of the Messiah in his glory, as the King of kings, and Lord of lords, the new creation of the heavens and the earth, the judgment of his enemies, and the subjection of all the nations to his sceptre.

ART. IV.—SUGGESTIONS RESPECTING THE MEANING OF ὅπως ἄν in Acts iii. 19. By Rev. H. Carleton.

THE phrase, ὅπως ἄν ἔλθωσι καιροὶ ἀναψύξεως, rendered in the common English version of the Bible, "when the times of refreshing shall come," is rendered by many eminent critics "so that the times of refreshing may come." As particularly eminent among this class of interpreters, the writer would refer to Bloomfield, Tittmann, Tertullian, Heinsius, Lightfoot, De Dieu, Raphelius, Doddridge, Dr. A. Clark, Scott, and Olshausen.

The opinion of modern scholars, especially when those

most eminent agree in giving the same rendering to a passage of Scripture, has great influence with ministers and laymen, so that they think themselves warranted, on such authority, to set aside that version of the Scriptures, by which alone the word of God is communicated to the many millions of people who speak the English language. This fact might seem to be of such fearful consequence that it would beget distrust and doubt respecting the truthfulness, not only of the common translation, but of any translation which ordinary scholars may make for themselves, did we not know that diversity of opinion can never destroy the inimitable perspicuity of the sacred Scriptures—that no scholar would willingly disgrace himself by such a translation as would be extensively different from the many that have already been made;—that discussion is mainly limited to a few passages, and those for the most part not materially requisite to the confirmation of an essential element of the Christian faith. And yet no one can for a moment doubt that so much of sacredness attaches itself to the translation of the Bible approved by the entire English Church of Great Britain and America, as will, with reflecting and modest Christians, restrain a wanton or thoughtless criticism.

As it is proposed in this article to offer some reasons for retaining the rendering of ὅπως ἄν given in the English version, it may be thought some apology should be made for the seeming presumption in an attempt to prove that the eminent men named above, have made a blunder in being too positive respecting a question of grammar; and yet it will be maintained that the English Bible carries with itself some weight of authority in consideration of the eminent abilities of the translators. To this it may be objected that men engaged in making a translation of the word of God entire could not be expected to devote so much attention to all difficult passages, that their opinion would be equally authoritative with that of distinguished scholars agreeing in the version of a verse or phrase to which their attention has been particularly called, and which they have examined at their leisure, enjoying the benefit of the criticisms of others. It may be further objected that since the days of King James, great improvements have been made in the science of grammar, on account of which the scholars of the

present day enjoy peculiar facilities for accurately solving philological difficulties. The first objection is certainly important: but yet it should not be forgotten that the common English version was made by men who enjoyed many advantages derived from previous translations and discussions respecting difficult passages, of which the phrase under consideration is one, at a time when religious themes constituted the topics of great and universal interest.

But in respect to the claim, that modern scholars enjoy superior advantages over those who lived in the latter part of the reign of Queen Elizabeth and James I., while it is freely admitted that this claim, in respect to some things, is well made, yet in other respects, scholars of the former age had advantages over those of the present day. Grammars and improved lexicons are important helps in the study of language, but should not be regarded as an absolute necessity to a true scholar nor relied upon as unerring guides, and it is worthy of serious inquiry whether there is not a tendency to rely so much upon elementary books that scholars fail to exercise an independent and extensive examination of authors which is essential to high attainments. Every successful linguist must have a grammar and lexicon of his own, made from his private reading and observation of usage.

At the time when the common version of the Scriptures was made, literature was cultivated to a very great extent: Greek scholars were familiar with most Grecian authors. The refined literary taste of the age secured a purity of diction and accurate discrimination, which have made that period the golden age of pure English literature. Such refined taste and culture in the vernacular must have qualified scholars for the study of the endless resources of the Greek language. If we have more scientific grammars, they had more independent and self-reliant grammarians. We refer to Kuhner and Buttman: they referred to Plato and Demosthenes. We trust to Passow, Schleusner, and Wahl, and Bretschneider, on questions of usage: they were able, from their extensive reading and well-trained memory, to produce to their own minds, the facts contained in the language. And it is deemed proper to say that relying upon positive statements made by able scholars, many errors have been

transmitted by distinguished authors from grammar to grammar and from lexicon to lexicon, and have been adhered to with as much tenacity as ever a humble Catholic received the instruction of his priest. It is further urged that while we are under great obligation to German writers, for scientific treatises on lexicography and grammar, they are so excessively fond of theories and of subjecting all usage to principles or classifications, sometimes arbitrary, that their statements, however positive, should be received with the utmost caution; and yet their authority seems to be regarded about the same as infallible.

The reasons for rendering ὅπως ἄν, in the passage under consideration, as given by Drs. Bloomfield and Olshausen, are as follows.

ὅπως ἄν ἔλθωσι, &c. "The commentators are by no means agreed on the sense to be ascribed to ὅπως ἄν, which most modern commentators suppose to be *when* or *after that;* taking it for ἐπειδάν; others, *until*, i. e. waiting until. The latter, however, supposes a harsh ellipsis; and as to the former, though examples of ὅπως *in sensu* χρονικῷ are not rare, yet not with ἄν. Besides, turn it which way we will, it yields no satisfactory sense. (See Scott.) It is therefore better, with the Syr. Transl., and many eminent commentators, from Luther downwards, to take it in the sense, *so that; in order that*, as Luke ii. 35, Matt. vi. 5, et alibi. Thus Tittm. de Syn. II., p. 63 (who adopts this sense), shows at large that ὅπως never, properly speaking, denotes time, unless it be time past; as in Hom. Odd. xxii. 21, Herod. ii. 13. In the present passage, it cannot have "notionem futuri exacti," because ἄν is added, and he renders "ut hoc modo veniant dies ἀναψύξεως." The sense then is, "that so the times of refreshing may come from the *presence* of the Lord;" i. e. that ye may see with joy the time which the Lord hath appointed as the period of refreshing." (Dr. Bloomfield.)

"If the reference of verse 20 to the present be maintained, then the words ὅπως ἄν ἔλθωσι—καὶ ἀποστείλῃ," must be translated "cum venerint et Deus miserit," as Kuinoel supposes. But this translation is inconsistent not only with the particle ἄν, which is not connected with the conjunction ὅπως, except when the end is conceived as attainable only in the future, but also with the employment of ὅπως with the sub-

junctive, for it can mean "when, as," only with the indicative. (Comp. Passow's Lex. under this word, and Winer's Grammar, p. 285.) The coming of Christ (i. e. parousia) is, therefore, to be conceived as coincident with the times of refreshing, and his sojourn in the heavenly world closes with his return to the earth for the completion of his work. The conversion of men, therefore, and the diffusion of faith in Christ, are the *condition* of the speedy approach of that blessed time, a thought which occurs again in 2 Pet. iii. 9. (Dr. Olshausen.)

We certainly cannot conceive why, as Dr. Bloomfield asserts, those who translate ὅπως ἄν "when," should think these words are used for ἐπειδάν, for it is doubted if that word can be found with such usage in the New Testament; and we are quite confident that it occurs very rarely in any author. It may be thought that remarks on this topic are not material to the argument. We would, however, say, that the subject of this essay does not relate simply to a discussion of the proper rendering of ὅπως ἄν. We desire to call attention to the careless remarks of good and learned men who have written comments on the Divine Scriptures. They seem to have had but a partial apprehension of the importance of their work. We would also expose the error of criticisms based upon a limiting of Greek usage within a narrow compass and restricting it by arbitrary rules, such as the genius of the language, as well as the people who spoke it, could not endure. A few examples will show that the Greek language admitted of many synonymous phrases to express the sense indicated by ὅπως ἄν, provided these words should be rendered *when*. Dan. iii. 5. At what time ye hear the sound, &c., Greek of the Sept., ἧ ἂν ὥρα ἀκούσητε φωνῆς. The same rendering in the 15th verse has for the Greek ὡς ἂν ἀκούσητε. 1 John iii. 2, ἐὰν φανερώθη, "when he shall appear." Matt. xxv. 31. ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, "when the Son of Man shall come." Instead of an adverb the Greeks sometimes used the article with the infinitive. It would perhaps be difficult to determine what form of expression was most usual, and it would require not a little space to present all the forms employed by good authors.

Dr. Olshausen says, "ὅπως can never mean 'when, as,' only with the indicative." We are not a little surprised at this

statement, for ὅπως is very frequently found in good authors with the optative (Subj. of the historic tenses). Herodotus uses the word in this connexion very frequently. It is certainly a fact difficult to be accounted for, that a man so distinguished for critical study, should have been ignorant respecting what even a careless reader would hardly fail to notice. Especially as Herodotus is an author who is justly a favorite with Greek scholars. The reader is referred to the following instances of the use of ὅπως with the optative in the sense of *when* or *after that*. Herodotus, II. 11, 17, 100, 186, 196. II. 13. III. 51, 148. IV. 48, 130. V. 9, 29, 63. VI. 77, et alibi.

The fact that this usage abounds in the writings of Herodotus, without being noticed by writers who profess to give all the material facts in respect to the question under discussion, illustrates the uncertainty of what has been considered authority in philology. It may be urged that the optative is employed only in connexion with the *historic* tenses. Yet the statement that ὅπως means "when" only with the indicative is not true, and tends to deceive in respect to the extent with which the word is used to denote time. And it may be further suggested, as material to the question, that the optative is the subjunctive of the historic tenses; and in subordinate sentences, it represents the predicate as conceived from the standpoint of the subject of the principal sentence as the subjunctive does from the position of the speaker or narrator. Hence we might expect that, inasmuch as ὅπως is largely used with the optative in subordinate sentences, to denote time, by the best writers, it might, at least occasionally, be employed with the subjunctive to denote the conception of what would transpire in the future. There is another usage of ὅπως which should not be overlooked, i. e. with the subjunctive as an adverb of manner, in phrases like the following, οὕτω ὅπως ἄν καί δυνάμεθα ;—ὅπως ἄν ἔχωμεν. See Herodotus, VIII. 143, 144; IX. 11. Should it be said that we cannot affirm that, because ὅπως was used with the subjunctive as an adverb of manner, therefore it was used in the same connexion as an adverb of time, for in language the question is not about what might be, but what is; it may be answered that analogy is worth something, especially when manner includes time. When ὅπως ἄν

denotes manner, and that too of an action conceived of in future, it could be no violence to the law of language, if the same words were used to denote time, in the same relation to the predicate. ὅπως, like ὡς, is used as a relative adverb corresponding to the demonstrative ὕτως. And ὡς is used as an adverb of time with ἄν in connexion with the aorist subjunctive. See Daniel iii. 15. There would therefore seem to be no reason against a similar usage of ὅπως which certainly in other connexions as frequently denotes 'time when' as ὡς. And it should not be forgotten that there is a difference between written and spoken language, so that what might be common in the latter is not ordinarily tolerated in the former. And yet writers intent more on perspicuity than classic elegance, and who are accustomed to almost daily extemporaneous speaking in public, not unfrequently employ in writings, usage which appropriately belongs to spoken language. Hence in ancient books, which at best are but a meagre remnant of the literature of the age and tongue in which they were written, we find very frequently solitary usage both in respect to words themselves and their definitions, and linguists do not hesitate to translate accordingly when the context requires it; and they do not charge the writer with the fault of barbarism. But Greek authors furnish examples of ὅπως used with the present and aorist subjunctive.

> ὅπως δ' ἔρωμαι, μή τι σὴν δακὼ φρένα,
> δέδοιχ', ἃ χρῄζω.—Eur. *Phœniss.* 394.

"I have praised lest I should vex your mind, when I shall ask what I desire."

It should be remarked that ὅπως in this sentence cannot be rendered by the conjunction *that*, nor by the comparative adverb *as*. Indeed, it would seem to be impossible to give to it any other signification than that of an adverb of time. No one will doubt that the predicate is in the aorist subj., as in the text under discussion.

But Dr. Bloomfield says there are no examples of ὅπως *in sensu* χρονικῷ with ἄν. The reader is referred to the following extract from Homer:

> Ζεύς δ' αρετὴν ἄνδρεσσιν ὀφέλλει τε μινύθει τε,
> ὅπως κεν ἐθέλῃσιν· ὁ γαρ κάρτιστος ἁπάντων.
>
> Hom. Il. xx. 243.

The present subjunctive instead of the aorist subj. is used in this passage, inasmuch as the writer wished to express what was conceived to be a general fact, and of habitual occurrence. Should it be contended that ὅπως in this passage should be regarded as an adverb of manner, it is answered that it was proverbial with Homer to represent that the gods gave strength and bravery to men at one time, and at another took it away according to their pleasure. And in the passage quoted we have nothing more nor less than this common proverb. And it is believed that it would be impossible to find a corresponding representation which would corroborate a rendering, "as he pleases." The reader is referred to the following passages, in which a correspondence in sentiment with the above will be readily apprehended. Il. iii. 439, 440, viii. 141–143, xv. 492, 493, vii. 287–289. It seems to be perfectly obvious, therefore, that ὅπως in this passage denotes time "when." Accordingly, we have two instances in which the word is an adverb of time to be rendered *when*, one with the aorist subj., without ἄν, the other with the present subj. with ἄν. These examples are found within the very limited means of information at our command. And we have no doubt that an extensive knowledge of Grecian literature would furnish many instances of similar usage. We have, therefore, a refutation of the positive assertions that ὅπως is used only with the indicative; and that it is never used with ἄν "*in sensu* χρονικῷ."

Another statement which Dr. Bloomfield makes from Tittmann requires an examination. It is this: "In the present passage, he observes it cannot have 'notionem futuri exacti,' because ἄν is added." The chief objection of Dr. Bloomfield to rendering ὅπως *when* seems to have been that "ἄν is added." And this objection is based more upon the requirements of the nature of the language than absence of usage, i.e. is more positive than negative. We are much surprised at this. We cannot imagine why he maintains that the word cannot, in connexion with ἄν, have "*notionem futuri* exacti." We were inclined to think on reading this statement, that he or his compositor made a mistake by which Tittmann was made to say just the reverse of what he did say. Otherwise, we must suppose that both commenta-

tors and grammarians forget an obvious principle of their language. The usage of ἄν with particles, and phrases followed by the subj. aorist, is given by grammarians as follows:

"When the particles and phrases to which ἄν is subjoined, are followed by the subjunctive of the aorist, this constitutes a preterite by supposition or anticipation, and consequently, when the connexion refers to future time, it forms a future preterite. Lat. Futurum Exactum."—Gr. of Buttman, p. 388.

"The future perfect is used in Greek only in the principal clauses of a sentence, and in subordinate clauses, introduced by ὅτι and ὡς that. In all other subordinate clauses, the aorist subj. (more seldom the perf. subj.) is used instead of it in connexion with a conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν, ἄν, ἕστ' ἄν, ὅς ἄν, etc.—Kuhner's Gr. 255, rem. 9.

If these distinguished grammarians have correctly stated the principle of the language it would be difficult to conceive why ὅπως, in the passage under discussion, "cannot have the notionem futuri exacti because ἄν is added."

Thus it appears that the assertions of Olshausen, that ὅπως can be rendered "when" only with the indicative, and of Bloomfield, that it cannot be rendered "when," if ἄν be added, are both contradicted by usage and obvious grammatical principles.

Having proved, as we think, that ὅπως ἄν may, according to the usage of the Greek language, be rendered *when*, it remains to inquire whether the context favors this rendering, or whether a more correct translation would be, *so that*.

If we adopt the latter, making ὅπως a final conjunction, we must understand that the apostle taught that the speedy coming of "times of refreshing," and of Jesus Christ were conditioned by the repentance of his hearers. Olshausen says: "The conversion of men, therefore, and the diffusion of faith in Christ, are the condition of the speedy approach of that blessed time, a thought which occurs again in 2 Pet. iii. 9." This exposition presents thoughts not contained in the words of the apostle. He urged upon his hearers the duty of repentance, and if he added as a promised blessing to persuade them to perform this duty, that their conversion would secure the speedy return of the

Lord Jesus; there is nothing in his language which would indicate that the enjoyment of the promised blessing was contingent on the diffusion of faith in Him, or the conversion of others besides themselves. The thing promised was for them, on condition of their repentance. The words of the apostle are limited to those to whom he spoke, only, as they may be regarded as doctrinal. Other men who repent may have the assurance of the same blessing. There is no allusion to such an association of men that the reward of the truly penitent depends upon the penitence of other sinners. If it could be shown that the statement of Dr. Olshausen were a doctrine of the Bible, certainly it is not taught in the text under consideration. Nor is it taught in 2 Pet. iii. 9, where the apostle says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." In this passage the inspired writer affirms very positively that the promise of God to believers will be fulfilled without any variation, and that it will not be changed nor deferred; nor is the notion of Dr Olshausen a doctrine of the Sacred Scriptures. The language of the Divine word everywhere is: "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." (Prov. ix. 12.)

Should it be said that the blotting out of sins is the blessing promised to the penitent; and the times of refreshing and the coming of the Lord Jesus are merely desirable circumstances, not essential to the felicity of the redeemed, and consequently may be varied, deferred, or dispensed with without any neglect or slackness in the fulfilment of what is promised, we should affirm that such an idea would be excluded by the language of the text, which, on condition that ὅπως is a final conjunction, contains two promises, viz. the blotting out of sins, which, though inferior, stands in the relation of cause to the second and greater. We could not suppose that the apostle urged his hearers to seek the highest good, "in order that" they might enjoy a merely convenient privilege, even if the laws of language would admit such a construction. And aside from this, the word of God ever associates the enjoyment of the good promised to believers with the appearing of the Lord, without which, instead of

being truly wise and blessed in the exercise of faith, they are of all men the most miserably deluded; for the resurrection of the righteous cannot be until our Lord shall come. And so dependent is the inheritance of the sons of God on the resurrection that an inspired apostle says: "The whole creation groaneth and travaileth in pain together until now, and not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 22, 23). Another apostle has said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John iii. 2).

It may be further objected against the translation of ὅπως ἄν by "*so that*," making the coming of times of refreshing and of the appearing of the Lord dependent upon the repentance of men and the diffusion of the gospel, that such a view is contrary to the doctrine of the Scriptures respecting the future coming of Christ.

The Scriptures teach that Christ will come to be glorified in his saints as a fact determined by the Father, and men are exhorted to prepare to meet it. Neither the coming nor the time of the coming depends upon the conversion of men. In proof of this we need only refer the reader to what our Saviour said on the subject. "What I say unto you I say unto all, watch." And we are commanded to watch, because we "know not what hour our Lord doth come." Our Saviour did, indeed, teach that the gospel must be preached among all nations before the end should come. But there seems to be no assurance that men generally would believe the gospel; on the contrary, it was plainly predicted both by Christ and his apostles that before His coming there would be an apostasy—that the man of sin would be revealed, so that there would be but little faith on the earth.

The conversion of men, therefore, cannot be the condition of the coming of the Lord according to his promise. It may, perhaps, be further argued, though the conversion of men was not a *condition* of his coming at a remote period, yet had men readily received the gospel in the days of the

apostles, his "*speedy*" return would have been secured. There is nothing in the language of the text which would indicate or authorize such an opinion. If the words ὅπως ἄν indicate that repentance was the condition of the return of Jesus Christ, it was a condition at one time as well as another. Whether this repentance which would secure such a result, were the act of one or one thousand, or of a majority of the inhabitants of the world, it is to be considered the necessary antecedent of the consequent. There is no possible allusion to a conditioned promise that if the men of that age would repent Christ would "speedily" come, but if only a small number should obey the gospel, his advent would be left to the unsearchable determination of the Father, in respect to time and fitting circumstances. This teaching certainly is not in the text. True, there is a specific application of the words of Peter to those whom he addressed, yet being doctrinal, they may unquestionably be addressed to men of this age as they were to them. If it were a doctrine received among Christians at that time, that it was the peculiar privilege of those who lived at that time to be able to secure the return of Christ by a general acceptance of the gospel, the words under consideration would probably have been received accordingly. But we doubt if such a doctrine can anywhere be found in the Scriptures.

Hence it seems to be evident that if ὅπως ἄν should be rendered "so that," we are compelled to adopt the exposition that would give to every penitent sinner the assurance of the "speedy" coming of the times of refreshing. Many repented at the preaching of Peter. But Jesus and the times of refreshing did not come. Shall we therefore say that the early Christians did not receive the blessing promised to the penitent? It would appear that they did not, if that which was promised was the "speedy" coming of the times of refreshing. Certainly we cannot think that Peter urged men to repent by considerations which were never realized by those who yielded to his exhortations.

Dr. Bloomfield was evidently not satisfied with his own rendering of the phrase under consideration. He says, the sense, then, is, "that so the times of refreshing may come from the presence of the Lord," i.e. "that ye may see

with joy the time which the Lord hath appointed as the period of refreshing." It is difficult to perceive how he could think that the phrases "that so the times of refreshing may come," and that ye may see with joy the time that the Lord hath appointed as the period of refreshing, are synonymous, especially when "*that so*," if it be apparently equivalent in its import, is regarded by him as in nothing different from "*so that.*" He, as we should think, unconsciously to himself, abandons his exegesis based upon an unguarded assumption respecting usage, and follows the analogy of other Scriptures which refer to the great theme.

It remains to examine the rendering found in our English version, "when the times of refreshing shall come," &c.

If we translate ὅπως ἄν *when*, we must understand that the period of the coming of the times of refreshing was designedly left indefinite by the speaker, either because it was not essential to his discourse, or because it had not been revealed from the Father. The phrase is just what it should be if he had wished to have his hearers understand that it was the prerogative of God to know the proper time for his own acts, as we have seen from the quotation from Homer. And we know that after the ascension of our Lord his disciples were accustomed to refer to the time of their Lord's return, as a subject respecting which they should not make inquiries. It may be profitable to place in immediate connexion the ὅπως ἄν ἔλθωσι καιροι, "when the times shall come," of Peter with the ὅπποως κέν ἐθέλῃσιν, "when he pleases or when he shall please," of Homer. In both instances, the event is conceived of as transpiring when it shall please God to bring it to pass, who keeps the times or seasons in his own power. In the passage before us, by the use of the aorist subj., in connexion with ἄν, joined to an adverbial particle, the predicate has the force of a future perfect; accordingly the blessing promised to the penitent would be fully possessed subsequent to the coming of the times of refreshing, and the appearing of the Lord Jesus. Three topics demand attention.

1. Do the sacred writers uniformly speak of the time of our Saviour's second coming when the times of refreshing will commence, as reserved in the power of the Father?

2. Do the sacred writers represent that believers in Christ

will enter upon the enjoyment of the blessings promised to them at His second appearing?

3. Did Peter, in the passage before us, speak in appropriate terms of these promised blessings, to be enjoyed when Christ shall come?

1. The following Scriptures will be a sufficient answer to the first question:

"But of that day and hour knoweth no man, no, not the angels of heavens, but my Father only." Matt. xxiv. 37. "And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power." Acts i. 7.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. v. 2, 3.

2. The Scriptures uniformly teach that the righteous will enter upon the possession of the promised inheritance at the appearing of our Saviour Jesus, when their bodies shall be raised up.

It is considered proper to call attention, in this connexion, to the fact that the sacred writers very seldom refer to a state of conscious blessedness between death and the second coming of Christ. Those, however, who deny such a state do greatly err, for there are passages in the Bible which do unmistakably affirm, that when believers leave the body they are "present with the Lord," and that death to them is gain. But in recent times we have greatly departed from the custom of prophets and apostles, who uniformly encouraged their own hearts, and the hearts of their fellow-Christians, by presenting before their minds, that when arising from the dead to meet their Lord at his appearing, they would enjoy unending bliss. Job declares his hope in the following emphatic terms: "For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me." Job xix. 25–27.

The Psalmist also looked for the blessedness of the saints at the resurrection. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Psalm xvii. 15.

The apostle Paul, in his Epistle to the Hebrews, gives the hope which sustained the ancient saints in the midst of the most cruel persecution. "Women received their dead raised to life again; and others were tortured not accepting deliverance, that they might receive a better remuneration." Heb. xi. 35.

Our Saviour also refers his disciples to the same period, as the time when devotion to himself would receive its reward. "But when thou makest a feast, call the poor, the maimed, the lame, and the blind, for thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. The following passages of the word of God teach the same great fact: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only *they*, but ourselves also, which have received the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. viii. 21, 22. "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." 2 Tim. iv. 6–8.

"Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory." Col. iii. 2–4.

With such passages the New Testament abounds—passages which present the hopes of the Christian as overlooking all that intervenes, and resting in the "times of refreshing;" of the glorious appearing of our great God and Saviour. This state of mind was not occasional, but constant; not of a few, but of all.

3. The blessing promised to the penitent, in the passage nder discussion, is the blotting out of sins "when the time

of refreshing shall come from the presence of the Lord, and *when* he shall send Jesus Christ." It will not be doubted that, as the blotting out of transgression is an element so essential to future blessedness, that without it happiness must be exchanged for unutterable torment, it might with propriety be put as a part for the whole in an impassioned discourse. Nor do we deem it necessary to refer to particular passages to prove that it was common with Christ and his apostles to speak of the blessings secured to those who believed, by affirming that their sins are forgiven.

But it may be objected that forgiveness of sin is a present blessing, which the penitent immediately receives, and that to interpret the apostle's language, so as to defer the blotting out of sins until the coming of Christ, would involve it in inexplicable obscurity. It is believed that this objection arises from the prevailing indifference respecting the Scripture doctrine of the coming of Christ and the first resurrection. The sacred writers abundantly teach that there is nothing perfected in respect to the saints until the resurrection. What is enjoyed in this world, and even what is enjoyed by departed saints, is but an earnest, a foretaste, in consideration of the certainty of the future possession of the redemption of the body. The final act of blotting out of sins will be at the judgment. Hence the apostle Paul says, "The last enemy *that* shall be destroyed is death." 1 Cor. xv. 26. The meaning is, the salvation of the people of God is not complete until the body is ransomed from the power of the grave, where it is now held, according to the original decree against sin. When that shall have been accomplished, the triumphal song will be sung, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

From this passage, also, we learn that the power of sin is not wholly removed until the resurrection of the body. Finally, we are positively taught that the blotting out of sin by a formal act or decree will be done when Christ shall judge the quick and the dead at his appearing, and his kingdom; when he "shall say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world." Matt. xxv. 39.

These passages will suffice to show that the blotting out of sins, as a formal, judicial act, will be at the judgment, when Christ shall commence his glorious reign. Accordingly, the language of the apostle corresponds in this particular with the teachings of other parts of the Bible on this subject.

In conclusion, we would say, that we think we have shown that the rendering of ὅπως ἄν, "when," is sustained by the usage of the Greek language, and that such a rendering is favored by the context; whereas the rendering *so that* involves the interpretation of the passage in inexplicable difficulties. And if these suggestions are according to truth, it would seem to follow that, so far as the translation of this passage gives any instruction on the subject, our common English version of the Bible is better authority respecting the meaning of the original than the exegetical remarks or criticisms of many of the most learned philologists.

Art. V.—The Benefits of a Knowledge of the Purposes God has revealed in respect to his Kingdom.

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

"Happy he who reads and they who hear the words of this prophecy, and keep (preserve, cherish) the things written in it, for the time is near." Rev. i. 3.

The blessing here assured to those who read, hear, and cherish what is written in the Revelation, is not a special benediction from God, expressive of his approbation, but benefits that arise to them from the knowledge, belief, and expectation of the futurities he has foreshown, in respect to the world and church. It is a prediction that, to those who receive, and live in the faith of the great things he has revealed in the words and symbols of the book, they will

prove the means of signal benefits, a true happiness, by the knowledge of his ways which they impart, the supports they yield to faith, the views they present of the future redemption of the world, and the thoughts and hopes they inspire of the glory and bliss of immortal life in his everlasting kingdom. The prediction implies, accordingly, that the prophecy is intelligible; that those who take proper measures will obtain a knowledge of what it teaches, and will gain it from the words of the prophecy itself, not from foreign sources, and that that knowledge will be eminently conducive to their well being; and that implies that it is essential to their true peace and happiness, that without it they will fail of a just comprehension of his providence, the great ends he is pursuing, and the issue he is soon to reach; and will be left to darkness, discouragement, and perhaps despair. We propose to point out some of the things revealed in the Apocalypse, that are thus adapted to inspire confidence in God, submission under the great trials to which he subjects his people, and serenity and joy in the prospect of the redemption in which the conflicts that are so long to agitate and darken the world, are finally to terminate.

1. Among them is the fact, that the revelations of the prophecy in respect to the administration God is now exercising, and is hereafter to exercise over the earth, were not confined to men, but were made known also to the intelligences that dwell in all his other worlds. The disclosures of the Apocalypse to John were also made at the same time to the angelic orders, and drew from them expressions of their sense of the righteousness, wisdom, and graciousness of God's ways, that show that they had an intimate knowledge of all that concerns the character and condition of mankind, and the work which Christ has wrought for their redemption. The angels that were present in the visions, the prophet states, were in the narrowest sense the terms can bear, between four and five hundred millions. They may have been, and probably were, many times that number; thousands, perhaps myriads of millions; as myriads of myriads, the numbers used by the prophet, instead of being merely two myriads multiplied by two myriads, may have been tens, hundreds, or thousands of myriads,

multiplied by a like number of ten thousands; and they, on the principle on which other symbols were used, were but representatives of the immeasurably greater hosts of which their several orders consist, to whom, and to all lower ranks of intelligences that are under their sway, it was, doubtless, their office to communicate what God revealed to them. On the Lamb's receiving the sealed book from the hand of the Father, they uttered their trust and joy in the chant: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." This shows that they were aware of Christ's deity, his incarnation, his death for the expiation of the sins of men, his exaltation to supreme power, and the office he was to exercise in heaven and the homage he was to receive on earth as the ruler of the universe. And that implies that they had a full knowledge also of the nature, fall, and condition of man, and the nature of the salvation Christ is to accomplish for those whom he redeems. And to that knowledge of what was past, was now added the foresight of all the future that was revealed through the words and symbols of the visions.

Now this revelation of the events disclosed in the Apocalypse to those angelic orders, and communication by them, undoubtedly, to all other orders of intelligences, is suited to impress the believer with the greatness of God's designs, and to inspire him with assurance of his wisdom and goodness. It indicates that the great and terrible events of which it was foreshown our world was and is to be the scene, have an office to fill as vast as the universe itself is of God's intelligent creatures, and that their permission in the shapes and conditions in which they take place, is of some imperative necessity, and for some holy and beneficent end. God would not communicate a foreknowledge of them to those infinite hosts of the loftiest ranks in his empire, and through them to all other orders of his holy subjects, unless the knowledge of them was essential to their just comprehension of him, and perfection in wisdom, trust, and love. And such a knowledge of them would not be essential to their perfect intelligence, rectitude, and blessedness, unless the permission of the events themselves, so far as they are evil acts of men, and the acts of judg-

ment he was to exercise in regard to them, were indispensable to the vindication of his rights, the manifestation of his perfections, and the accomplishment of such a redemption of the world in greatness and glory as his boundless wisdom contemplates. It is intuitively certain that he would not permit such awful crimes as the persecution, by the civil powers, of those who worship him, and the apostasy of the church itself to idol worship, if there were not reasons of infinite moment for their permission. And it is equally clear, that he would not reveal those crimes and impieties beforehand to his whole intelligent kingdom, and make them spectators of their occurrence, if the reasons of their permission were not such, as that all the ranks and individuals of that universe can and do see it is righteous and wise. It is because his administration is infinitely becoming his perfections, and is ordered with a reference to the highest good of his vast empire, that he chooses it, and makes it known to his holy subjects in all other worlds.

Happy, then, are they who discern and carry in their thoughts this great feature of the revelation made in this prophecy. In what grandeur it reveals the Almighty. With what significance it invests the events that filled the ages that have passed since the revelation was made. What immeasurable moment it gives to all our blessings, our trials, our falls, and our obediences. What confidence in God it is suited to inspire; what submission to his will; what joyous expectations of the hour when the mysteries of the present administration shall meet a solution in that for which it is preparing the way.

2. The revelations of this prophecy were also made to those who had been redeemed from our world, and dwell in the divine presence. The living creatures who stood next the throne, and the elders who sat before it, were redeemed men, as is seen from their chant, on the Lamb's receiving the sealed book.

"And when he took the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one of them a harp, and golden cups full of odors, which are prayers of the saints. And they sing a new song, saying, 'Worthy art thou to take the book and to open the seals thereof; for thou wast slain and hast

redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And thou hast made us unto our God kings and priests, and we shall reign on the earth." As they had been redeemed by Christ's blood, they were human beings; and as, though their number was small, they had been redeemed out of every kindred and tongue and people and nation, they must have spoken as symbols of all who had been redeemed from the earth; and as they thus represented the whole body of the redeemed, the revelation which was made to them, was made to them as representatives of that body, and must thence be considered as communicated by them to all who had then been redeemed, and probably to all who passed from the earth to heaven in later ages. And this is confirmed by the appearance in a vision immediately before the pouring of the vials, of a vast host of the redeemed who had lived during the reign of the beast, and utterance of a chant which exhibits them as having a full knowledge of all God's dealings with his true worshippers through that long period. "And I saw as it were, a glassy sea mingled with fire, and they who were victorious from the beast, and from its image, and from the number of its name, standing on the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful thy works, O Lord God Almighty: just and true thy ways, king of the nations. Who shall not fear, O Lord, and glorify thy name as alone holy; for all the nations shall come and worship before thee, because thy judgments are made manifest?" The vast crowd of the sanctified who had passed to the skies during the long domination of the beast and its image, thus indicate a perfect knowledge of all the acts of the persecuting powers represented by those symbols, and conviction of the justice of the retributive judgments with which God was about to strike and destroy them. They must have been aware, therefore, of all the preceding revelations of the prophecy, and all the events in which they had met their fulfilment; and that bespeaks a knowledge of all that God had made known, and all that men had done.

And happy are they who receive and keep this great teaching of the prophecy. It reveals to us more distinctly

and impressively than any other part of the divine word, the comforting and hope-inspiring assurance that the redeemed in their disembodied life in the skies, are not only conscious and active, but are intimately cognizant of all that takes place in the accomplishment in our world of the great events foreshown in the Apocalypse. Instead of sinking, as many at least of those who neglect the prophecy imagine, into inactivity, and perhaps listlessness; they are exalted to vast intelligence, made familiar with all God's great purposes respecting the redemption of our world, and filled with adoring realizations of the righteousness and wisdom of his ways. And what vast significance this implies, attaches to all the events that are taking place in our world! How great and momentous must be the office they fill in the divine administration, that the knowledge of them is thus communicated to all the ransomed in heaven, and made the theme of their perpetual study! How certain that a knowledge of them is essential to a true comprehension of God's wisdom, justice, truth, and grace; and thence, that these events are to be the means of verifying those perfections; and, therefore, that they are permitted because they are in some relation requisite as preparatives to that full redemption of the race which God in his all-perfect intelligence and love designs.

3. The prophecy exhibits God as absolute in his supremacy. He appears as the Almighty, all-creating, all-upholding, and all-disposing. All creatures are in his hands. They go no further than he permits them in their war on his people and his kingdom. He arrests them at whatever point he will; he scourges them with whatever judgments he pleases; he dashes them to destruction whenever the safety of his people and the vindication of his justice require it. A few only of the human beings to whom the prophecy relates, were in existence when the revelation was made. He could have refrained from calling them into life, had he pleased; millions and millions who are to live under this dispensation have not yet come into being. This indicates in the most emphatic form that their existence and agency are to subserve ends of the greatest importance in his empire. He would not create and uphold the vast multitudes who reject his grace, persecute his people, and

endeavor to strike his kingdom from existence, unless their resistance were to be overruled by him to the most momentous ends. Such exemplifications of what man is, must be essential conditions to such a redemption of the race as he designs to effect, or they would not be permitted.

Happy are they, therefore, who see and realize the supremacy with which he thus reigns. The interests of his kingdom, they see, are safe in his hands. The seeming triumph of his enemies is no triumph over him. It is but a signal of their overthrow. He has them as absolutely in his power as he has his children, and will make their wickedness subserve his glory, and the well-being of his kingdom, as certainly and directly as he will the humbleness, penitence, love, and fidelity of his children. And this joy-inspiring and elevating assurance is lost in a great measure to those who neglect or misconceive the prophecy. To multitudes, the great events that have filled the ages since the date of the visions,—the limited spread of the gospel, the assumption of power over the church by the monarchs of the Roman empire, the apostasy of the church to idol-homage, the persecution of the true worshippers through nearly the whole period that has passed since the close of the first century, the wars that have prevailed from age to age, and filled the world with sorrow and strewn it with desolation, are an inexplicable enigma. They have no clue to the reason that they are permitted. Some, accordingly, regard God as baffled by the power of his enemies; and others conclude that he has no purpose of a more gracious dispensation over the world than that which he is now exercising, under which evil so generally predominates.

4. The prophecy exhibits the present administration, under which sin reigns in such fearful forms, as preparative to another and far more gracious one. There not only is no intimation that the present is to continue for ever, but it is expressly revealed that it is at length to reach its close, and be followed by a dispensation under which righteousness and peace are to prevail. The trials, accordingly, to which the race is now subjected, the crimes and impieties into which it is left to fall, the ceaseless war apostates are allowed to wage on those who maintain allegiance to God, and the awful judgments with which nations and commu-

nities are scourged and destroyed, are in preparation for that new administration. The assertions of God's rights which are made in these appointments and permissions, the exhibitions that take place of the blindness, folly, and wickedness of men, the exemplifications of the inefficiency of all mere instrumental means to recall them from sin, and the proofs that are given by believers of a true restoration to the image of God, and meetness for his kingdom, are prerequisites to the institution of a more gracious sway, under which these evils are to cease, and redemption be extended to all.

This is indicated in every part of the prophecy. At the opening of the visions, a voice from heaven proclaimed that the events about to be foreshown under the seals, the trumpets, and the vials, *must* come to pass. As their occurrence depended on the Divine will, their necessity lay in the office they were to fill as preparatives for the different and more momentous events that are to follow. Man must first show what he is, in order that, when Christ comes, it may be seen from what it is that he redeems him. Believers must show by decisive tests the reality of their renovation, in order that it may be seen that God is justified in accepting them as his children.

Happy are they, therefore, who discern the office which, the prophecy teaches, the present dispensation fills in relation to that which is to follow. This great end of the trials, apostasies, and avenging judgments of the present period, is lost to those who neglect or misconceive the Apocalypse. The permission of these events is inexplicable to them. Not receiving the great truth set forth in a dazzling light in the whole train of the visions, that this dispensation is soon to reach its end, and give place to one of an essentially different cast, they see no reason whatever for the permission of the evils that now reign, and have reigned through eighteen hundred years. In the view of many, indeed, the world is never to see a better period than that through which it is now passing. And on the theory of those who hold that it is yet to be Christianized, it not only is not any better prepared for that event than it was at the first promulgation of the gospel, but the manifestations that have taken place through this long series of ages, of what man

is, and what the rights of God are, can contribute nothing to render the conversion of the nations, as a measure of God's government, any more appropriate now than it was at the time of Christ's ascension. The existence of evil on such a scale, through such a round of ages, is to them a dark and frightful mystery. Some are driven by their false principles to assume that God permits it for its own sake; others, that it takes place because he cannot prevent it; their conceptions of him thus sinking to the level of their mistaken views of his government.

But those who receive this great teaching of the prophecy are involved in no such perplexities. They see that this dispensation is preparative to another, owes its peculiarities to the office it fills towards that, and bears the stamp, in all its great permissions, of his immeasurable wisdom, rectitude, and goodness.

5. This dispensation, though continuing through more than eighteen hundred years, is yet limited, and to a period that is short, compared with the unending ages of the dispensation that is to follow. Its exact duration, indeed, is not defined. Its shortness, however, is indicated with sufficient clearness by the twelve hundred and sixty years of the reign of the usurping civil rulers, and the priests of the apostate church, which occupy a large part of it, and are to close a short time before Christ's second coming. It is not, indeed, possible to determine with certainty, the commencement of that time, nor is it necessary; as the design in revealing the length of the beast's career was, not to enable those who suffer its tyranny, to fix the day of its termination, but simply to apprise them that its period is limited and short, in comparison of the reign of the Redeemer that is to follow; and it has filled this office to the church, and still fills it. Thousands have been sustained and cheered when suffering persecution, by the assurance that the power that made war on them was soon to reach its end.

Happy are they, then, who receive this assurance of the prophecy. They know that the career of those persecuting powers is drawing to a close. They know that the conflicts, and sins, and miseries that mark this dispensation are soon to end. They look forward with confidence and joy to the

day when Christ shall assume the sceptre of the world, and make it the dwelling-place of righteousness and peace. But no such assurance have they who overlook or reject this prediction of the prophecy. The future to them is uncertain and dreary. There are thousands of them who have no settled belief that the world is ever to see a brighter age than the present. They hold that sin and suffering are to reign, and perhaps in the forms they now wear, till the end, which they anticipate, of time itself comes. If the present system of administration is to be continued unchanged, how can any essential change take place in the character and condition of the race?

6. When those persecuting powers reach the end of their career, Christ is to come and institute a new dispensation, under which all are to be redeemed from the power and curse of sin, and exalted to a holiness and blessedness, much like that of unfallen beings; and it is in the wholly different state in which they are then to be placed, that the reason is seen, of the trial to which all are subjected under the present dispensation. When the seventh trumpet sounds, the kingdom of this world is to become Christ's, and he is to reign for ever and ever; and under his sceptre the race is to be released from the curse brought on it by sin, and replaced in essentially the condition in that respect, they would have occupied, had our first parents not fallen. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God, with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And he that sitteth upon the throne said, Behold I make all things new." "And he showed me the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the broad way of it and of the river, on this side and on that side the tree of life, which bear twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations, and there shall be no more curse; but the throne of God and of the Lamb shall be in it." No language could more

expressly and unequivocally declare that the curse resulting from sin is then to be removed from those with whom God thus dwells, and this, indeed, is what might be expected from the office Christ fills as the second Adam. As the first Adam stood in his trial for the whole race, and, had he continued in allegiance, would have secured holiness and immortality to all his descendants, but by his fall brought them all under sin and death; so Christ, the second Adam, in his trial and sufferings, stood as the substitute of all, and by his obedience and death secured an immortal bodily life to all; and a release from sin to all who are given to him by his Father to be inheritors of that blessing. And his intervention probably would have taken place immediately after the fall of the first pair, and the benefits of his righteousness and death been extended, as the effects of Adam's fall were, to all as they came into being, had it not been necessary, in order that the salvation he accomplishes may be understood by mankind themselves, and other intelligences, that a practical exemplification should take place of what men as fallen beings are; and of the consequences that sin naturally draws in its train. Had he entered on his work, as the second Adam, immediately after the fall of the first pair, released them at once, and their posterity, from the penalty of their sin, and replaced them in the condition of unfallen beings, there would have been no exhibition of the natural effects of their fall; of the ruin with which it strikes the spiritual and the corporeal nature; of the direful shapes malignant passion assumes; nor of the ruin to which death consigns the body. That such an exemplification might take place, and on a scale in some measure proportionate to the interests that are affected by the redemption of men, the Redeemer postponed his incarnation till upwards of four thousand years from the revolt of the first pair, and, after having accomplished his work of expiation, delays the assumption of the sceptre of the earth, and the deliverance of men from the curse, and reinstatement in a condition exempt like that of unfallen beings from temptation, near two thousand years longer. This delay itself is a proof, therefore, that when he comes the second time, he will introduce a dispensation essentially different from the present, and release the race from the evils that now fall on

them through the first Adam. For if no such change is to take place; if, after he comes, men are still to remain under the curse, be subject to all the weaknesses, assailed by all the enemies, exposed to all the dangers, and overborne by all the sufferings of their present condition, why should he not have assumed our nature and entered on his reign immediately after the fall? What end is gained by the delay? We have at least in the clear and unequivocal revelation that when he comes the second time, he is to put an end to the curse in all its forms, indubitable proof that that release at that epoch is to follow as a natural and necessary consequence of his work for them as the second Adam; as the counterpart of the penal effects that resulted from the first Adam's disobedience. And, on the other hand, in the fact that that release is not to take place till Christ comes the second time, and enters on his reign, we have sufficient ground for the conclusion that the reason that men are in the meantime placed under a dispensation of trial, in which they are left to act out their evil affections, and show how dire and hopeless their ruin is, is that that manifestation of their alienation, blindness, debasement, and vassalage to all evil, is needful now to a just appreciation by men themselves, and other intelligences, of the redemption Christ accomplishes for them; and will be still more essential under the coming dispensation, when, in consequence of the discontinuance of temptation, those exemplifications will cease to take place. Of the two passages cited above, that foreshow the exemption then of the race from the penal effects of the fall, one declares specifically that there shall be no more curse; and the other, that the several evils of which the curse consists—death, sorrow, crying, pain, toil, shall be no more. Equally express indications are given also in the prophecy of the manner in which men will be exempted from temptation from without, freed from their false faiths, and furnished with the most powerful aids to obedience.

Thus, first, Satan and his hosts are then to be banished from the earth, and precluded from enticing and prompting men to sin, Rev. xx. 1–3. How vast the relief they will thus receive will be, is seen from the prediction which follows, that the moment he and his legions are released

from the abyss, they will resume their malignant work, and will seduce the nations of the north, Gog and Magog, to revolt, and war on those who remain in allegiance.

Next, the vast hierarchy of usurping and persecuting rulers and false teachers, who have drawn and driven the nations into apostasy, and endeavored to strike Christ's followers and kingdom from the earth, will be dashed to destruction, and the world freed from their corrupting doctrines and crushing tyrannies. Who can appreciate the vastness of these deliverances! The release which Christ, when on earth, gave to demoniacs from the foul and torturing spirits by which they were possessed, was but an image of the deliverance he is to accomplish at his second coming of the race at large from the domination of Satan and his instruments. One of the most direful effects of the apostasy of the first pair was the subjection of themselves and their descendants to the power of their betrayer. One of the vastest and most gracious effects of the second Adam's obedience and death in their behalf is to be the release of the race, when he comes to reign over it in his glory, from that fatal vassalage, and reinstatement in the freedom of sons of God.

And thirdly, as want, suffering, sorrow, and death are to be known no more, the race will then be freed from all the temptations of which those evils are the occasion.

On the other hand, they will be instantly disenthralled by the visible presence of Christ from all their false faiths, and filled with irrepressible convictions and realizations of his deity; his title to their homage—and their subjection to his power. To doubt of his being, his divinity, his rights, and his purposes, will no longer be any more possible than it will to doubt their own existence. There will no longer be any question whether he is the Son of God; whether he is incarnate; whether he is the second Adam, and the Saviour of men; and whether he is to reign on the earth, and deliver the race from the blight of the fall. The idols which multitudes have before worshipped, will then be cast in shame into dens and caverns, where the creatures of darkness, moles and bats, alone reside. The apprehension of him, the sense of his presence and glory, and the feeling of responsibility to him, will thus be raised to a strength and

effectiveness a thousand times greater than are ever now known.

The Spirit is then to be poured out on the whole human family, and in his inspiring, as well as his renovating power, Joel ii. 28, 29; and new revelations made of the divine will, Isaiah ii. 3, by which they will be advanced to measures of knowledge far transcending the disclosures that are made to us under the present dispensation.

Beyond this, they are to enjoy the presence and be placed under the sway of the risen and glorified saints, who are to fill towards them the lofty offices of kings and priests, Rev. v. 8–10, xx. 4–6.

Extricated thus from the power of Satan, freed from the sway of evil men, and delivered from all the penal evils of the fall on the one side, and on the other invested with the dazzling light of Christ's presence and glory, breathed on by the new-creating and all-enlightening influences of the Spirit, and placed under the instruction and guidance of the glorified saints, they will be put in a condition in which no traces of the curse will any longer appear—a state of safety, peace, and blessedness, essentially like that of unfallen beings.

Happy are they, therefore, who discern and receive this great feature of the change Christ is to accomplish at his second coming. They see that his aims are worthy of the office he undertook; that the salvation he is to effect has a beauty, wisdom, and greatness, suitable to the grandeur of his perfections. But apart from this view, there can be no just apprehension of the place he fills as the second Adam; of the benefits that are to result to the race from his obedience and death on his assuming the sceptre of the earth; nor of the redemption he is to carry on through unending years. They who overlook or reject it have but the most inadequate views of his purposes of salvation, and of the kingdom over which he is for ever to reign. A large share of them, indeed, deny that he is ever to establish his throne here and redeem the world from sin. They hold that the present dispensation, under which revolt and death prevail, is to continue as long as the earth itself subsists; that after about a thousand years have revolved, the last individual of the race will come into existence; and that then the work of salvation will be closed; the good and evil trans-

ferred to other scenes, and the earth swept by a conflagration from existence. They thus rob Christ of the earth as his kingdom, and the infinite hosts he is to redeem from it through his endless reign; and exhibit the end he gains as immeasurably incommensurate with the evils that sprung from the fall, as well as infinitely disproportioned to the grandeur of his attributes.

7. Christ is not only to come and reign in person, and give the race the ineffable benefits his presence will confer, in extinguishing unbelief and uncertainty, impressing them with his glory, his power, and his dominion, manifesting to them his love, calling them to direct acts of homage to him, and giving them to receive direct tokens of his favor; but he is also to raise the saints from death in glory, and invest them with offices over the living, in which they will undoubtedly be the means of signal blessings to them. It is a beautiful element in that dispensation, that the saints of all former ages, raised to a glory like that of Christ, are to be assigned a part in the instruction and rule of the living, that will be suited to the lofty intelligence, the spotless purity, the unwearying strength to which they will be exalted. They will be fitted by their residence in Christ's presence in heaven, the vast comprehension to which they will have attained of his empire, his ways and his purposes, and by the fervor of their love, to fill spheres of the greatest significance in the kingdom he institutes here; and they will be assigned to stations commensurate with the greatness and resplendence of their powers, and presenting occasions for such displays as become them, of their gratitude, devotedness, and joy to serve in advancing the great ends of his reign. They are not to be mute or idle spectators of the redemption of the race; but to take a part in the agencies by which it is to be accomplished that will be suitable to the beauty of their nature and the wants of those in the natural life who will be placed under their rule.

Happy are they who receive and cherish this announcement of the prophecy; so worthy of the wisdom and grace of the Redeemer. Those who reject or overlook it, as thousands do, have no conception of the sphere the redeemed are to fill after their resurrection. To them the endless life that awaits the ransomed in Christ's eternal kingdom is

little else than a blank. They conceive of them chiefly as reposing on couches, joining occasionally in chants, and gazing on glories. That they are to have services to perform to fellow-beings that will give scope to all their faculties, by which they may testify their love to Christ, and be made the channels of immeasurable blessings to the living of the race, and perhaps to the whole intelligent universe, they have no thought. Many, indeed, turn from it with incredulity and offence. They persuade themselves that instead of such a future, the world, in the brightest era it is ever to witness, is still to remain under the domination of Satan; and sin and death continue to reign much as they do now.

8. Not only is the curse of want, toil, pain, sorrow, and death, resulting from the fall, to be suspended at Christ's second coming, and the race placed under a dispensation that will exclude them; but a portion of the holy, who are living at his advent, are to be changed from mortal to immortal, as Adam would have been, had he remained in obedience; and doubtless as they become prepared for it, all others of that and the generations that succeed during the period denoted by the Millennium, will be raised to that higher form of existence. This great feature of the future dispensation was revealed to Paul. "We shall not all sleep, but we shall be changed: in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." Here the putting on by the corruptible of incorruption, and the putting on by the mortal of immortality are represented as wholly different changes: the dead being the subject of the first; but the living of the second. This great change is not only implied in the prediction in the Revelation, that after Christ comes to dwell with men there shall be no more death, nor curse; but is directly indicated in the representation that the tree of life is to be planted on the banks of the river of living water that is to flow from the throne of

God and the Lamb in the new Jerusalem, the fruit of which is to render those who partake it immortal. Genesis iii. 22. That that tree is to yield twelve fruits: that is twelve growths in a year, a fruit every month, indicates that there will be stated seasons when such of the mortal as have become fitted will receive it, and experience the change by which they became unobnoxious to, and incapable of dying. The first who are to be distinguished by this gift, there is reason to believe, are those represented by the hundred and forty-four thousand of the sealed: Rev. vii. 7, 8; xiv. 1–5, as they are said to be "redeemed from among men, the first fruit unto God and to the Lamb." They are the first, therefore, of a special class, who are to be redeemed unto God, and to the Lamb, and of a class to which the harvest that is to follow, that is the whole body of those who are thereafter to be redeemed, is to belong. They undoubtedly then represent the living who are first to be changed from mortal to immortal; as that is the only class to which all the saved that follow are to pertain. There is no intimation that any of the mortal are to be directly glorified, like the holy dead. The change from mortal to immortal, is no doubt to be the lot of all the holy who are in life at Christ's coming, and al of the generations that follow during the thousand years. In this respect the effect of Christ's work as the second Adam, will correspond to that which would have resulted from the first Adam's, had he maintained his allegiance.

Happy are they then, who receive and appreciate the purpose Christ has thus foreshown, of removing the curse in a mode so consonant to the necessities of the race, and reinstating them in a condition so like that in which they would have been placed had the first Adam, by a perfect obedience, secured confirmation to them in holiness and immortality. They who reject this element of the administration Christ is to institute at his coming, seem equally regardless of the principle on which Adam acted as the head of the race. As a perfect obedience by Adam would have carried perfect holiness and immortality to all whom he represented, so the obedience of Christ carries immortality to all for whom he died, even though they perish, and holiness and immortality to all whom he saves: and why, when this system of trial has closed, and a dispensation is introduced by which the

trating a deed of darkness, such as no other mortal ever did, or ever could commit—an opportunity of condemning and crucifying the Son of God, and the Saviour of the world.

It is not likely that Pilate, at this time, was altogether unacquainted with the claims and works of Jesus. Residing, as he did, in Judea, and keeping his eyes and ears open to what was passing around him, I see not how he could have been. It seems, too, that he was strongly impressed, from the first, that the alleged criminal before him was an innocent man. He well knew that "for envy the Jews had delivered him."

It further seems that, for some reason, Pilate was strongly inclined to release Jesus. It may be that some sense of *justice* still lingered in his depraved mind; or it may be that he had some superstitious fears of putting a man to death, who claimed affinity with God, and had performed so many wonderful works; or it may be that he *seemed* reluctant in passing sentence upon Jesus, hoping that the Jews would offer him money as the price of a condemnation; or possibly all these reasons may have combined their force upon him together. At any rate, Pilate seemed unwilling, from first to last, to pass sentence upon Jesus, and was inclined to release him.

He first attempted to clear Jesus, by making an *open declaration of his innocence.* After hearing what the Jews had to allege against him, and holding some little conversation with Jesus, Pilate went out to his accusers and said: "I have examined this man touching those things whereof ye accuse him, and *I find no fault in him.*" After still further examination, Pilate repeated this declaration a second time. And here, in all conscience, the trial of Jesus ought to have ended. If the judge could find no fault in him, he ought, at once, to have set him at liberty. But no. The Jews clamored and blustered, and Pilate hesitated; and so the struggle between right and wrong, between justice and cruelty, between the life and the death of the Son of God, went on.

Pilate's next shift, with a view to throw off responsibility, was to refer Jesus to Herod. This Herod was a son of Herod the Great, who held a little tributary dominion in Galilee and the parts adjacent. Herod was, at this time, in

Happy are they, therefore, who receive this great announcement of the prophecy. Without it there can be no just view of the greatness and glory of the effects Christ came to achieve; there can be no appreciation of the riches of his love; there can be no solution of the past and present dispensations. Those who reject it assume that the race, instead of perpetuating itself, as it would had the first pair not fallen, is, after a few more centuries have passed, to reach its limits, and infinite millions be precluded from existence, who would have had a being had Adam maintained his allegiance. They imply, therefore, that there was no correlation between the representative offices of the first and second Adam; that the first Adam stood for an infinitely greater number than were represented by the second; and that that greater number were mere hypothetical beings instead of real, which is contradictious to the principle of representation, and to the most specific teachings of the Scriptures. Paul's language, "As in Adam all die, so in Christ shall all be made alive," shows that their representative offices were exactly coincident.

Such are some of the great futurities revealed in this prophecy, the knowledge and contemplation of which are suited to give joy and peace to the believer; impress him with a sense of Christ's infinite power, wisdom, and love, the vastness and resplendence of his designs, and the bliss to which he is to exalt the race under his eternal reign! Who can look forward to it without awe, wonder, gratitude, adoration. How astonishing that the Protestant as well as the Catholic church, instead of receiving these gracious assurances, should lose sight of them; should turn from them, indeed, with a blind unbelief, and substitute in their place a mere human theory of the future, that limits Christ's work and purpose to the narrow dimensions of man's instrumentality; invent a millennium from which he is wholly to be excluded, but that Satan, sin, and death are to occupy, and mar, and disfigure, much as they do the world now; and finally, choose a redemption that, after a brief term, is to end, and leave the crowds that perish immeasurably more numerous than the saved. And this, not only without any semblance of authority from the Scriptures, but against their clear and oft-repeated teachings.

How great a change must be wrought in the faith and spirit of the church before it can be prepared for Christ's coming? All the false views in respect to his kingdom in which it is now enthralled, are to be abandoned; all the misjudgments cherished with so much passion respecting the office it is to fill in the conversion of the world, are to be rejected; and the far higher and more gracious purposes of God received as they are presented in his word, with submission and joy. This change, greater and more momentous than has taken place since the Reformation, will be wrought by the avenging judgments with which the nations are to be smitten; by revolutions in the civil governments, by which a chief will rise into imperial power, and give supremacy to the Catholic church; by the persecution of the witnesses, and other events foreshown in this prophecy; and by the power of the Spirit removing blindness, prejudice, and pride, and exciting a desire to know and receive the purposes of God in respect to the future, as he has foreshown them. And when they reach that point, their cherished theories will fade away in the light of truth, and they will accept the reign of Christ and the redemption he is to accomplish, as they are depicted in his word.

Art. VI.—Pontius Pilate. By Rev. E. Pond, D.D.

Of the early life of Pontius Pilate we have no reliable account. The probability is that he was an Italian nobleman, born and educated at Rome, or the vicinity.

At the time of our Saviour's birth, Palestine was a kingdom, dependent on Rome, and tributary to it, and was governed by Herod the Great. About ten years subsequent to this, Judea ceased to be a kingdom, and became a province, under the jurisdiction of a Procurator or governor sent from Rome. Pilate was the fifth governor who had been sent into Judea in the course of twenty years. He came into office just before the commencement of our Saviour's personal ministry, and continued in office for the next seven or eight years.

The Jews represent him as a tyrannical and oppressive ruler, who at the same time was lacking in courage and firmness to execute his nefarious designs. He took pleasure in thwarting the religious customs and prejudices of the Jews. In repeated instances he attempted innovations having this object in view; but in the excitement and tumult which invariably followed, he would become frightened and relinquish his design. In these ways the Jews learned that they could carry their purposes with him by show of violence, if by no other means; a method to which they had resort, during the trial of our Saviour. Philo, a contemporary Jewish writer, sums up the character of Pilate in the following words: "He was a man who made it his business to *sell justice*, and would give any sentence for money. He laid himself out to commit rapines, and horrible injuries, and murders. He would frequently, and without cause, put men to excessive tortures, and condemn others to death; and was intolerably cruel throughout the whole of his administration."

Of the cruelty of Pilate, we have an incidental notice in one of the gospels. Some one came to Jesus and told him of certain "Galileans whose blood Pilate had mingled with their sacrifices," Luke xiii. 1. These Galileans had in some way displeased Pilate; and, while they were offering their sacrifices in the temple, Pilate ordered his soldiers to fall upon them and put them to death; thus literally mingling their blood with their sacrifices.

In philosophy Pilate was probably a *sceptic*—a species of philosophy at that time very prevalent in Rome. This appears from an incident which occurred during the trial of our Saviour. When Jesus had said: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth;" Pilate retorted the question, "What *is* truth?" John xviii. 38; meaning perhaps, to say, "There is no such thing as truth. Everything is uncertain, doubtful. No wise man will pretend to be sure of anything." This, at least, is the interpretation which we put upon Pilate's question—a question to which our Saviour returned no answer.

Such, then, was the man before whom our blessed Saviour was arraigned—the man who had an opportunity of perpe-

trating a deed of darkness, such as no other mortal ever did, or ever could commit—an opportunity of condemning and crucifying the Son of God, and the Saviour of the world.

It is not likely that Pilate, at this time, was altogether unacquainted with the claims and works of Jesus. Residing, as he did, in Judea, and keeping his eyes and ears open to what was passing around him, I see not how he could have been. It seems, too, that he was strongly impressed, from the first, that the alleged criminal before him was an innocent man. He well knew that "for envy the Jews had delivered him."

It further seems that, for some reason, Pilate was strongly inclined to release Jesus. It may be that some sense of *justice* still lingered in his depraved mind; or it may be that he had some superstitious fears of putting a man to death, who claimed affinity with God, and had performed so many wonderful works; or it may be that he *seemed* reluctant in passing sentence upon Jesus, hoping that the Jews would offer him money as the price of a condemnation; or possibly all these reasons may have combined their force upon him together. At any rate, Pilate seemed unwilling, from first to last, to pass sentence upon Jesus, and was inclined to release him.

He first attempted to clear Jesus, by making an *open declaration of his innocence.* After hearing what the Jews had to allege against him, and holding some little conversation with Jesus, Pilate went out to his accusers and said: "I have examined this man touching those things whereof ye accuse him, and *I find no fault in him.*" After still further examination, Pilate repeated this declaration a second time. And here, in all conscience, the trial of Jesus ought to have ended. If the judge could find no fault in him, he ought, at once, to have set him at liberty. But no. The Jews clamored and blustered, and Pilate hesitated; and so the struggle between right and wrong, between justice and cruelty, between the life and the death of the Son of God, went on.

Pilate's next shift, with a view to throw off responsibility, was to refer Jesus to Herod. This Herod was a son of Herod the Great, who held a little tributary dominion in Galilee and the parts adjacent. Herod was, at this time, in

Jerusalem; and Pilate, learning that Jesus was a Galilean, and belonged rather to the jurisdiction of Herod, concluded to refer the case to him. But Herod would have nothing to do with it. He, "with his men of war, set Jesus at naught, mocked him, arrayed him in a gorgeous robe, and sent him back again to Pilate."

Pilate then told the Jews to take Jesus themselves, and judge him according to their law. But as it was not lawful for them, at this time, to put any man to death, and as they were resolved that Jesus should die, they declined trying him any further.

Pilate's next effort to effect the release of Jesus, was by referring to *a custom of the feast.* "Ye have a custom that I should release unto you at the passover a prisoner whomsoever ye desire. Will ye, therefore, that I release unto you Jesus?" But the Jews would not consent to this, preferring that a traitor and murderer should be set at liberty rather than he. "What will ye, then, that I shall do with Jesus, which is called Christ?" They all cried out together, "Let him be crucified."

Again, therefore, Pilate undertook to reason the case with these bloody men. "Why should this innocent man be crucified? What evil hath he done? I have found no cause of death in him. I will, therefore, chastise him and let him go." But the Jews were instant with loud voices, crying out more vociferously than before: "Let him be crucified."

Afraid to withstand longer the boisterous multitude, and do what he knew was right, Pilate began now to yield to the clamors of the Jews. He first took the blessed Jesus and scourged him. Then the soldiers, who were standing by, took off his garments, and arrayed him in purple, and platted a crown of thorns, and put it on his head. And still further to ridicule his supposed pretensions to royalty, they put a staff into his right hand to represent a sceptre, and bowed the knee before him, saying, "Hail, king of the Jews!" They also spit upon him, and took the staff out of his hand, and smote him on the head.

While this profane mockery and cruelty were going on, Pilate received a message from his wife, which caused him to hesitate. "Have thou nothing to do with that

just man; for I have suffered many things this day, in a dream, because of him." This incident shows that not Pilate only, but his wife, knew something of the character and the claims of Jesus, and had many anxieties concerning his trial. Her dream was the natural result, probably, of her troubled thoughts.

Another incident occurred at this time, which served still further to increase the superstitious fears of Pilate. Some of the Jews came to him and said: "We have a law, and by our law this man ought to die, because he made himself *the Son of God.*" When Pilate heard that saying, he was the more afraid. "This man may, as he pretends, be of a higher than human rank. He may be the Son of God. If I put him to death, I may in that relation involve myself in trouble." Again, therefore, Pilate went into the judgment hall, and summoned his bleeding victim before him. "Tell me," said he to Jesus, "whence art thou? What is this *Divine* original, which you are charged as claiming?"

Although our Saviour made no reply to these interrogations, it was evident that Pilate was afraid to condemn him, and was more than ever disposed to release him. Perceiving this, the Jews seized the opportunity to urge an argument which they were sure the governor could not withstand, "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar."

Upon hearing this, the fears of Pilate were excited in another direction. He was an officer under Tiberius Cæsar, a cruel and suspicious tyrant, who had his spies everywhere. "If I release this man, who really pretends to be in some sense a king, the fact may be reported to the emperor, and I may lose my office, if not my head. I am afraid to release him, and I am afraid to condemn him, and what shall I do?"

In this dilemma, Pilate brought forth Jesus to the people, with his purple robe, and his crown of thorns, all bleeding from the recent scourge, and said unto them, "Behold your king!" But they cried out: "Away with him! away with him! crucify him! crucify him!" Pilate said unto them: "Shall I crucify your king?" The chief priests answered, "We have no king but Cæsar."

When Pilate saw that he could prevail nothing, and that

the tumult was increasing, he took water and washed his hands before the multitude, thinking in this way to wash out the guilt of the act he was about to perpetrate, and said: "I am innocent of the blood of this just person; see ye to it." Then answered all the people, and said: "His blood be on us, and on our children." Pilate now proceeded to pass sentence upon Jesus, and gave him up to his enemies to be crucified.

Pilate had no direct personal concern in the crucifixion of Jesus; this was effected by his soldiers. But in justification of what had been done, he caused an inscription, a *manifesto*, to be written, in Latin, in Greek, and in Hebrew, and affixed to the cross: "This is Jesus of Nazareth, the King of the Jews." With this inscription the chief priests were not quite satisfied. They said to Pilate: "Write not *the King of the Jews*, but that *he said*, I am the King of the Jews." But Pilate answered them very abruptly: "I shall make no alteration. What I have written, I have written."

Our Saviour was nailed to the cross on Friday morning, at about nine o'clock, and hung there in agony until about three in the afternoon. During the latter half of this period, there was a great earthquake at Jerusalem, which rent the rocks, and burst open the tombs. The whole land was also shrouded in a thick and supernatural darkness.

Towards the close of this fearful day, Joseph of Arimathea, a rich man, and one of the Sanhedrim, who had not consented to the condemnation of Jesus, came boldly unto Pilate, and requested that he might have the body of Jesus. Pilate doubted, at first, whether he was already dead; but when he had ascertained this fact from the centurion and the soldiers, he directed that the body should be given to Joseph. It was carefully taken down from the cross, wrapped (with sweet spices) in a fine linen cloth, and laid in a new tomb, which Joseph had prepared for himself, a great stone was placed at the door of the tomb, and the body was left to repose until after the Sabbath.

The Jews, however, were not satisfied with this arrangement. They were afraid, or they pretended to be, that the disciples of Jesus would come by night and steal the body away, and then say that their Master was risen from the dead.

So they went unto the governor and said: "We remember that that deceiver said, while he was yet alive, 'After three days, I will rise again;' command, therefore, that the sepulchre be made sure until the third day." Pilate said unto them: "Ye have a watch; go your way; make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone and setting a watch.

Of Pilate we hear no more in the inspired narrative. He was dismayed, no doubt, with the earthquake and the darkness. He must have heard, too, of the alleged resurrection of Christ. But he probably satisfied himself with the lie, which the soldiers on guard were hired to propagate, that the body, after all, was stolen from the sepulchre, and that the resurrection was a mere pretence.

The early Christians had a story that Pilate caused to be written a narrative of our Saviour's public life and miracles, and of the circumstances of his death, and sent it to the emperor Tiberius; also that the letter was laid up in the imperial archives at Rome. There is nothing improbable in this account; but whether it be true or not, we are unable to say. It is not known that any Christian ever saw this document.

Pontius Pilate had now finished the dreadful work which was given him to do; and the remaining incidents of his life may be told in a few words. He was afraid he should lose his office, if he did not put to death the alleged King of the Jews; and in less than two years after the death of Christ, he actually did lose his office. Owing to his continued oppressions and cruelties, he was summoned to Rome to justify himself before the emperor; and not being able to do this he was banished into Gaul. Here he became such a terror to himself, in consequence of his past wickedness, and especially for what he had done in the crucifixion of Christ, that life was to him an intolerable burthen, and he terminated it with his own hand. Like Judas Iscariot, he became his own executioner.

The account which has been given of the life and the death of Pontius Pilate suggests some lessons of great practical moment, to which we will now turn.

We learn, first of all, how important it is for persons to have *settled, correct moral principles* as the guide of their

conduct. This is what Pilate lacked. He was the mere creature of whim, fear, prejudice, and self-interest, and was driven about, hither and thither, just as his feelings and apparent interest dictated. He knew perfectly, from the first, that Jesus was an innocent man. He had not a doubt of it. And if the principles of justice and right had been fixed within him, he would have had no difficulty in disposing of his case. He would have settled it at once. He would have driven the persecuting Jews from his presence, and would have said to his immaculate prisoner, *Go in peace.* As it was, he desired, on many accounts, to release Jesus; and yet he dared not take the responsibility. And so he shuffled about, now sending him to Herod; now pleading the custom of the past; now telling the Jews to take him and judge him themselves; now scourging him for no offence, and seeming almost ready to condemn him; and then, frightened at a dream, and at the hazard of a quarrel with some of the heathen gods, instituting a new examination; and finally, in face of all consistency and justice, giving him up to death, for fear that, if he spared him, he should not stand well with Cæsar. So a man, a *ruler*, with no correct and established moral principles, acted, eighteen hundred years ago. So they act now. So they will continue to act. This is what has made the name of Pontius Pilate contemptible, a hissing and a by-word, in all succeeding ages. And the same reproach will fall upon us, if we follow his bad example. Let every reader then learn the importance of having early in life, and through the whole of life, what Pilate had not—correct moral principles, settled in the mind, and abiding there, to be his constant prompter and guide. Thus may he hope to walk surely, safely, honorably, consistently, through all life's dubious way, and to come, at last, to a happy end.

We learn further, from the case of Pilate, that in trying, by sinful methods, to avoid impending evils, persons often incur *the very evils which they feared.* This did Pilate. He was afraid that he should not stand well with Cæsar; that he might lose his office, and perhaps his life; and so he doomed an innocent man, one whom he had repeatedly and publicly declared innocent, to an ignominious and most cruel death. And what was the consequence? In a very

short time, he found that he did not stand well with Cæsar. He was summoned to Rome; he was deprived of his office; he was sent into banishment; where, in fear and desperation, he put an end to his days.

Nor is the case of Pilate a solitary one. Instances like to it are of frequent occurrence. To avoid impending evils, persons plunge into courses of sin, which shortly bring upon them *the very evils which they feared.* We have a case in point in the Jewish rulers, and in reference to the very event which has been before us, the crucifixion of Christ. "What do we," they said, "for this man doeth many miracles. If we let him alone, if we do not put him out of the way, all men will believe on him, and the Romans will come and take away our place and nation." The conclusion to which they came was, that they must destroy Jesus, or their nation would speedily be destroyed by the Romans. They destroyed Jesus. And what was the consequence? The Romans did come in a few short years, and took away both their place and nation. They had imprecated upon themselves the blood of their murdered Messiah, and the Romans came, and visited upon them and their city a destruction, such as the world never witnessed.

Such is the issue of sinful devices and expedients, with a view to escape impending evils. "Let him that readeth understand." Let us all hear, and ponder, and be wise. The path of duty is *always* a path of safety; but when we turn from it with a view to escape some evil, or obtain some good, we are snared in the work of our own hands.

But this leads to another remark. The case of Pilate illustrates the truth of one of Solomon's proverbs: "The fear of man bringeth a snare." A principal weakness in the character of Pilate seems to have been *the fear of man.* He was afraid of displeasing the Jews, afraid of a tumult, an excitement among the people. He was afraid of displeasing his great master at Rome, and thereby endangering his place and his head; and so he consented and decreed that a man whom he had publicly declared to be innocent should suffer the ignominy and agonies of the cross. And thus he committed the great error of his life; one from which he never could be extricated; one which clung to him like a vampire, until it drew out his very soul; one which has

blackened his memory through all the intervening ages, and will continue to do so to the end of time; one which has wrought the ruin of his deathless spirit, and will abide upon him to all eternity. Doubtless, Pilate has learned effectually, by this time, that "the fear of man bringeth a snare."

And thousands like him, and among them some very good men, have learned the same lesson. Look at Aaron in the wilderness, when Moses tarried long in the mount, and the people demanded that an idol god should be made, to go before them into Canaan. The good man did not dare to breast the torrent, and stand up for Israel's God alone; and so he consented to make a calf, before which the people ate and drank, and rose up to play. Look again at Jonah, a prophet of the Lord, who was directed to go to that great city, Nineveh, and prophesy against it. Jonah received the divine command, but he did not dare to execute it. He was afraid to go to Nineveh, that great, heathen, wicked city, on such an errand. So he arose, and went directly the other way; attempting to flee from the presence of the Lord; and what was the consequence? When Jonah had been cast out of the ship, and swallowed up by the whale, and had lain three days and three nights in the whale's belly, he learned, effectually, that God was to be feared rather than man, and that "the fear of man bringeth a snare."

Let all our readers learn and practise the same lesson. What God commands, let us dare to do, and what God forbids let us dare to avoid, whatever men may think or say of us. Let us never consent to omit known duties, or to make any sinful compliances, from the fear of men. The favor of God is life, and his loving-kindness is better than life; but "the fear of man bringeth a snare."

Let us learn once more, from the case of Pilate, how vain are all human methods to escape the responsibility and the guilt of sin. When Pilate had made up his mind to pass sentence upon Jesus, he thought of an expedient, by which he hoped to escape the responsibility and the guilt of doing it. He took water, and washed his hands before the multitude, saying: "I am innocent of the blood of this just person. See ye to it."

But could this deluded and impious man free himself from

responsibility, in any such way? *No!* Vain were his devices and endeavors! Not all the waters of the ocean could efface his guilt.

But in this vain, delusive effort to escape the responsibility and the guilt of sin, Pilate does not stand alone. Thousands have resorted, if not to the same methods, to others equally futile and inefficacious. As examples of these, we might refer to the rites and forms, the penances and voluntarily inflicted sufferings, which are practised the world over, in the hope of being rid of the guilt and the bitter consequences of sin. But we have examples of the like nature nearer home, in the vain and frivolous *excuses* so often resorted to, with a view to palliate and justify transgression.

Perhaps some one of our readers may have said to himself more than once: "I may safely perform this wicked act, to which I am so strongly tempted, as I am strictly alone, and no one will ever see it, or know it." But, remember, you are not alone. There is a Being that sees it. There is an eye upon you from which nothing can be hid, and which "will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Another person may have said: "If I do not engage in this wicked business, somebody else will, and will have the profit of it, and I may as well have the profit as anybody." Yes, you may as well have the profit as anybody: but remember, you must have the guilt and the damage too. Your washing will not suffice to cleanse you from that. If you go into this wicked business, you must answer for it at the bar of God, and bear the burden of it on your soul for ever.

But says a third, "I want more property than I have, and more than I can honestly get, *to do good with;* I will go into this gainful, though questionable course of business, and get rich, and then I can do a great deal of good." Here we have another of Pilate's devices. You flatter yourself that you wish to do good; and you plunge into sin, as a means of doing it. Are you not then one of those of whom Paul tells us, in his epistle to the Romans, who say, "Let us do evil that good may come, whose damnation is just."

But says a fourth, "I am as good as those around me;

and I hope to be saved as well as they." But how do you know that your associates will be saved? They may die in their sins; and you, certainly, will perish in yours, unless you abjure such false excuses, and in penitence flee to the Saviour, and put your trust in him.

Innumerable are the ways in which men, while persisting in sin, endeavor to escape the responsibility for it, and conceal its guilt. But they are all delusive. They have to do with a Being who cannot be deceived, and who will not be mocked, and who has said that "without holiness, no man shall see the Lord." Let us then believe what he hath said. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy."

ART. VII.—INDICATIONS THAT THE SEDIMENTARY STRATA WERE FORMED SIMULTANEOUSLY, NOT IN SUCCESSION. By DAVID DICK, Meadville, Pennsylvania.

GEOLOGISTS have generally assumed that the sedimentary strata which constitute in a large degree the surface of the earth, were formed successively, and by agencies that occupied vast periods. It is a fatal objection to that theory that the forces which are supposed to have wrought those effects, are wholly inadequate to their production. The strata themselves, however, present decisive indications that in place of having been deposited, one after another, at considerable intervals, they were formed together, and by chemical agents chiefly, instead of mere mechanical forces. We propose to present some evidences that such was the origin of the strata of the Mississippi Valley.

We will first state the chief conditions that are to be supposed, in order that they may have been constructed in that manner; and then show that the leading facts of the strata themselves confirm that view of their origination.

Let it then be granted that the Mississippi Valley, bounded by the Alleghany Mountains east, and the Rocky Mountains west, was at a period of the world covered by the waters of a sea.

That that sea was largely filled up by earthy materials conveyed there by some powerful agency from the north and north-east, and that the depth of that filling up was, on an average, some two thousand feet.

That that sea had for its boundary a mountain range that connected the Appalachian chain with the Rocky Mountains, and that the Ozark Mountains are remains of that range.

That the agent that conveyed the earthy materials deposited from the sea, was a deluge of water, such as is described in the Scriptures, the current of which in the northern part of the globe, must, from the whirl of the earth, have run from the north-east to the south-west.

That the south mountain ridge intercepted the passage of the waters towards the equator, till they rose to such a height as to pass over it; and that they were thereby held over the great valley for a period of years.

That the materials of the sedimentary rock system of the valley, on subsiding from the waters, were separated from each other in accordance with chemical law, so as to form the whole series of strata, whatever their several ingredients are, simultaneously.

That in process of time the waters burst through the south mountain barrier, and by their exit denuded and drained a great portion of the country from which they passed.

That the most northern part of the valley, in which the present lakes are situated, still remained submerged for a period of years, till a break in the mountains of the St. Lawrence region took place, and let down the waters above, so as to leave the lakes as they now exist; denuding the earth to a great depth, excavating the valley of the St. Lawrence, and cutting the channel of the Niagara to the falls.

Our first allegation then is, that the valley of the Mississippi was at one period occupied by the waters of a sea. This is indicated by the borings obtained from artesian wells. A well at St. Louis, cut to the depth of 2200 feet, passes entirely through sedimentary rock, and terminates in a stratum impregnated with salt. Wells have been sunk also in other localities, as at Columbus, to the depth of 2000 to 2,500 feet, that cut through the whole descent a series of sedimentary strata.

Our next allegation is, that on the area thus buried by the sea, large deposits of earthy matter were formed. This is indicated by the higher level of the area west, than of the valleys and general surface east of the Alleghany ridge. The approach to the summit of that ridge from the west is so easy, that a stranger entering on the ascent seven or eight miles from the crest, would scarcely suspect that he was ascending a mountain. But the descent to the east is abrupt. The level of the surface west is probably not less than twelve hundred to fifteen hundred feet above that of the east. The rock strata also differ entirely in character and position; those at the east, being thrown up at an angle of thirty to forty degrees; those at the west lying horizontal. The thickness of the strata in the west is seen also from the borings of artesian wells. In the region of Pittsburgh, limbs and leaves of trees have been brought from a depth of near five hundred feet below the surface of the river; while the stratified bluffs through which the channel is cut, rise to the height of seven hundred feet above the stream. The whole series of strata is therefore at least twelve hundred feet in thickness.

Let us now turn to the main point we are to establish—namely, that the various strata comprised in this vast deposit, were formed simultaneously, and not at different periods. We, however, will first glance at the question whether they can have been wrought by any of the agencies to which geologists usually ascribe them. 1. Can they be accounted for on the glacier theory? No one, we think, will venture to affirm it. 2. Can they be accounted for on the theory of detritus from mountains? That is excluded not only by their great extent and depth, but by their distribution into layers that consist of different elements. 3. Can they have been produced by partial river floods, from time to time, through a lapse of ages? That view also is forbidden by their mass and their structure.

We now proceed to state our view of their origin. On passing up a deep gorge near Meadville, we find that the earthy mass through which it is cut, consists of a series of strata several times repeated. The lowest of the first series is a stratum about two feet in thickness of hard blue rock, consisting principally of silica, alumine, and lime. The

next above is a thin layer of impure ore. On that lies a stratum of brown shale of ten to twelve inches in thickness. Next above is a stratum of drab-colored shale: and on that lies a layer of light lively blue shale; thus forming a series of five strata, which for convenience we will number 1, 2, 3, 4, 5. On the top of No. 5, the lime stratum No. 1 occurs again, and on that in the same order as before, No. 2, 3, 4, and 5. The series is again repeated at least four times more, and doubtless forms the whole mass to the crest of the gorge. That their arrangement may be more clearly seen, we present the following table.

Sixth Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	1. Limestone.
Fifth Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	1. Limestone.
Fourth Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	1. Limestone.
Third Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	1. Limestone.
Second Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	1. Limestone.
First Series.	5. Blue Shale.
	4. Drab "
	3. Brown "
	2. Iron Ore.
	No. 1. Limestone.

Now can it be considered probable that a flood of water deposited the materials of No. 1, of the first series; that after an interval another flood deposited No. 2; that after a third period, a third flood deposited No. 3; that after a

fourth interval, a fourth flood deposited No. 4; and finally, that after another space, a fifth flood performed that office to No. 5? And that when this first series was completed, the process was repeated again and again, by floods furnishing the same species of materials in the same consecutive order? No one we are sure, who carefully considers the problem, can believe it. There is nothing, we are bold to say, within the circle of geological observation, to justify such a theory.

Rejecting then that hypothesis, let us turn to the view we have suggested that this whole stratified mass was formed simultaneously. To account for it on that assumption, an agent must be found that was not only adequate to produce these series of strata, but the whole bed of sedimentary rock, extending many hundreds of feet below, which it is known also consist of alternating strata. To produce such effects, a deluge of water was necessary of great depth, and a deluge in motion and charged with earthy materials like those of which the deposits are formed. Now, the Bible gives an account of such a deluge, brief indeed, but in words full of meaning. Many persons are disposed to fritter away much of that recital, and to substitute their own notions in its place. Others reject it altogether, and undertake to convict it of inconsistency with the facts which geology reveals. We however believe it, on the authority on which the Bible itself rests; and hold further, that there is a chasm in geological science that can be filled only by the knowledge which that inspired narrative gives. There is a wide circle of geological phenomena that is entirely inexplicable except on the supposition of such a flood; but that, admitting that flood, are easily resolved. Proceeding, then, on the supposition of its reality, we will trace some of the effects which it must naturally have produced.

Let us then conceive the deluge in its early stages; when the waters were rapidly spreading over the whole earth. There were, of course, currents of vast power, especially from elevated localities, hills, and high ranges, which ploughed into and swept off the surface; and in the rush, every species of earthy material and rocky fragments of all sizes were hurled in the direction of the currents, which, from the rotation of the earth on its axis, must have run

from the north-east to the south-west. This may be exemplified by an artificial globe hung on an axis. If water is poured on it, and it is made to revolve quickly, the water will move spirally towards the equator, and there be thrown off. This is illustrated also by our rivers which run towards the equator, such as the Mississippi, which ascends in its passage to the sea, and is there probably ten or twelve hundred feet further from the centre of the earth than at its head. The natural course of the currents then was from the north-east to the south-west, and they continued to run in that direction, until from the accumulation at the equator and other points, an equipoise was reached. The waters then becoming quiescent, the earthy materials with which they were charged, gradually subsided, and in that process necessarily obeyed the law of chemical affinity, as well as of gravity; and in obeying that law, the elements that were chemically homogeneous, separated from the others, and formed strata by themselves, as is exemplified in the stratification of which we have given a table.

It is known to all who are conversant with the laws of matter, that every species of earthy material minutely comminuted and suspended in water is acted upon by the force of chemical affinity, and that separations and aggregations take place by that force. Suppose a glass tube, for example, of sufficient length, say, thirty, forty, or fifty feet, to be filled with water saturated with earthy elements, reduced to minute particles, and set in a vertical position, so as to allow them to subside, and they would arrange themselves in distinct strata, according to their chemical affinities; and it was in that manner we hold that the strata of the globe were formed. In the space in which the particles were floating from which the first set of layers given in the table were formed; a certain class that were chemically homogeneous were attracted to each other, and constituted the stratum of impure limestone which is at the bottom of the set. Another class of elements heterogeneous to the first, but homogeneous to themselves, united and formed the impure iron ore. A third group of particles attracted to each other by the same law, constituted the brown shale, and on the same principle the drab and blue shales were formed, and the series completed.

Chemical attraction, however, as well as other forces, has its limits, and if we allow it to be inversely as the square of the distance, the force of each of the *nuclei* of these strata would be so feeble at a certain distance, as to be inoperative. Let us suppose that distance to be two hundred feet. The first series, then, would be constituted out of the materials held in the waters of the first two hundred feet. Let us conceive the mass of the waters to have been divided into layers of two hundred feet in depth; that a set of nuclei was formed simultaneously in each, and that each attracted its homogeneous elements to itself; and the subsidence of the whole, after that arrangement of the elements, would form the strata in the order in which they now exist.

This action of the chemical forces is exemplified in other localities in the different thickness relatively of the layers in a set; while the species and the order are the same. In the southern parts, for instance, of western Pennsylvania, the iron ore strata are much purer and thicker relatively to several of the others, than in the northern counties; so also are the limestone strata. Yet as they alternate regularly with the shales, as in the strata of which we have given a table, it is apparent that though the proportion of the several elements of which a set consists, differed in the space in which they were held in suspense, from that from which the first set in the table was drawn, they yet obeyed in the arrangement of themselves, the chemical forces to which they were severally subject, and adjusted themselves in the same relations to one another. In some iron fields is found what, from the shape it assumes, is called pot-ore; the masses, when dug, leaving a cavity in the shape of an iron pot. Their formation can be accounted for only on the supposition that chemical affinity separated the materials and drew them vertically and horizontally to a nucleus. In other localities the ores are found in globular and oblong shaped masses, weighing from ten to one hundred and fifty pounds, lodged in loose earth, and evidently formed by a similar chemical process.

The simultaneous formation of chemical nuclei is exemplified also in crystallization. In the manufacture, for instance, of the carbonate of potash, a salt separates as the boiling of the lye advances, and settles to the bottom. Let

a solution of that salt in water be made in a moderate sized vessel and a string be introduced into it, and perfect double six-sided pyramidal crystals will form on the fibres of the string, of a tenth of an inch in diameter at the centre, and of twice that length. Let the experiment be repeated in a vessel containing a hundred gallons of the solution, and the crystals will be far larger, at least three-eighths of an inch in diameter, and three-fourths of an inch long, showing that while the number of crystals may be determined by the length of the string or the number of points it presents for the formation of nuclei, the size of the crystals depends on the quantity of the salt that is suspended within the sphere of their influences.

We add a few thoughts in reference to the drainage of the Mississippi Valley. We have assumed that before the deluge there was a connecting range between the Appalachian and the Rocky Mountain chain. This is confirmed by the existence still through a large part of the line west of the Mississippi, as has been shown by Prof. Sheppard, Col. Long, and others, and verified in a degree by our own inspection, of a granite region like the base of a mountain that had been swept away by a deluge. Thus the Iron Mountain in Missouri is of granite, and rises at points in bluffs and knobs five hundred to six hundred feet in height; and large areas near it are strewn with boulders and fragments that present unmistakable marks of abrasion. And a line of undulating table-land at an elevation of one thousand to fifteen hundred feet above the ocean, and a hundred to a hundred and fifty miles in width, stretches through the state, and connects, it is believed, with the Rocky Mountains. It originally extended eastward, no doubt, till it connected with the Appalachians. When this barrier gave way, the chief rush of the waters traversed the valley of the Missi-sippi, and cut the channel of that river, and the channels of the streams, the gorges of the hills, and other depressions of the regions above, and swept with resistless power the surface from vast areas below.

We now turn to the formation of the bituminous coal strata.

A principal argument for the vegetable origin of coal is

drawn from the vegetable fossils that are found in it. They are found, however, in much greater abundance in the shales and sandstones that lie above and beneath the coal strata. Those fossils are, therefore, as much proof of the vegetable origin of the shales and sandstones in which they occur, as they are of the coal.

It is stated by Mr. Fairholm that in a colliery near Dalkeith, the shaft of a tree two feet in diameter, was found in a vertical position, the roots of which were imbedded in the stratum beneath the coal, and were petrified; that portion of the trunk inclosed in the coal was bitumenized; while that again which extended into the rock strata above had become stone. It shows, therefore, that the strata with which the coal is associated, possess the same petrifying properties as other formations, but no more proves the vegetable origin of coal, than of shales and sandstones.

But without further comment on the theory which exhibits coal as the product of vegetable matter, we proceed to give the view we have been led to form of its origin.

In our western coal regions, there are generally three coal strata above the level of the rivers; and three and sometimes four strata have, in cutting Artesian wells, been pierced below that level. These strata are usually from sixty to one hundred feet apart. Of those above, commonly only one is of sufficient depth for profitable working. The others usually range from six to twenty inches in thickness. Now, in the formation of these systems of stratification, the elements of which the coal consists are to be considered as having obeyed their chemical law, and gathered into a layer on the same principle as the elements of the associate deposits were drawn together and formed layers by themselves. Their adjustment and deposition accordingly took place simultaneously with the arrangement and deposition of the other strata in which they have their place. The coal layers, at their first formation, contained a mixture of earthy materials that were in some degree chemically homogeneous; and the whole, while remaining submerged, continued comparatively soft. On the drainage, however, of the country, and the cut of gorges and river channels, through these and other strata by the passage of the waters, desiccation took place, and led to other important chemical changes. One

of these was the crystallization of the coal and its purification in that process from all the elements intermingled with it, that were in any measure unhomogeneous; according to the usual law of crystallization, by which any material present, that does not properly enter into the structure of the crystal to be formed, is expelled, or drawn into a deposit by itself, either in the coal layer, or in a different one above or beneath it. Before the crystals were formed, many particles of aluminous earth, silica, and iron, were mixed with the bituminous mass. They were separated from the coal as it passed into crystallization; the alumina and silica invariably forming a layer beneath the coal stratum; the iron becoming a sulphate, and remaining within the coal stratum —sometimes in the shape of nodules, and sometimes of thin layers.

Though absolute submergence was a barrier to crystallization, a measure of moisture was necessary in order to that process. When, therefore, gorges and river channels were cut through coal deposits, so that the strata cropped out, their edges were too suddenly drained to admit of crystallization. The bituminous matter, accordingly, in such locations, instead of taking the shape of crystals, was formed into layers resembling slate, and embodying the unhomogeneous elements that were originally mixed with it. On excavating such a mine, coal slate, or impure coal, is uniformly found to a distance of perhaps forty or fifty feet within the bank. Beyond that point, where it retained a sufficient measure of moisture, it bears a pure crystalline form.

It is alleged that, when examined by the microscope, pores and cells are discernible in it, resembling those of wood. It may be so. Wood, as we have seen, is sometimes changed into coal; and there may be localities where it entered largely into its formation. But that, as we have already shown, does not prove its vegetable origin universally or generally.

If the view we have advanced of the contemporaneous formation of the whole system of sedimentary strata be correct, then the coal strata must all have been simultaneously formed. But that precludes the supposition of their vegetable origin; for whence could such vast masses of vegetables have been drawn, and on what principle

could they have been distributed into such numerous distinct and distant layers in the general arrangement of the strata? If, on the other hand, they were not formed simultaneously, but in succession, then their formation required a series of floods, the supposition of which is embarrassed by still greater improbabilities. For nothing less than a deluge would be adequate to sweep the vegetable and earthy materials together, that were requisite to form any one of the principal coal deposits, with the layers of shale, limestone, and other rocks, in which the coal is uniformly imbedded. That such a deluge can have been repeated as often, not only as there are coal strata and coal seams, but as often, at least, as there are distinct sets of strata of any kind, as in the table on a preceding page—for the theory implies that—none surely will believe.

We might add further proofs of the simultaneous formation of the strata, but we content ourselves with this brief statement of the theory and the ground on which it rests, and devote the space that remains to some peculiarities of the structure of the northern part of the Mississippi Valley, and the Falls of Niagara.

A terrace stretches along the southern shore of Lake Erie, from three to four miles in breadth, and extending east into the State of New York, and west into Ohio. At its southern edge the land ascends regularly, till it reaches an elevation of over seven hundred feet. This range also stretches far east into New York, and westward into Ohio. Its northern slope was undoubtedly for a period the boundary of the waters north. The more elevated lands had been drained of the flood that covered them by the break of the southern mountain connecting the Appalachian chain with the Rocky Mountains. But the terrace that lies at its northern base remained immersed a considerable period longer. At that time, instead of many lakes, the waters from Superior to Ontario formed but one, or rather a vast sea. At length, on a break taking place in the mountain barrier on the St. Lawrence, the waters of this region were drawn off, and bore with them vast masses of the surface, both in New York and in Canada. Lakes Ontario, Erie, Huron, Michigan, and Superior, were formed by the emergence of the lands by which they are bounded. The

denudation south of Lake Ontario was such as to reduce it three hundred feet below the level of the terrace on which Buffalo is situated. Lake Ontario is three hundred and thirty-four feet lower than Lake Erie. The deep cut of the narrow lakes south of Ontario bespeaks a powerful current from that quarter towards the central stream.

That the terrace running along the shore of Lake Erie was covered by water for a long period after the ridge bounding it on the south was dry, is indicated by the fact that there are many ancient fortifications, mounds, and other remains on that ridge, but none on the terrace at its feet. As the terrace is level, fertile, and contiguous to the water, fortifications and mounds would naturally have been erected on that, as well as on the higher grounds that stretch along by its side, had it then stood at its present elevation above the lake. The total absence of those works throughout its whole line, indicates that there was some insuperable obstacle to their erection there; and what can that have been, but that that level still lay beneath the waters, and the ridge by which it is bounded formed the shore of the lake?

Let us now turn to the process by which the channel of the Niagara was formed. Some geologists, reasoning from the rate at which the recession now takes place, maintain that sixty thousand years must have been consumed in cutting the gorge from Lewistown up to its present head. Mr. Lyell estimates the period at thirty-seven thousand. On the supposition, however, that it took place, as we have suggested, by the sudden break of a mountain barrier four hundred miles or more north, in consequence of which the channel of the St. Lawrence was cut, and the waters drawn in a great measure from the area above, they had before occupied, the excavation of the Niagara gorge must have been accomplished in a brief period. The rush of the flood naturally cut down and denuded the country on both sides of the principal current, and left the terrace that now runs along the margin of Ontario, at a level three hundred feet below the Erie terrace. The Niagara channel was in like manner excavated at that time, and instead of occupying thousands of years, was the work of but a few weeks, or perhaps days.

Confirmations of this are furnished by the present condition of portions of the Erie terrace. The canal from Buffalo runs along that terrace on a dead level till it reaches Lockport at the distance of twenty-four miles, where the earth descends from the Erie to the Ontario terrace. Throughout that line from Buffalo, for more than twenty miles, the canal is cut through a bed of clay. On approaching the crest of the Erie terrace on which Lockport stands, it passes into rock; which at the junction is of precisely the same height and color as the clay. This indicates that the rock was originally clay, and has been changed to its present form by the drainage of the water with which it was once saturated, into the Ontario valley that runs along at the foot of the level of which it forms the edge. As the slope to that lower ground let off its extra moisture, it became indurated, while the clay above, permeated with the water of the Tonnewanda, continued in a plastic state. And as this is the terrace through which the channel of the Niagara runs, it is apparent that that chasm may have been cut with great rapidity. On the supposition that anterior to the break of the northern chain of mountains by which the channel of the St. Lawrence was opened, the country now bounding the Ontario was at the same level as the Erie terrace—on the giving way of that barrier, the whole mass of the sedimentary deposits being then soft like the clay of the Tonnewanda swamp, the waters would naturally greatly reduce by denudation the level of the Ontario region, and might in a few days have ploughed back the channel of the Niagara to near the present falls. On the desiccation of the edges of the gorge, they were hardened into rock, and frost and other agents throwing off masses and fragments from time to time, have at length given them their present jagged appearance. That the upper strata at the falls and at Lockport were originally the same, is indicated by the fact that the present surface stratum at each is limestone, while that which lies immediately beneath it, at each, is a friable shale.

Such in our judgment was the origin of the strata that are spread over the wide spaces drained by the Mississippi and the Lakes, and such the agents by which so large a share of them along the river channels and borders of the lakes were swept off, and the country left in its present con-

formation. We might add many corroborative facts from that and other regions; but we content ourselves with these brief statements, in the hope that they may attract the notice of scientific inquirers, and lead to a careful test, especially of the views we have advanced of the agency of chemical forces in the formation of the strata, and of their title to be assigned a like office in the construction of the deposits of other regions.

Art. VIII.—Burton's Travels in the Lake Regions of Central Africa.

The Lake Regions of Central Africa.—A Picture of Exploration. By Richard F. Burton, Capt. H. M. I. Army, Fellow and Gold Medalist of the Royal Geographical Society. New York: Harper & Brothers.

The region visited by Capt. Burton in the journey he here details, is far less attractive than that of the Niger, explored by Dr. Barth, or the Zambesi, traversed by Dr. Livingstone. Lying near the equator, the rains and heats are excessive, the vegetation rank, and the exhalations that continually steam from its decaying masses so noxious, as to place the life of strangers at hazard, the moment they begin to inhale their poisoned particles. Scarce a trace of any but the rudest cultivation appears in any part of the region. The population are savages of the lowest caste, idle, wild, brutal, ferocious in the extreme; and wasting their powers in continual forays, for vengeance, plunder, and the seizure of captives to be sold into slavery. In everything that belongs to humanity they are as much below the blacks in this country, free or bond, as these are beneath the whites of the highest order of intelligence, refinement, and sensibility, and purity and elevation of affections.

Captain Burton left Kaole, on the coast opposite Zanzibar, at the close of June, 1857, attended by a number of guides who had before traversed the route, a guard furnished by a Zanzibar chief, and a gang of porters, whose office it

was to lead the asses bearing the tents, merchandise, and food, and to carry burdens. There are no roads, but only rude paths through open levels, along the foot of hills, through groves, thickets, and swamps. The line for the first hundred miles was mainly along the Kingari and Mgeta rivers, and has an elevation of but two to three hundred feet above the sea. The next stage carried them over the Usagara mountains, which reach at their highest point, five thousand seven hundred feet above the ocean, and terminate on their western slope in a table land that extends to the Lake Tanganyika, at an elevation varying from two to four thousand feet. Much of this higher region is nearly as unhealthy as the low lands east of the Usagara range, partly from the excessive moisture, heat, when the sun pours his unobstructed blaze, and decaying vegetation; and partly from the cold blasts that sweep frequently from the mountains.

The inhabitants of the west consist of half-caste Arabs, and native clans. Both are of a very low order.

"The half-caste Arab is degenerate in body and mind. The third generation becomes as truly negroid as the inner heathen. Even creoles of pure blood born upon the island and the coast of Zanzibar, lose the high nervous temperament that characterizes their ancestors, and become, like Banyans, pulpy and lymphatic. The mestizos appearing in the land of their grandsires, have incurred the risk of being sold as slaves. The peculiarity of their physiognomy is the fine Semitic development of the upper face, including the nose and nostrils, while the jaw is prognathous, the lips are tumid and everted, and the chin is weak and retreating. Idle and dissolute, though intelligent and cunning, the coast Arab has little education. . . .

"The Wamrima, or coast clans, are of darker complexion, and are more African in appearance than the coast Arabs. The popular color is a dull yellow bronze. The dress is a Fez, or a Surat cap; a loin cloth, which among the wealthy is generally an Arab check or an Indian print, with a similar sheet thrown over the shoulders. Men seldom appear in public without a spear, a sword, or a staff; and priding themselves upon the possession of umbrellas, they may be seen rolling barrels or otherwise working upon the sands, under the luxurious shade. The women wear a tobe or long cloth, wrapped tightly around the body, and extending from beneath the arms to the ankles. The free

woman is distinguished from the slave-girl, when outside of the house, by a cloth thrown over the head. Their favorite necklace is a string of sharks' teeth. They distend the lobes of the ears to a prodigious length, and decorate them with a rolled up strip of variously dyed cocoa-leaf, a disk of wood, a betel-nut, or a few straws. The left wing of the nose is also pierced to admit a pin of silver, brass, bead, or even a bit of manioc-root. The hair, like the body, is copiously anointed with cocoa-nut or sesamum oil."—Pp. 42–47.

The following is a picture of the country on the Kingani.

"In the evening I walked down to the bed of the Kingani river, which bisects a plain all green with cultivation—rice and holcus, sweet potato and tobacco, and pleasantly studded with huts and hamlets. The width of the stream, which runs over a broad bed of sand, is about fifty yards; it is nowhere fordable, as the ferry-boat belonging to each village proves; and thus far it is navigable, though rendered dangerous by the crocodiles and the hippopotami that house in its waters. The color is tawny, verging upon red, and the taste is soft and sweet, as if fed by rain. The Kingani, like all streams in this part of the continent, is full of fish. The night was rendered uncomfortable to the Baloch (guides), by the sound of distant drums, which suggested fighting as well as feasting, and by the uproar of the wild men, who, when reconnoitred by the scouts, were found to be shouting away the hippopotami.

"In the hurry and confusion of loading on the next morning, one ass was left behind, and the packs were so badly placed that the fatigue of marching was almost doubled by their repeated falls. . . . After marching a few miles over undulating ground, open and park-like, and crossing rough and miry beds, the path disclosed a view verging upon the pretty. By the way side was planted the peculiarly African Mzimu or fetiss hut, a pent-house about a foot high, containing as votive offerings ears of holcus, or pombe-beer in a broken gourd. There, too, the graves of the heathen met the eye. In all other parts of Eastern Africa, a mouldering skull, a scattered skeleton, or a few calcined bones, the remains of wizards and witches dragged to the stake, are the only visible signs of man's mortality. The tombs, especially those of chiefs, resemble those of the Wamrima. They are parallelograms, seven feet by four, formed by a regular dwarf paling that incloses a space cleared of grass, and planted

with two uprights, to show the position of head and feet. The graves of Moslem travellers are usually cleared ovals with outlines of rough stone and a strew of pebbles. Several stumps of wood planted in the earth show that the corpse faces Mecca. The number of these graves made the blackness of my companions pale.

"Towards the end of the march we crossed a shallow salt bitter rivulet, flowing cold and clear towards the Kingani river. On the grassy plain below noble game, zebra and koodoo, began to appear; while Guinea fowl, and partridge, quail, green pigeon, and the cuculine bird, called in India the Malabar pheasant, became numerous. A tract of rich red copaliferous soil, wholly without stone, and supporting black mould, miry during the rains, and caked and cracked by the potent sun of the hot season led us to Kiranga-Ranga, the first dangerous station in Uzaramo. It is the name of a hilly district, with many little villages embosomed in trees, overlooking the low cultivated bottoms, where caravans encamp in the vicinity of the wells."—Pp. 57–59.

"On the fifth of July we set out betimes, and traversing the fields around Kiranga-Ranga, struck through a dense jungle, here rising above, there bending into the river valley, to some stagnant pools which supply the district with water. The station was called Tumba Ihere, after the headman who accompanied us. Here we saw cocos emerging from a fetid vegetation, and for the last time the Mango, a richly foliaged but stunted tree, which never attains the magnificent dimensions observed at Zanzibar. Several down caravans were halted at Tumba Ihere. The slaves brought from the interior were tied together by their necks, and one obstinate deserter was so lashed to a forked pole with the bifurcation under his chin, that when once on the ground, he could not rise without assistance. These wretches scarcely appeared to like the treatment. They were not, however, in a bad condition.

"On the next morning we left Tumba Ihere, and tramped over a red land through alternate stripes of rich cultivation and tangled jungle, which presently opened out into a forest where the light-barked msandarusi, or copal tree, attains its fullest dimensions. This is one of the richest diggings, and the roadsides are everywhere pitted with pockets two or three feet deep by one in diameter. Rain fell in huge drops, and the heaviness of the ground caused frequent accidents to the asses' loads. Beyond, all was jungle and forest; tall trees rising from

red copaliferous sand, and shading bright flowers, and blossoming shrubs.

"This part of the country, being little inhabited by reason of its malarious climate, abounds in wild animals. The guides speak of lions, and the cry of the fisi or cynhyena was frequently heard at night threatening destruction to the asses. The fisi, the wuraba of the Somal, and the wild honde of the Cape, is the wolf of Africa, common throughout the country, where it acts as scavenger. Though a large and powerful variety, it seldom attacks man unless sleeping, and then it snatches a mouthful from the face, causing a ghastlier disfigurement than the scalping of the bear. Three asses belonging to the expedition were destroyed by this beast. In all cases they were attacked by night with a loud wrangling shriek, and the piece of flesh was raggedly torn from the hind quarter."—Pp. 60, 61.

Capt. Burton soon began to suffer from the effects of the climate.

"At Tunda, after a night passed amid the rank vegetation, and within the malarious influence of the river, I arose weak and depressed, with aching head, burning eyes, and throbbing extremities. The new life, the alternations of damp heat and wet cold, the useless fatigue of walking, the sorry labor of waiting and reloading the asses, the exposure to sun and dew, and last but not least of morbific influences, the wear and tear of mind at the prospect of imminent failure, all were beginning to tell heavily upon me."—P. 66.

"On the fifteenth of July we entered the 'Doab,' the western bank of the Mgeta, where a thick and tough jungle, with luxuriant and putrescent vegetation, is backed by low grassy grounds frequently inundated. Presently, however, the dense thicket opened out into a fine park-country, peculiarly rich in game, where the calabash and the giant trees of the sea-board gave way to mimosas, gums, and stunted thorns. Large gnus, whom the porters regard with a wholesome awe, declaring that they are capable of charging a caravan, pranced about, pawing the ground, and shaking their formidable manes; hartebeest and other antelopes clustered together on the plain, or travelled in herds to slake their thirst in the river. The homely cry of the partridge resounded from the brake, and the guinea fowls looked like large bluebells upon the trees. Small landcrabs took refuge in the pits and holes, which made the path the cause of frequent accidents; while ants of various kinds crossing

the road in close columns, attacked man and beast furiously, causing the caravan to break into a halting trotting hobble, ludicrous to behold."—P. 72.

"At Dut'humi we were detained nearly a week; the malaria had brought on attacks of marsh fever, which lasted about twenty days: the paroxysms were mild compared to the Indian type, yet favored by the atonic state of the constitution, they thoroughly prostrated me. I had, during the fever fit, and often for hours afterwards, a queer conviction of divided identity, never ceasing to be two persons that generally opposed and thwarted each other; the sleepless nights brought with them horrid visions, animals of grisliest form, haglike women and men, with heads protruding from their breasts. Our sufferings were increased by other causes than climate. The riding-asses having been given up for loads, we were compelled, when symptoms suggested rest, to walk sometimes for many miles in a single heat through sun and rain, through mud and miasmatic putridities.

"Dut'humi, one of the most fertile districts in K'hutu, is a plain of black earth and sand, choked with vegetation, when not corrected with the axe. It is watered by the perennial stream of the same name, which rising in the highlands, adds its quotum to the waters of the Mgazi, and eventually to the Mgeta and the Kingani. In such places artificial irrigation is common, the element being distributed over the fields by hollow ridges. The mountains of Dut'humi form the northern boundary of the plain. They appear to rise abruptly, but they throw off southerly lower eminences which diminish in elevation till confounded with the almost horizontal surface of the champaign; the jagged broken peaks argue a primitive formation. The cool temperature of these cloud-capt and rainy crags, which never expose their outlines except in the clearest weather, affects the plains. By day bleak north-east and north-west gusts pour down upon the sun-parched Dut'humi, and at night the thermometer will sink to 70°, and even 65°. Water is supposed to freeze upon the highlands; yet they are not unhealthy. Sheep, goats, and poultry abound, betel-pepper grows there, according to the Arabs, and as in the lowlands, holcus and sesamum, manioc and sweet potatoes, beans, plantains, and sugar cane, are plentiful."—Pp. 75, 76.

"On the 24th of July, feeling strong enough to advance, we passed out of the cultivation of Dut'humi. Crossing a steep and muddy bed knee deep even in the dry season, we entered fields under the outlying hillocks of the highlands. These low cones

are not inhabited. They are even more malarious than the plains; the surface is rocky, and the woodage not ceasing as in higher elevations, extends from base to summit. Beyond the cultivation the route plunges into a jungle, where the European traveller realizes every preconceived idea of African aspect, at once hideous and grotesque. The general appearance is a mingling of bush and forest, which, contracting the horizon to a few yards, is equally monotonous to the eye and palling to the imagination. The black greasy ground, vested with thick shrubbery, supports in the more open spaces, screens of tiger and spear grass, twelve and thirteen feet high, with every blade a finger's breadth; and the towering trees are often clothed from root to twig with huge epiphytes, forming heavy columns of densest verdure, and clustering upon the tops in the semblance of enormous bird-nests. The foot paths, in places 'dead,' as the natives say, from the encroaching bush, are crossed by lliauas, creepers, and climbers, thick as coir-cables, some connecting the trees in a corded line, others stretched straight down the trunks, others winding in all directions around their supports, frequently crossing one another like net-work, and stunting the growth of even the vivacious calabash, by coils like rope tightly encircling its neck. The earth, ever rain-drenched, emits the odor of sulphuretted hydrogen, and in some parts the traveller might suppose a corpse to be hidden behind every bush. To this sad picture of miasma, the firmament is a fitting frame; a wild sky whose heavy purple nimbi chased by raffales and chilling gusts, dissolved in large-dropped showers, or a dull dark-grey expanse, which lies like a pall over the world. In the finer weather, the atmosphere is pale and sickly; its mists and vapors seem to concentrate the rays of the oppressive and arid sun. The sensation experienced, at once explains the apathy and indolence, the physical debility and the mental prostration that are the gifts of climates which moist heat and damp cold render equally unsalubrious and uncomfortable. That no feature of miasma might be wanting to complete the picture, filthy heaps of the rudest hovels, built in holes in the jungle, sheltered their few miserable inhabitants, whose frames are lean with constant intoxication, and whose limbs, distorted by ulcerous sores, attest the hostility of nature to life. Such a revolting scene is East Africa from the central K'hutu to the base of the Usagara Mountains."—Pp. 78, 79.

He had thus during the first month advanced only about

one hundred miles, and was reduced by sickness to such prostration as scarcely to be able to bear the fatigue of riding. He now passed from the lowlands over the Usagara Mountains on to the elevated plateau westward, which stretches to the lake Tanganyika. As he slowly mounted the range, he passed out of the miasmatic atmosphere into a pure and invigorating air.

"There was a wondrous change of climate at Mzizi-Mdogo, the first stage of the ascent. Strength and health returned, as if by magic. Truly delicious was the escape from nebulous skies, the fog-driving gusts, the pelting rain, the clammy mists, veiling a gross growth of fetor, the damp raw cold, rising as it were from the earth, and the alternations of fiery and oppressive heat; in fact, from the cruel climate of the river-valley, to the pure, sweet mountain air, alternately soft and balmy, cool and reviving, and to the aspect of clear blue skies, which lent their tints to highland ridges well wooded with various greens. Dull mangrove, dismal jungle, and monotonous grass, were supplanted by tall solitary trees, among which the lofty tamarind rose conspicuously graceful, and swamps and stagnant pools gave way to dry healthy slopes, with short steep pitches, and gently shelving hills. The beams of the sun danced gaily upon blocks of red, yellow, and snowy quartz, and the sea-breeze waved the summit of the trees, from which depended graceful llianas, and wood-apples large as melons. Monkeys played at hide-and-seek; white-breasted ravens cawed when disturbed from their perching places, doves cooed on the well-clothed boughs, and hawks soared high in the transparent air."—P. 125.

The passage of the mountains occupied three weeks, though the space traversed was but about one hundred miles. The heights, instead of a single ridge, are divided into three; and the ascents are steep and rough. The advance was therefore slow, especially as Capt. Burton was so weak as to be unable to walk without being supported. The general line of the range is from north to south. Though cool in the higher parts, it is fertile, presenting towering forests in many localities, and luxuriant vegetation everywhere. The waters from the eastern slope descend into the Kingani; those that fall in the great vales between the summit ridges, descend to the south, and pass also to the Indian ocean. How far the range stretches north is unknown. The highest

pinnacles are supposed to be 6000 to 7000 feet above the sea level. It is inhabited and cultivated in patches to near the top. The descent into the western plain, being three thousand feet less than the ascent from the east, was dispatched in three or four days.

After a halt at Ugogo, at the base of the declivity, he entered on the third stage of his journey, from the mountain range to Unyamwezi, westward, at a distance of one hundred and fifty-five geographical miles. This region is arid and sterile; the trade winds from the south-east being largely divested of their vapour in their passage over the Usagara mountains, and the inland seas too remote to supply more than occasional and moderate rains.

"The general aspect of the land is a glaring yellow flat, darkened by long growths of acrid saline and succulent plants, thorny bush, and stunted trees, and the coloring is monotonous in the extreme. It is sprinkled with isolated dwarf cones, bristling with rock and boulders, from whose interstices springs a thin forest of gums, thorns, and mimosas. The power of igneous agency is displayed in protruding masses of granite formation, which rise from a dead level with little foundationary elevation; and the masses of sandstone superincumbent upon the primitive base in other parts of the country, here disappear. On the north rises the long tabular range of the Wahumba hills, separated by a line of lower ground from the plateau. Southward, a plain imperceptibly shelving tends towards the Rwaha river. There are no rivers in Ugogo; the periodical rains are carried off by large nullahs, whose clay banks are split and cut during the season of potent heat into polygonal figures, like piles of columnar basalt. On the sparkling vitreous salinas, and the dull yellow, or dun colored plains, the mirage faintly resembles the effects of reflection in the desert of Arabia. The roads are mere foot-tracks worn through the fields and bushes. The kralls are small dirty circles inclosing a calabash or other tree, against which goods are stacked. The boothies are made of dried canes and stubble, surrounded by a most efficient hedge of thorn boughs.

"The formation of the subsoil is mostly sandstone bearing a ruddy sand. The surface is in rare places a brown vegetable humus, extending but a few inches in depth, or more generally a hard ferruginous clay, covered with quartz nodules of many colors, and lumps of carbonate of lime, or white and

silicious sand. The land is in many parts condemned to perpetual drought, and nowhere is water either plentiful or good.

"During almost the whole year a violent east wind sweeps from the mountains. There are great changes in the temperature, while the weather apparently remains the same, and alternate currents of hot and cold air were observed. In the long summer the climate much resembles that of Sindh; there are the same fiery suns playing upon the naked surface with a painful dazzle, cool crisp nights, and clouds of dust. The succulent vegetation is shrivelled up and carbonized by heat, and the crackling covering of clayey earth and thin sand, rising in lofty whirling columns like water spouts, when the north wind meets the gusts from Usagara. These columns scour the plain with the rapidity of horsemen, and charged with coarse grain and small pebbles, strike with the violence of heavy hail. The sowing season, at which time also trees begin to bud, and birds to breed, is about the period of the sun's greatest southern declination, and the diminution of temperature displays in these regions the effects of the tepid winds and the warm vernal showers of the European continent. About the middle of November the country is visited by a few preliminary showers, accompanied by a violent tramontana, and the vital principle which appears extinct, starts once more into sudden and excessive activity. Towards the end of December the rainy season commences, with the wind shifting from the east to the north and north-east, and blowing steady from the high grounds eastward and westward of the Nyanza Lake, which have been saturated by heavy falls beginning in September. The winter seldom exceeds the third month, and the downfall is desultory and uncertain, causing frequent droughts and famine. For this reason the land is much inferior in fertility to the other regions, and the cotton and tobacco which flourish from the coast to the Tanganyika Lake, are deficient in Ugogo, while rice is supplanted by the rugged sorghum and maize.

"The Arabs and other travellers unaccustomed to the country, at first suffer from the climate. They complain of the tourbillons, the swarms of flies, and the violent changes from burning heat to piercing cold, which is always experienced when the thermometer sinks below 60°.

"The only considerable tree is the calabash, and it is scattered over the country widely apart. A variety of frankincense overspreads the ground; the bark is a deep burnished bronze, whitened above with an incrustation, probably nitrous, that

resembles hoarfrost; and the long woody twigs are bleached by the falling off of the outer integuments. The succulent plants, cactus, aloe, and euphorbia, will not burn; the air within them expands with heat, and the juices gushing out, extinguish the flame.

"Wild animals abound through these jungles, and the sport lasts long upon the crisp gravelly soil. In some districts they visit by night the raised clay water-troughs of the cultivators. The elephant prefers the thick jungle, where he can wallow in the pools, and feed delicately upon succulent roots and fruits, bark, and leaves. The rhinoceros loves the dark clumps of trees which guard him from the noonday sun, and whence he can sally out all unexpected by the assailant. The Mbogo, or bos caffer, driven from his favorite spots, low grassy plains bordering on streams, wanders, like the giraffe, through the thinner forests. As in Unyamwezi, the roar of the lion strikes the ear by night, and the cry of the ostrich by day. The lion upon this line of eastern Africa, is often heard, but rarely seen; on only two occasions its foot-prints appeared upon the road. The king of beasts, according to the Arabs, is of moderate size; it seldom attains its maximum of strength, stature, and courage, except in plain countries where game abounds, as in the lands north of the Cape, or on hills and mountains, where cattle can be lifted at pleasure, as in northern Africa. In Unyamwezi, its spoils, which are yellow, like those of the Arab lion, with a long mane, said to hang over the eyes, and with a whitish tinge under the jaws, become the property of the Sultan. It is more common in the highlands than in the lowlands. It is rarely a man-eater, this peculiarity, according to some writers, being confined to old beasts, whose teeth are unfit for fight."—Pp. 206–210.

The journey to Unyamwezi occupied twenty days, and was attended by much the same annoyances and dangers as the earlier stages of the route. Unyanyembe, its principal town, is a place of much greater importance than any he had yet visited. It is a centre of trade—the great meeting-place of merchants, and point of departure for caravans proceeding into the surrounding regions.

"Here the Arab merchant, from Zanzibar, meets his compatriot returning from the Tanganyika Lake, and from Uruwwa. ward, well travelled lines diverge to the Nyanza Lake

and the powerful kingdoms of Karagwah, Uganda, and Unyoro; from the south, Urori and Ubena, Usanga and Usenga, send their ivory and slaves; and from the south-west, the Rukwa-water, K'hokoro, Ufipa, and Marungu must barter their valuables for cottons, wires, and beads. The central position and the comparative safety of Unyanyembe, have made it the headquarters of the Omani, or free Arabs, who in many cases settle here for years, remaining in charge of their depôts, while their factors and slaves travel about the country and collect the items of traffic. At Unyanyembe, the merchants expect some delay. The porters, whether hired upon the coast, or at the Tanganyika Lake, here disperse, and a fresh gang must be collected.

"Unyanyembe, which rises about 3,480 feet above sea-level, and lies 356 miles in rectilinear distance from the eastern coast of Africa, resembles in its physical features the lands about Tura, being bounded on the north and south by low rolling hills, which converge towards the west, where they are crossed almost at right angles by the Mfuto chain. The position has been imprudently chosen by the Arabs; the land suffers from alternate drought and floods, which render the climate malarious. The soil is aluminous in the lowlevels, a fertile plain of brown earth, a subsoil of sand and sandstone from eight to twelve feet below the surface; the water is often impregnated with iron, and the higher grounds are uninhabited tracts covered with bulky granite boulders, bushy trees, and thorny shrubs. Contrary to what might be expected, this district contains villages and hamlets; but nothing that can properly be called a town.

"The Arabs live comfortably, and even splendidly, at Unyanyembe. The houses, though single-storied, are large, substantial, and capable of defence. Their gardens are extensive, and well planted; they receive regular supplies of merchandise, comforts, and luxuries from the coast; they are surrounded by troops of concubines and slaves, whom they train to divers crafts and callings; rich men have riding asses from Zanzibar, and even the poorest keep flocks and herds. There are slave artisans, as blacksmiths, tinkers, masons, carpenters, tailors, potters, and rope-makers, who come up from the coast with Arab caravans. They demand exorbitant wages.

"A drawback to the Arab's happiness is the failure of his constitution; a man who escapes illness for two successive months boasts of the immunity. No one enjoys robust health.

The older residents have learned to moderate their appetites. They eat but twice a day—after sun-rise, and at noon. They avoid strong meats, especially beef and game, which are considered heating and bilious, remaining satisfied with light dishes."—Pp. 228–231.

The following is a general picture of the roads and modes of travelling in Eastern Africa:—

"Throughout eastern Africa made roads, the first test of progress in a people, are unknown. The most frequented routes are foot-tracks, like goat-walks, one or two spans broad, trodden down during the travelling season by man and beast, but during the rains become overgrown with vegetation. In open and desert places four or five lines often run parallel, for short distances. In jungly countries, they are mere tunnels in thorns, and under branchy trees, which fatigue the porter by catching his load. Where fields and villages abound, they are closed with rough hedges, horizontal tree trunks, and even rude stockades, to prevent trespassing and pilferage. When the land is open, an allowance of one-fifth must be made for winding; in closer countries this must be increased to two-fifths, or to one-half, and the traveller must exercise his judgment of the marches between these two extremes. In Uzaramo and K'hutu the tracks were through tall grasses, which are laid by their own weight after rains, and are burned down during the hot season. They often skirt cultivated lands, which they are not allowed to enter. Miry swamps are spanned, rivers breast deep with muddy bottoms, and steep slippery banks, are forded; while deep holes, the work of rodents and insects, render them perilous to ridden cattle. In Usagara, the gradients are surmounted either by beds of mountain torrents, or by breasting steep and stony hills, mere ladders of tree-roots and loose stones. Laden animals frequently cannot ascend or descend them. The worst paths in this region are those which run along the banks of the many streams and rivulets, and which traverse the broken and thorny ground at the base of the hills. The former are choked with succulent grass, springing from slushy mud; the latter are continued rises and falls, with a small but ragged and awkward water-course at every bottom. From Usagara to western Unyamwezi, the roads lead through thick thorn jungle, and thin forests of trees blazed or barked along the track without hill, but interrupted during the rains by bogs and swamps. They are studded with sign-posts, broken pots and gourds,

horns and skulls of game and cattle, imitations of bows and arrows pointing towards water, and heads of holcus. Sometimes a young tree is bent across the path, and provided with a cross-bar; here is a rush gateway, like the yoke of the ancients, or a platform of sleepers, supported by upright trunks; there a small tree felled, and replanted, is tipped with a crescent of grass, twisted round with bark, and capped with huge snail shells, and whatever barbarous imagination may suggest. Where many roads meet, those to be avoided are barred with a twig, or crossed by a line drawn by the foot. In Western Uvinza and near Ujiji the paths are truly vile, combining all the disadvantages of bog and swamp, river and rivulet, thorn-bush and jungle, towering grasses, steep inclines, riddled surface, and broken ground. The fords in the whole line are temporary as to season, but permanent in place; they are rarely more than breast deep; and they average in dry weather a cubit and a half, the fordable medium. There are but two streams, the Mgeta and the Ruguvu, which are bridged over by trees; both could be forded higher up the bed; and on the whole route there is but one river, the Malagarazi, which requires a ferry during the dry season. Cross roads abound in the populous regions. Where they exist not, the jungle is often impassable, except to the elephant and the rhinoceros. A company of pioneers would, in some places, require a week to cut their way for a single march through the network of thorns and the stockade of tree trunks. The directions given to travellers about drawing off their parties for safety at night to rising grounds, will not apply to eastern Africa. It would be far easier to dig for themselves abodes under the surface.

"It is commonly asserted in the island of Zanzibar, that there are no caravans in these regions. It is true, if the term be limited to the hosts of camels and mules that traverse the deserts and the mountains of Arabia and Persia. It is erroneous, if applied to a body of men travelling for commercial purposes. From time immemorial the Wanyamwezi have visited the road to the coast, and though wars and blood feuds may have temporarily closed one line, another necessarily opened itself. Among a race so dependent on trade for comfort and pleasure, commerce, like steam, cannot be compressed beyond a certain point. Until a few years ago, when the extension of traffic induced the country people to enlist as porters, all merchants traversed these regions with servile gangs, hired on the coast or island of Zanzibar—a custom still prevailing in the

northern and southern routes, from the sea-board to the lakes of Nyanza and Nyassa. Porterage on the long and toilsome journey is now considered by the Wanyamwezi a test of manliness, and is readily undertaken. It varies every year, and with every caravan. When the Wanyamwezi began to carry, they demanded for a journey from the coast to their own country, six to nine dollars' worth of domestics, colored cloths, brass wires, and beads. In 1857 the rate was twelve dollars."—Pp. 233–236.

In December the party proceeded from Unyanyembe toward the Lake Tanganyika, where, after obstructions and disasters like those they had before encountered, they arrived in February, 1858. Their route lay much of the way along the Malagarazi river, which devolves into the Tanganyika. A range of mountains stretches from Unyanyembe northward towards lake Nyanza, which is at a distance of three hundred and fifty miles; and another runs towards the north-west. The elevation of Unyanyembe above the sea-level, is about four thousand feet, and the plateau does not sink below two thousand five hundred till near Tanganyika. The following is the description given of that lake:—

"The Tanganyika occupies the centre of the length of the African continent, and lies on the western edge of the eastern third of the breadth. Its general direction is parallel to the inner African line of volcanic action drawn from Gondar southward through the regions of Kilimanjaro to Mount Njêsa, the eastern wall of the Nyassa lake. The general formation suggests, as in the case of the Dead Sea, the idea of a volcano of depression, not, like the Nyanza, a vast reservoir formed by the drainage of mountains. Judging from the eye, the walls of this basin rise in an almost continuous curtain, rarely waving and infracted, two to three thousand feet above the water level. The lower slopes are well wooded; upon the higher summits, large trees are said to grow; the deficiency of soil and the prevalence of high fierce winds, would account for the phenomenon. The lay is almost due north and south, and the form a long oval, widening in the central portions and contracting systematically at both extremities. The length of the bed is estimated at 250 miles. The breadth varies from eight or ten to thirty-five. Assuming the length as 250, and the mean breadth twenty

miles, the circumference is in round numbers 550 miles. The superficial area is about 5000 square miles; and the drainage from the beginning of the descent in Unyamwezi about 240 miles. The altitude of the lake above the sea level is 1,850 feet, but about 2,000 feet below the adjacent plateau of Unyamwezi and the Nyanza, or northern lake. This difference of level, even did not hill ranges intervene, would preclude the connexion of the waters of the two lakes. The position of the Tanganyika is thus the centre of a deep synclical depression in the continent; a long narrow trough in the southern spurs of Urundi, which with its mountain neighbor Karagwah, situated upon the equator, represents the inner portion of the Lunar Mountains. The parallel of the northern extremity of the Tanganyika nearly corresponds with the southern creek of the Nyanza, and they are separated by an arc of the meridian of about 343 miles.

"The water of the Tanganyika appears deliciously sweet and pure, after the salt and bitter, the putrid and slimy produce of the wells, pits, and pools, on the line of march. It was found impossible to take soundings. The shingly shore shelves rapidly into blue water. Judging from the eye, the bottom is sandy and profusely strewn with worn pebbles. The affluents are neither sufficiently numerous nor considerable to alter by sedimentary deposit the depth or shape of the bed. The borders are generally low; a thick fringe of rush and reed, obviating erosion by the water, conceals the margin. Where the currents beat, they cut out a short and narrow strip of quartzose sand, profusely strewn with large gravel, comminuted shells, and marine exuviæ, with a fringe of drift formed by the joint action of the wind and waves. Beyond this is a shelving plain, the principal locality for cultivation and settlements. In some parts it is a hard clay conglomerate; in others, a rich red loam, apparently stained with oxyd of iron; and in others sandy, but everywhere coated with the thickest vegetation extending up to the background of mountains. The coast is here and there bluff, with miniature cliffs and headlands, whose formation is of sandstone strata, tilted, broken, and distorted, or small blocks imbedded in indurated reddish earth.

"A careful investigation and comparison of statements lead to the belief that the Tanganyika receives and absorbs the whole river system—the network of streams, nullahs, and torrents—of that portion of the central depression whose water-shed converges towards the great reservoir. Geographers will doubt that such

a mass, situated at so considerable an altitude, can maintain its level without an affluent. Moreover, the freshness of the water would, under normal circumstances, argue the escape of saline matter washed down by the influents from the area of drainage. But may not the Tanganyika, situated like the Dead Sea, as a reservoir for supplying with humidity the winds which have parted with their moisture in the barren sand regions of the South, maintain its general level by the exact balance of supply and evaporation."—Pp. 367–370.

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"The periodical swelling of the Nyanza, which, flooding a considerable tract of land on the south, may be supposed, as it lies flush with the basal surface of the country, to inundate extensively all the low lands that form its periphery, forbids belief in the possibility of its being the head stream of the Nile, or the reservoir of its periodical inundation."—Pp. 417, 418.

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putrid pools, are deadly to blacks as well as whites; and the hot and cold blasts that sweep in ceaseless alternations over the table lands, strike all exposed to them with an equal blight. That part of the earth must be new-created before it can become the abode of health, energetic labor, and refinement. And the population are as deformed in body, as brutalized in mind, and as wretched in every relation as their nature permits. What a miracle of power and grace it will be to restore such lost beings to intelligence, rectitude, and happiness; to mould them into the image of God, and exalt them to the glory and bliss of an immortal life here! How plain that it must be wholly the work of the Almighty, and can only take place under a dispensation essentially different from the present!

ART. IX.—THE LESSONS TAUGHT BY THE LATE EXTRAORDINARY POLITICAL EVENTS, AND THE CATASTROPHES TO WHICH THEY ARE TENDING.

IT sometimes happens that a ship that has repeatedly crossed the ocean without accident, and acquired a high character for strength, manageableness, and speed, is at length, when laden with a rich cargo, crowded with passengers, and advancing on a prosperous voyage, suddenly arrested by a fatal disaster, and after a few hours, or perhaps moments, goes down with all her living freight into the depths of the sea. A fire kindles spontaneously in the cargo, and rapidly spreads and smothers the crew and passengers, or drives them overboard. A sudden gust throws her on her side, and she fills and sinks. Or she is dashed against by another ship in rapid motion, and a fatal chasm opened in her bow or side, and soon deck and mast disappear beneath the waves.

Such a sudden transition from safety and prosperity to danger, consternation, and death, bears a likeness to the disastrous change that has lately befallen our government and people, and is rapidly advancing to no one knows what catastrophe. A few months since, and the nation was in

possession of a greater sum of blessings than at any former period. The year had been distinguished for salubrity and fruitfulness. Labor had met a rich reward. The commerce between the different states was large and prosperous. The government and people were respected by other nations as among the most powerful, the most free, and the most politic: and no sign appeared that the Union might not continue in undiminished strength, and be the means as heretofore of uninterrupted prosperity and happiness. But suddenly this glowing prospect is overclouded. A plot that had long been forming is revealed to break up the Union. Several of the states renounce their allegiance to the Constitution, assume the attitude of independence, seize the forts and other national property within their reach, establish a separate confederacy, and threaten if attempts are made by the national government to execute the revenue or other federal laws in their limits, to resist with arms and maintain their assumed independence at all hazards. All efforts at a peaceful adjustment have thus far proved unsuccessful, and the indications are that not improbably it may be determined, not by legislation or negotiation, but by an appeal to force. Should the administration lately inaugurated, in conformity with the Constitution, the statutes of the Union, and their oaths of office, treat secession as a violation of law, demand a return to allegiance, and if refused and resisted, meet that resistance by force, in the hope sooner or later to induce the revolting states to seek a readmission to the Union, a bloody war will be the result, the issue of which no one can foresee. That the revolt of the dissatisfied states will prove a portentous disaster, even if terminated in the mildest form that can be deemed probable, or possible; that it must weaken, and imperil in a measure the general government for a long time, and that it inflicts a deep stigma on the nation and its free institutions in the eyes of the world, none can fail to see. But infinitely greater evils than those may spring from it. It may lead to long and exacerbated feuds, to bloody conflicts, the conflagration of cities, the devastation of wide districts, the division of the states into a half dozen confederacies, and the overthrow of liberty. Without, however, attempting to look into the future, and cherishing still a strong hope that those dreadful

catastrophes may be avoided, we shall contemplate the secession of the southern states, and the effects to which it has given birth, mainly in their present aspect, as exemplifications of what man is, and endeavor to indicate and enforce the great lessons they teach.

The Scriptures announce to us in the most distinct and emphatic form, that the great calamities with which the Most High smites the nations are inflicted in punishment of their national sins; and that they often take such shapes that they carry a direct confutation of the false doctrines or principles on which the offences they are designed to rebuke and correct are based. Thus all the terrible judgments with which the Israelites were stricken, from their first revolt after their establishment in Canaan to their final dispersion by the Romans, were in retribution of their national sins. Such was the office also of the overthrow of Nineveh, Babylon, Egypt, Tyre, Persia, Greece, Rome, and of all the other evils with which the nations have from time to time been scourged. The sword, famine, pestilence, and bondage to enemies, are exhibited by God as the great instruments by which he manifests his anger at nations and communities who revolt from his sway and pervert his gifts, and divests them of their power, confounds their pride, and shows them their subordination and responsibility to him. The vast and portentous complication of evils in which this nation is now involved, must, accordingly, be regarded as filling an office of that kind. It is permitted in retribution of great national sins; and it probably carries in its very nature, a confutation as well as a punishment of the false principles on which those sins proceed.

The divisions and antagonisms that have risen in the nation, the blight that has fallen on its prosperity, the fierce and malevolent passions that agitate it, the dangers of bloodshed, anarchy, and destruction with which it is threatened, are the work of its own hands. They are not the result in any measure of the intervention of a foreign power. They are not the product of causes, like the whirlwind or earthquake, over which man has no control. The injuries that have already befallen it are self-inflicted; and into the far worse evils towards which it seems to be rushing, it is to plunge from the promptings solely of its own will. The

blessings it loses it voluntarily casts away: the deprivations, the miseries, the horrors it incurs, it brings on itself by its own deliberate agency. What then is the great truth which this self-torture and self-immolation proclaims? What great and reigning misconception or false view is it that it confutes? It undoubtedly presents a true exemplification of what man is when entrusted with the eminent gifts and privileges that are the special prerogatives of this nation; and convicts the estimate of error, therefore, that is commonly here held, of his capabilities and dispositions to a safe, benign, and wise government of himself.

The doctrine that reigns generally in the nation, the postulate on which the common franchise itself is founded, and all the institutions that rest on it, is, that man is of such intelligence, rectitude, and good-will, that if allowed the prerogative of selecting his own form of government, making his own laws, and choosing the magistrates who shall execute them, he will, on the whole, make a wise choice, and will rise under his own free self-direction to a higher measure of security, prosperity, dignity, and happiness, than he has ever attained or can under any other form of government. That feeling is so absolute that the franchise is given by the constitutions of the several states to all males who reach a certain age, without any reference to their intelligence, their moral and religious principles, or their habits. And this estimate is, and has been, the boast of the nation. It has been held, and still is, that here is, and is to be a practical exemplification, in a vast and resplendent form, of his capacity and disposition for a skilful, virtuous, and dignified self-government, and confutation of the doctrine that has prevailed in Europe, that he can only exist and reach a moderate measure of culture, prosperity, and happiness under the fostering care of kings. This estimate, however, of his intelligence and virtue has no foundation in fact, and no color of support from history. It, in effect, affirms, that all the crimes, demoralization, and defects of men in other climes, are owing to the sinister influence of the governments under which they are placed; and implies that when allowed the prerogative of self-government, their passions lose their violence, and want, suffering, sorrow, pride, ambition, envy, revenge, and other like conditions and affections

cease to generate temptations to evil. And that is to assume that they are not in reality hopelessly fallen, and borne universally and resistlessly in a greater or less degree to sin. How can they be so fallen, so perverse, so alien from God, so proud, so grasping, so insatiable in appetite, so bent on courses that plunge them to destruction as the Bible represents; how can they be so lost to good as to need a redemption by the blood of Christ, and renovation by the power of the Spirit to fit them for acceptance by God, and admission to heaven, if, as this doctrine assumes, they, after all, are so intelligent, so conscientious, and so benign in their dispositions, that if only allowed freedom to speak and act as they please, take a part in making their laws and choosing those who shall execute them, they will emerge, at least, in a great degree, out of the deep demoralization and debasement to which they have everywhere sunk, and rise to such a measure of prudence and rectitude, and good will, as at all events to secure a far greater measure of well-being than they have ever reached in the conditions in which they have been placed under other governments? The theory on which our free institutions rest, and the expectations that have been and are entertained of the part man will act under them, most certainly contemplate him as a widely different being from man as he is depicted in the Scriptures, and exhibited in Christ's work for his salvation. They unquestionably involve in a degree a denial that he is such a fallen being as he is, and are virtually an impeachment of the work of redemption, which exhibits him as hopelessly enthralled in the bondage of evil, however he may be moulded by education, restrained by laws from gross shapes of vice, and raised by the softening and refining influence of culture, the force of virtuous example, and the promptings of conscience and taste to a high measure of amiableness, dignity, social worth, and happiness. This false estimate of him, moreover, is not a dead abstraction, but a living principle that pervades and gives form and character in a measure to all our political and social institutions; and is presented in that attitude also to the millions of Europe, who are groaning under the rule of governments on which hey have no check. The conspicuousness, authority, and weight that are thus given to it in

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possession of a greater sum of blessings than at any former period. The year had been distinguished for salubrity and fruitfulness. Labor had met a rich reward. The commerce between the different states was large and prosperous. The government and people were respected by other nations as among the most powerful, the most free, and the most politic: and no sign appeared that the Union might not continue in undiminished strength, and be the means as heretofore of uninterrupted prosperity and happiness. But suddenly this glowing prospect is overclouded. A plot that had long been forming is revealed to break up the Union. Several of the states renounce their allegiance to the Constitution, assume the attitude of independence, seize the forts and other national property within their reach, establish a separate confederacy, and threaten if attempts are made by the national government to execute the revenue or other federal laws in their limits, to resist with arms and maintain their assumed independence at all hazards. All efforts at a peaceful adjustment have thus far proved unsuccessful, and the indications are that not improbably it may be determined, not by legislation or negotiation, but by an appeal to force. Should the administration lately inaugurated, in conformity with the Constitution, the statutes of the Union, and their oaths of office, treat secession as a violation of law, demand a return to allegiance, and if refused and resisted, meet that resistance by force, in the hope sooner or later to induce the revolting states to seek a readmission to the Union, a bloody war will be the result, the issue of which no one can foresee. That the revolt of the dissatisfied states will prove a portentous disaster, even if terminated in the mildest form that can be deemed probable, or possible; that it must weaken, and imperil in a measure the general government for a long time, and that it inflicts a deep stigma on the nation and its free institutions in the eyes of the world, none can fail to see. But infinitely greater evils than those may spring from it. It may lead to long and exacerbated feuds, to bloody conflicts, the conflagration of cities, the devastation of wide districts, the division of the states into a half dozen confederacies, and the overthrow of liberty. Without, however, attempting to look into the future, and cherishing still a strong hope that those dreadful

catastrophes may be avoided, we shall contemplate the secession of the southern states, and the effects to which it has given birth, mainly in their present aspect, as exemplifications of what man is, and endeavor to indicate and enforce the great lessons they teach.

The Scriptures announce to us in the most distinct and emphatic form, that the great calamities with which the Most High smites the nations are inflicted in punishment of their national sins; and that they often take such shapes that they carry a direct confutation of the false doctrines or principles on which the offences they are designed to rebuke and correct are based. Thus all the terrible judgments with which the Israelites were stricken, from their first revolt after their establishment in Canaan to their final dispersion by the Romans, were in retribution of their national sins. Such was the office also of the overthrow of Nineveh, Babylon, Egypt, Tyre, Persia, Greece, Rome, and of all the other evils with which the nations have from time to time been scourged. The sword, famine, pestilence, and bondage to enemies, are exhibited by God as the great instruments by which he manifests his anger at nations and communities who revolt from his sway and pervert his gifts, and divests them of their power, confounds their pride, and shows them their subordination and responsibility to him. The vast and portentous complication of evils in which this nation is now involved, must, accordingly, be regarded as filling an office of that kind. It is permitted in retribution of great national sins; and it probably carries in its very nature, a confutation as well as a punishment of the false principles on which those sins proceed.

The divisions and antagonisms that have risen in the nation, the blight that has fallen on its prosperity, the fierce and malevolent passions that agitate it, the dangers of bloodshed, anarchy, and destruction with which it is threatened, are the work of its own hands. They are not the result in any measure of the intervention of a foreign power. They are not the product of causes, like the whirlwind or earthquake, over which man has no control. The injuries that have already befallen it are self-inflicted; and into the far worse evils towards which it seems to be rushing, it is to plunge from the promptings solely of its own will. The

which they have fallen respecting the office of this nation, will disclose itself to them with a piercing and humbling power, and naturally lead them to the feeling that one reason that these fearful exhibitions of folly and madness are permitted, is to teach them the error of their reliance on themselves, and show them that it is the office—not of man—but of the Almighty Redeemer, revealed in his glory, to recall this fallen world from its revolt to allegiance.

These evils, however, may not proceed to such a fatal length. They may ere long be arrested, and peace and prosperity again return. We are not wholly without hope that such may be their issue. But wherever the point may be at which they reach their climax, they will have attained dimensions sufficiently gigantic to demonstrate the error and presumptuousness of the notion that it is the special prerogative of this nation to convert the world.

Those who wish for further proofs of its absurdity, may find them on an ample scale in the worldliness of the nation; the eager pursuit of wealth, the vast luxury and corruption of the cities, the frightful increase of crimes, the demoralization of politics; the delusions of spiritualism, by which such crowds are led away; the still vaster multitudes that have no religion whatever; the bold front with which infidelity lifts its head in the seats of literature and science; and the unrebuked and vaunted rejection by ministers and churches of the doctrines and authority of the word of God, and adoption of rationalism, deism, pantheism, or other forms of gross error in its place. Apostasies from the truth in some divisions of the church, have advanced during the last thirty years with such frightful strides as to indicate, unless speedily arrested, that they are to gain a general triumph. The Protestants of Germany, Switzerland, Holland, and France, after long contending for the truth and sealing it with the blood of thousands of martyrs, at length plunged into the lowest depths of deism and atheism. Who can regard it as improbable that within a brief period these hideous forms of error that have already gained so wide a prevalence in portions of the country, may rise to supremacy, and exhibit the revolting spectacle here they have long presented in Europe. The most gifted, active, and popular writers, lecturers, and preachers in New England,

especially, are on that side, and are employed in the earnest propagation of their sceptical, rationalistic, and atheistic theories. The most efficient engines for moulding the opinions of the rising generation are in their hands, and they are left to pursue their career almost without obstruction. That part of the press that is controlled by those who still profess to hold the truth, plays much of the time into their hands, by giving notoriety to their corrupting books, commending the genius and wit with which they set off their false doctrines, and refraining from the utterance of anything more than the most faint and vague expressions of dissent. If the gigantic hierarchy of false teachers that is thus exerting all its powers to strip the Bible of the character of a divine revelation, render its claims and its doctrines objects of scorn and disgust, and make a low and lawless rationalism and atheism the current sentiment of the nation, does not succeed, it will not be because of any obstacle placed in its way by man. According to the laws that usually govern the great agencies that shape the faith of men, success is within its grasp. Should the political evils of the present crisis pass away, or assume a mitigated form, the great agitating, corrupting, and destructive forces that are seated in the vitals of the nation, are not to sink into inactivity. They are to continue in undiminished energy, gather greater strength as the nation advances in numbers, and display themselves in more exacerbated forms. To assume that it is to be otherwise; that the nation is suddenly to pause in its career of evil; abandon all its false doctrines, suppress all its wicked passions, renounce all its irreligion, and become wise, upright, benign, and pure; is to suppose that a change is to take place in God's providence over it, such as the world has never yet seen; by which it is to be released from the temptations of a probationary state; all its selfish, ambitious, and malign passions annihilated; and wisdom, rectitude, meekness, and love made the reigning powers in every breast. But it is in total contradiction to the characteristics and aims of the present dispensation, to imagine that such a change should take place under it. It is a dispensation by which men are put to trial, and are left to act out their passions and principles: the gospel being made a savor of life only to those whom God chooses unto life; and his pro-

vidence over them being so shaped as to cause them, amidst all their weaknesses and falls, to give decisive and emphatic proofs in their acts that they are new created, and may rightly be pardoned and accepted through Christ as recovered from the bondage of sin; while to others the proffers and calls of the gospel being a savor of death, they are left to act out their principles and affections, and show that they are justly obnoxious to that doom as incorrigible enemies which is to be assigned them. Such has been God's providence over the nation hitherto; and such it will continue to be till this dispensation is closed by the coming of Christ.

To suppose it is to be otherwise—to imagine that this nation is to be exempted from the severe trials, withheld from the apostasies, and shielded from the terrible catastrophes into which other nations are to plunge, is to contradict also the predictions of the divine word, which foreshow that the times that are immediately to precede Christ's coming and the redemption of the world from the sway of sin, are to be distinguished from all others by the prevalence of unbelief and irreligion, audacity in all forms of extreme wickedness, and an open and determined array of multitudes against Christ's kingdom. The tares are not only to continue to grow with the wheat till the harvest, and in such numbers, that to pluck them up, would be to destroy the wheat; but in the last days especially, perilous times are to come, when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof," 2 Tim. iii. 1–5. That a portentous exhibition of these characteristics is at this moment taking place in this country, no person of truth and candor will deny. It is precisely the picture which the great parties into which the nation is divided are drawing of each other; and no portraiture ever presented a truer copy of the principles and life—at least of great numbers, of vast organizations. And they are likely to rise to still greater strength and predominance, rather than subside and disappear.

In Europe these malign and lawless passions are to be turned directly against the people of God, and give birth to a conflict such as the world has never yet seen, in which the very question to be determined is to be: Whether the teachings of the Scriptures that Christ is to come in person to our world, and reign over and redeem it, are true or not? And whether those who receive and proclaim those teachings and look for his speedy coming in power and glory are his true worshippers, or not? And during that contest, the people of God will be reduced to such a depth of helplessness and misery, as will free them for ever from the false notion that they are to be the instruments of introducing a millennium of righteousness, overwhelm them with astonishment that they had indulged in such a delusion, and cause them to see that the only hope of the world lies in the intervention of Christ, overthrow of his enemies by his own almighty hand, and introduction of the gracious dispensation he has foretold in his word, in which he is to extinguish unbelief by the light of his presence, and bring the whole race at once, by the new-creating power of the Spirit, to submission to his sceptre. Thus, "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as from the beginning of the creation," 2 Pet. iii. 3–4. This implies that the true followers of Christ will, at that period, hold and teach that his coming is nigh; for why should scoffers deride the promise of his coming, if there are none who believe that promise, and proclaim it as the hope of God's people? We are thus foreshown that immediately before Christ's second advent, a commanding body, at least of those who take the Scriptures as their guide, are to look for his appearing, and are to proclaim their faith to the world. Instead, however, of assent to their teachings, they are to meet a storm of mockery and derision from men who disbelieve the promises of the divine word respecting his reign; and it is noticeable that their derision implies that those whom they assail are to hold that a great revolution is to be wrought in the condition of the material world, and the measures of the divine administration, when Christ comes. For, as a proof that the promise is nothing, the scoffers are to allege

that all things, in place of undergoing any changes like those predicted as the signals of Christ's advent and reign, continue as they were from the creation. No signs appear, they will probably say, of a new heavens and new earth; of the resurrection of the holy dead from the grave to an incorruptible life; nor of a change of the living from mortal to immortal; and therefore, they will argue, no indications appear that the promise of his coming is to be verified; and thence the expectation of such changes in the condition of the world and race, is a delusion. They are to forget that, as the earth went on in its usual way till Noah entered the ark, and yet the flood then swept the race away; so though the established course of nature continues till the moment of Christ's coming, he can then, in an instant, if he pleases, consume his enemies with the fires of his vengeance, raise the holy dead, and new create the heavens and the earth.

That immediately before his coming, his advent is to be expected and proclaimed by the faithful ministers of his word, is shown by the announcement by the angel flying through mid-heaven with the everlasting gospel that the hour of his judgment is come. That is equal to a specific prediction that the church from which the missionaries represented by that angel are to go forth to summon all who dwell on the earth to fear God, and worship him, is to regard his advent as at hand, and will deem the announcement of his coming to judgment, one of the most momentous of the messages they are to proclaim. It indicates accordingly, that the theme will have been earnestly discussed, and all doubt of his advent and reign have passed away, at least from those whom the angel denotes, and from that part of the church from which they go on their mission.

But not only are those heralds of the gospel to believe and teach at that crisis, that the coming of Christ is at hand; their public and earnest proclamation of his advent, and the great acts of judgment and mercy he is immediately to exert, is to occasion, there are clear indications, the persecution to which they are to be subjected. Thus from the slaughter of the witnesses at the same time, the preservation of their bodies unburied where they can daily be

inspected, and the assembling of their enemies at the place where they lie, on the day when they are to arise from death, it is apparent that the witnesses before their death, will express the belief that they are to be raised according to the prediction of their martyrdom; and that that expression of their belief in the literal accomplishment of the prediction will be the reason that their persecutors will take all the steps suggested by the prophecy in putting them to death, preserving their bodies, and assembling at the time of the predicted resurrection; so as to cut off the pretext that they are not the parties described by it, and make it indubitable, if they should not rise, that the prophecy is a deception; and this renders it sure that the witnesses themselves and their friends are to believe in the speedy coming and reign of Christ; inasmuch as the prophecy announces that immediately after their resurrection, the seventh trumpet is to sound, and voices from heaven proclaim that the kingdom of the world has become Christ's, and that he is immediately to judge the wicked and reward the holy. The witnesses, therefore, will undoubtedly die in the faith that Christ will raise them from death, and will soon after appear for the judgment and destruction of their persecutors; and it will be because of that faith that their slaughterers will put them to death.

And this is confirmed by the prediction that immediately on their resurrection, a tenth part of the city, that is one of the ten kingdoms, is to fall by an earthquake, or political revolution; which shows that the question between the witnesses and the rulers who are to be overthrown, is to relate to the powers and rights those rulers arrogate over Christianity, and those who profess it; and that they are to fall because they have claimed prerogatives that belong only to Christ, and arrayed themselves against him.

It is indicated also by the fall, immediately after the resurrection, of Babylon, the symbol of the nationalized hierarchies of the Catholic church: for that implies that the resurrection of the witnesses is to prove that the civil governments have no right to nationalize the church; and that that church has no title to be regarded as the church of Christ.

And this finally is made indubitable, by the third angel,

who, after the announcement of the fall of Babylon, utters a warning against any longer treating the behests of the beast and its image as authoritative. "If any man worship the beast and his image, and receive his mark on his forehead or on his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone, and the smoke of their torment ascends for ever and ever." And it is added: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And a voice from heaven said: Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors," Rev. xiv. 9–13. There is to be a persecution, therefore, after the fall of the nationalized hierarchies, and of so dreadful a character, that those who die in the Lord are pronounced blessed, in comparison of those who still live; and the ground of the persecution is to be a refusal by those who keep the faith of Jesus, to render submission to the authority arrogated over Christ's disciples, by the civil rulers, and the hierarchies of the Catholic church. The question at issue in that persecution is accordingly to be, whether Christ is the sole lawgiver and king of the church; or, whether those usurping powers have the supreme authority over it which they claim; and that will be the question, whether Christ issoon to come and reign on the earth, and overthrow his usurping foes; as is shown by Revelation chap. xix. that he is immediately to come and destroy the civil rulers and false teachers, who are arrayed against him.

There is thus to be a persecution of unexampled violence immediately before Christ's coming, in which the persecutors are to be the rulers and priests who deny his advent and reign as the monarch of the world; and the victims are to be those who keep his word, and profess and teach that he is to come and assume the sceptre of the earth, destroy his enemies, and redeem and bless those who own and trust him as their Saviour and King. And during that persecution all who are exposed to it, and undoubtedly those of God's children who gaze at it from a distance, will be filled with a sense of their utter powerlessness, and be led to renounce all the false notions that are now entertained of a conversion of the world previously to Christ's coming,

and through the instrumentality of men. How distressful the condition of the true worshippers in Great Britain, for example, will then be, we may conjecture in a measure from the prediction that the persecutor is to be the beast from the abyss to which the ten kings are to give their power, and on which the woman of Babylon, drunk with the blood of the saints, is seated. That beast is defined, Rev. xvii. 11, as an eighth king of the same order as the seven represented by the beast's heads. He is to be emperor, therefore, of the whole western empire, consisting of the ten kingdoms. As Great Britain is one of the ten kingdoms, the fact that he is the imperial chief of the whole, and that the ten kings give their power to him, indicates that Great Britain is in a measure to become subordinate to him; while the fact, that he bears the woman Babylon, the symbol of the nationalized Catholic church, shows that that church is then to be nationalized in all the kingdoms, and therefore in Great Britain. The re-nationalization of that church, involving not improbably the de-nationalization of the Protestant church—will naturally meet a stern resistance from those who receive Christ's purpose to come and reign on the earth, and lead them to an open, earnest, and fearless proclamation of their belief, that the chief who has risen to imperial power over the ten kingdoms, is the beast from the abyss, and the Catholic church he has exalted again into power the Babylon of the Apocalypse; and their persuasion that the slaying of the witnesses is at hand, and that their resurrection will follow at the time foreshown in the prophecy; and will be the signal of the fall of Babylon, the revelation of the man of sin, the gathering of the kings and armies at Armageddon, and the appearance of the Messiah in glory, and destruction by his avenging fires of the beast and its auxiliaries. And that assault on them, and announcement of their doom, will doubtless present the motive that will induce the imperial chief to seize them, and put their faith and the prediction of their martyrdom to the test by slaying them, preserving them unburied, and in a form in which they can be identified, and awaiting the time of their expected resurrection. During that period, therefore, which from the renationalization of the Catholic church to the resurrection of the witnesses, may be five, six, seven, or

more years, the condition of the true worshippers in Great Britain will be one of extreme depression and peril. Not improbably they will be interdicted from assembling for worship, and thousands and myriads of them suffer the wants and miseries which Christ depicts in the parable of the judgment at his coming, Matt. xxv, hunger, thirst, nakedness, sickness, imprisonment. Their missions to Western Asia, Africa, India, Burmah, China, and the Islands of the Southern and Pacific Oceans, will be interrupted, and the feeling brought home to every heart not under the blinding sway of sin, that so far as man is concerned, the condition of the world is hopeless; and that nothing but the speedy interposition of the Almighty Redeemer, and assumption of the throne of the earth, can save the church from extinction.

Such are the great events that are approaching. Such are the proofs that are soon to appear of the error of the notion so generally entertained, that the powers of the world are to be withheld by the ministry of men from this war on Christ's kingdom, and the race, before he comes, won back from rebellion to righteousness. In the vast train of events that is to work this change in the views the people of God cherish respecting his purposes towards our world, and the office they are to fill in recalling it to obedience, we doubt not, the agitations, revolutions, and strifes that now convulse this nation, and threaten to plunge it into a fathomless gulf of crime and misery, may have an important part.

Art. X.—The Study of the Prophetic Scriptures specially a Duty at the Present Time.

There has been no period, perhaps, in which a careful study of the prophetic Scriptures, and an implicit acceptance of their teachings, were more needful and obligatory to the church than at the present time. Movements are in progress that not only are likely to exert important influences on Christ's kingdom, but are sure, in a brief space, to work great changes in the views entertained by one or

the other party into which the church is divided, of the great purposes God has revealed in respect to his kingdom in this world.

Thus, whether the year 1864, 1865, 1866, 1867, or 1868, is to be the period, or not, of the great events expositors have assigned to them, such as "the expiration of the 1260 prophetic days allotted to the tyranny of the little Roman horn, and his tool the Roman wild beast, the ending of the times of the Gentiles, and the pouring of the seventh apocalyptic vial," referred by Mr. Faber to 1864; and the exhaustion of the seventh vial, the end of the third woe, the battle of Armageddon, a figurative coming of the Son of Man, the commencement of the general conversion of the Gentiles, the binding of Satan, and other events which he assigns to 1865, will soon be determined by the passage of those years. The views, also, of those writers who have assigned those or other events to the year 1866, 1867, or 1868, will soon be subjected to a similar test by the arrival of those periods. That those theories are not to meet a verification, has already become the conviction, doubtless, of many who once entertained them.

In like manner, the question whether the change in the structure of the monarchies of the ten kingdoms, indicated Rev. xvii. 12, 13, by which the kings are to give their power and strength to the beast, who is then to be an individual monarch, is yet to take place; or whether, as many hold, it occurred ages ago, will soon be determined. If out of the great movements that are now in progress, no monarch rises to something like an imperial power over the ten kingdoms, so as to unite them in a persecution of the witnesses of Jesus, it will, in the judgment, doubtless, of most, form a decisive proof that either the meaning of the prediction has been seriously misconceived, or else that its place in the series of events with which it is connected in the prophecy, is misjudged.

The great question, so largely debated by expositors, whether there is yet to be a persecution of Christ's witnesses, and the slaughter, under peculiar arrangements, of a great number, that is to be followed, after a brief period, by their resurrection and assumption to heaven, is soon to be shown by events. Within a few years—probably ere the present

generation passes from life—that crisis will arise; or if not, events will take a shape that will show decisively that, if still future, it is at hand. As it is to be the work of the beast from the abyss, and immediately before his destruction, whether its date is towards the close of the twelve hundred and sixty years, or the twelve hundred and ninety, it cannot be at any great distance from the present time.

So also the question, whether Babylon the Great is the symbol of the nationalized Catholic hierarchies of the ten kingdoms; whether her fall is the denationalization of those hierarchies; and whether, after her fall from her position as a state church, she is to be destroyed by the people, is soon to be decided by events. As her fall and destruction are to take place under the seventh trumpet, and that trumpet is to sound immediately after the resurrection and assumption of the witnesses, if their martyrdom takes place within a brief period, all these questions will have a like speedy determination.

And so, likewise, the question whether the Israelites are or are not to be restored to their ancient land; whether the conversion of the world is to precede or follow the second coming of Christ; and whether he is to come to new create and reign over the earth, or to consign it to annihilation, will, ere long, either be determined by events, or the great movements of Providence will assume such a shape as to indicate which of the views now entertained on the subject is in harmony with the Divine purposes.

These considerations are suited, then, to draw the attention of God's people with unusual earnestness to his prophetic word. And what duty can be more obvious than the careful study of the forewarnings he has given of these great events? What other knowledge can be so essential, in order to just views of the great permissions of his providence, the awful shapes in which the passions and follies of men are revealing themselves, and the doom which is falling on monarchs and nations? What other themes can rival these in interest? Into what nothingness the rise or fall of dynasties, the dismemberment or reconstruction of empires, the blight or success of commerce, great as they are in themselves, sink, compared with the question whether Satan is speedily to be driven from the kingdom he has so

long swayed here; whether the Son of God is soon to come in glory, and assume the sceptre of the earth; and whether the race is to be redeemed by him from sin, suffering, and death, and raised to the spotlessness and bliss of unfallen immortals?

Those whose chief interest is in the Redeemer's kingdom cannot but be roused by the approach of these momentous events to a fresh desire and endeavor to reach a true knowledge of the purposes he has revealed. Laying aside prejudices and preconceptions, they will be prompted to receive the teachings of his word in their simple and natural import; and in proportion as they comprehend them, they will find themselves transported with wonder and joy at the vastness and glory of the redemptive scheme he is to pursue through his everlasting reign.

While a fresh investigation of these great themes is thus a duty, a strict adherence is peculiarly obligatory to the indubitable laws of interpretation, a careful avoidance of unauthorized theories, and a stern repression of the disposition which has so often revealed itself in students of prophecy, to precipitate events, and treat all unexpected and startling occurrences, however irrelevant they may be, as verifications of important predictions. Nothing has contributed more to discredit the subject than the impatience that has sometimes been exhibited at the tardiness with which events advance; the eagerness with which watch is kept for catastrophes; and the indiscretion with which occurrences of little significance are elevated into a rank that none but the most lofty and awe-inspiring symbols could denote. Calmness, a serene trust in God, an unfailing expectation of the exact accomplishment of his word, submission to his wisdom and sovereignty, and earnest desires to do his will in the spheres he appoints, are the affections that should reign in the heart; and their presence will be at once the proof and the pledge of the enlightening, guiding, and sustaining aids of the Spirit.

It is obviously the duty, also, of those whom God has led to a knowledge of the truth, to endeavor to win others to the consideration and reception of it. Though many are not likely to be withdrawn from their false faiths, except by avenging judgments that confound and overwhelm, there

are multitudes that are held in no such vassalage to error, who may be easily led to look with interest to the prophetic word, and receive the forewarnings and promises God has given respecting the overthrow which is at hand of the antichristian powers, the coming and reign of Christ, and the redemption of the world. And it is the part of fidelity to Christ, and love to his disciples, to endeavor to bring such to share in the joys and hopes which faith in these great realities inspires.

Art. XI.—Literary and Critical Notices.

1. Thoughts on Preaching, being Contributions to Homiletics, by James W. Alexander, DD. New York: Charles Scribner, 1861.

This volume consists first, of a series of Remarks or Hints on the course to be pursued by a minister in his studies and preparation for the pulpit; which the author designed to unfold in a systematic treatise on the subject. Next, of a course of Letters on the theme addressed to a young minister, and published in the 'Presbyterian;' and lastly, of a number of essays on the subject, published in the Princeton Review. The Homiletic Paragraphs owe their chief interest to the picture they present of his peculiar cast of mind, and the views he had formed of the preaching that is most likely to be attended with proper effects on a congregation. The chief topics treated in the Letters, are Devotion to the Work of the Ministry; Cultivation of Personal Piety; Enjoyments in the Labors of the Office; Studies, Use of Time, and Extempore Preaching. They are marked by ease, spirit, good judgment and taste; present a cheerful, rousing, and elevating view of the toils and joys of the calling; and may be read with pleasure and benefit by others, as well as those in the sacred office. The essays that follow on Studies and Discipline Preparatory for the Pulpit; the Matter of Preaching; Expository Discourses; the Pulpit of Ancient and Modern Times; the Eloquence of the French Pulpit; and Miscellaneous Preaching—are of a higher order, in learning, thought, and style. His delineations of the great preachers of the Ancient church, and the Catholic Orators of France especially, are highly pleas-

ing, and cannot be read without profit by those who are entering the ministry.

One of the most important of the counsels he gives in respect to a preparation for the pulpit is, that the original text, especially of the New Testament, should be critically studied, and the exact force of the words, the connexion of the thought, and the bearing of the reasoning ascertained with the minuteness and exactitude that would be requisite, were a formal exposition to be written, instead of a discourse for the desk. It is not only a better method than any other; it is the only one that can lead to a truly accurate and profound knowledge of the Sacred Word. A beauty and greatness of meaning—a height and depth of truth, are unfolded in such a process that escape the glance of the cursory reader.

Another counsel he gives, and earnestly urges, is—that a share of the discourses from the pulpit should be devoted to systematic exposition of the Scriptures. There is no mode of instruction, we believe, so easy, or so beneficial and grateful to the preacher, who is prepared by a critical knowledge of the passages he expounds, or so intelligible, attractive, and edifying to a congregation. It unfolds the finest opportunity, and presents the happiest excitement to the free, energetic, and lofty play of the preacher's powers, both as a thinker and speaker; and enables him to present a great variety of truths in natural, graceful, and impressive attitudes, which he would scarcely treat in more formal discourses. It is in such discourses often that the most resplendent flashes of thought are seen; the loftiest bursts of eloquence are heard.

2. The Gospel according to Matthew: Explained by Joseph Addison Alexander. New York: C. Scribner, 1861.

This work was unfortunately left unfinished by the author. It is without an Introduction, and the Commentary closes with the sixteenth chapter, though the Analysis is given, which would have been prefixed to each of the others, had not death intercepted him from completing the exposition. In his synopsis of h apter xxiv., he exhibits vs. 23–31, as a prediction, that Christ's coming will be as conspicuous as the lightning or the flight of eagles to their prey, and be followed by the most terrific changes in the frame of nature, and the final gathering of God's elect; and yet he states that "in a certain sense this whole prophetic scheme was to be verified before the end of the contemporary generation."

He thus ascribes to the prediction, as he had in his comment on Mark, a double meaning. In that work he maintained, it will be recollected, that "from the very nature and design of prophecy it cannot be certainly determined which of those senses is literal and which figurative, until the event shall make it clear." The overthrow of Jerusalem, which he held is one of the events foreshown in the passage, most certainly is not the event it literally denotes; and there as certainly was no literal advent of the Son of Man in the clouds of heaven at that epoch. If verses 29, 30, then, were in any sense a prophecy of the desolation of Jerusalem, it must have been a mere tropical sense. The event, consequently, which the prediction literally foreshows, is still future, and can, by the supposition, be nothing else than the literal personal advent of the Son of Man in the clouds, in great power and glory.

The work bears the usual marks of Dr. A.'s eminent learning. Who shall assume the task he has left unfinished? Similar comments on Luke and John, are greatly to be desired. But a long time will pass, we fear, ere another will rise of the requisite genius, scholarship, and judgment, to fill the sphere he occupied.

3. NOTES ON SCRIPTURE, by Joel Jones, LL.D. Philadelphia: W. S. & A. Martien, 1861.

THESE Notes occupied a conspicuous place in the Journal for a series of years, and drew, in an unusual measure, the attention and approval of readers. They are now arranged in chronological order, divided into chapters, with lists prefixed of their themes, and at the close, a full index is given of topics, and a table of texts, that render a reference easy to subjects and passages. The volume opens with a brief testimonial to Judge Jones's high character as a man, a jurist, a Christian, and a scholar, and commendation of the Notes, from the Rev. R. J. Breckenridge, D.D.; and also a delicate and appreciative Memoir from the pen of the Rev. C. W. Shields. It is not necessary that we should state at large our estimate of the work. With the exception of here and there a view, it meets our hearty assent, and is, in our judgment, one of the most important, most pleasing, and most timely contributions to Biblical exposition that has been made of late years. The author had a larger measure of that insight into the meaning of the Divine Word, which seems to be the special gift of the Spirit, than perhaps any other person we have had the happiness to know.

4. THE CHARACTER OF JESUS, FORBIDDING HIS POSSIBLE CLASSIFICATION WITH MEN, by Horace Bushnell. New York: Charles Scribner, 1861.

AMONG the images of the deities worshipped by the Asiatics, there were several that were formed partly of the human and partly of an animal shape. The human head, bust, or limbs, may have been eminently true to nature; while the figure, as a whole, was false and revolting. And such is Dr. Bushnell's Nature and the Supernatural, from which the chapter republished in this elegant form is taken. As a whole, it is neither Nature nor the Supernatural, but a repulsive distortion; while the part here given—set in it like a gem to reflect a glow on the dark ground by which it is surrounded—is, disconnected with the treatise at large, and interpreted as those unaware of his system will naturally understand it, eminently truthful and beautiful.

5. BLIND BARTIMEUS; or the Story of a Sightless Sinner and His Great Physician, by Rev. Wm. J. Hoge, D.D. Published by the American Tract Society. New York, 1861.

WE are glad to see this earnest work—abounding in vivid pictures and bold appeals—noticed by us in a former number, issued in this tasteful form by the American Tract Society. It is especially adapted to interest, impress, and win the young.

6. THE HOP-PICKERS; by the late Sarah Maria Fry. Published by the American Tract Society, 150 Nassau Street, New York.

THIS simple narrative presents an instructive exemplification of the manner in which God owns the sympathies, the labors, and the prayers of his children for those who are placed within their reach, and leads on sometimes to the conversion of a group of persons, who if repelled or neglected, because of formidable discouragements, would have continued in ignorance and sin, and perished. Many a gem is thus drawn by humble hands from the dark mines of the world, that is to sparkle and glow for ever among Christ's jewels.

7. THE VOCABULARY OF PHILOSOPHY, MENTAL, MORAL, AND METAPHYSICAL, with Quotations and References for the Use of Students. By William Fleming, D.D., Professor of Moral Philosophy in the University of Glasgow. From the second

revised and enlarged London Edition, with an Introduction, Chronology of the History of Philosophy brought down to 1860, Bibliographical Index, Synthetical Tables, and other Additions by Ch. P. Krauth, D.D., Philadelphia, Smith, English, & Co.; New York, Sheldon & Co.; Boston, Gould & Lincoln, 1860.

This work, which is held in high esteem in Great Britain, has met, and justly, a welcome reception from the press in this country, as filling a place no other volume occupies. The numerous terms introduced of late, from the Germans chiefly, into metaphysics, render to most readers a glossary indispensable. Exact definitions of the leading terms belonging to our own language in psychology, logic, morals, and æsthetics, are also especially serviceable to students of those branches. And they are furnished here. The vocabulary is amply comprehensive in those spheres, and the definitions, in place of being drawn from ordinary dictionaries, are taken in a large measure from scientific treatises; and are confirmed and illustrated by quotations from the most authoritative authors. The volume has received important accessions also from the pen of the editor, in a Synthetical Table of the subjects embraced in mental, moral, and metaphysical philosophy; and in a Biographical Index of Authors with their period and the titles of their works.

8. Notes on New Testament Literature, and Ecclesiastical History. By Joseph Addison Alexander. New York: Charles Scribner. 1861.

The Notes on New Testament Literature present a brief statement of the principal themes that are usually treated in Introductions to the New Testament, and to its several books, and of the different modes in which they have been handled and the views that have been held of them. They display the minute and comprehensive knowledge, the fine discrimination, and the excellent judgment for which Dr. Alexander was distinguished. Though occupying less than a hundred and fifty pages, they indicate the views he entertained on every principal topic, and form a more full, perspicuous, and satisfactory outline of the general subject, than has been drawn, so far as we are aware, by any other pen.

The Notes on Ecclesiastical History present a like sketch on that subject. The sphere and aim of such a history, the sources whence information is to be drawn, the periods into which it

should be divided, the mode in which events should be grouped, the plan and character of the chief histories that have been written by Greeks, Latins, Germans, French, Italians, and English, and the leading features of the successive centuries, are given in a bold and rapid outline that enables the reader, at a glance, to see the vast reach of the subject, its great actors and events, and the manner in which the chief movements of the several periods led to those by which they were severally followed.

9. A Selection of Hymns. Designed as a Supplement to the Psalms and Hymns of the Presbyterian Church. Philadelphia: Wm. S. & A. Martien. 1861.

This fresh array of tasteful hymns, gathered, as we learn from the Preface, and arranged by the Rev. Henry A. Boardman, D.D., is highly suited to be, as it is mainly designed, the medium in families by reading, as well as singing, of awakening, cherishing, and giving utterance to the thoughts and affections that belong especially to the higher forms of the believer's life. It has many gems, and is neat, warm, and inspiring throughout.

10. The Difficulties of Arminian Methodism; in a Series of Letters addressed to Bishop Simpson, of Pittsburgh, by William Annan. Fourth Edition, re-written and enlarged. Philadelphia: Wm. S. & A. Martien. 1860.

This work was occasioned by assaults by Bishop Simpson and others of his denomination on the views of the great doctrines of the gospel held by Presbyterians, that are in contravention of the system generally entertained by the followers of Wesley. It is employed mainly in pointing out the insurmountable difficulties, the hopeless self-confutations and subversions with which Arminian Methodism is embarrassed; and while marked by candor and courtesy, displays a high order of discrimination, a strong grasp of principles, and an effective power of logic.

11. Twelve Lectures on the Great Events of Unfulfilled Prophecy, which still await their accomplishment, and are approaching their fulfilment. By Rev. Isaac P. Labagh, Rector of Calvary Church, Brooklyn. New York: published for the author. 1859.

The themes which the author treats are, the restoration of the

Israelites, antichrist, the two witnesses, the overthrow of Romanism and Mahommedanism, the judgments that are to fall upon the nations, the battle of Armageddon, the binding of Satan, the new dispensation, the resurrection and reign of the saints, the distinguishing features of the Millennial, and the New Jerusalem dispensation. The views he advances are antimillenarian, though differing widely on several of the subjects from those generally entertained by premillennialists. While he rejects the theory of spiritualization on which antimillenarian expositors wrench the prophecies of the restoration of the Israelites, the personal coming and reign of Christ, and the resurrection of the holy dead at the commencement of the thousand years, from their true meaning, and convert them into predictions of events which they neither express nor resemble, he yet unfortunately divests the symbolical prophecies in a large measure of their representative office, and interprets them on the assumption that the actors and events they foreshow are to be the same in kind as the symbols themselves. His style, and the point with which he presents his thoughts, may be seen from the following passages:

"The difference between the captivity of the ten tribes and the two tribes is very marked and peculiar, as the sins which caused their expulsion from their land are very different. The ten tribes were expelled for their idolatry. The sacred historian informs us (2 Kings xvii. 16–18), that they made molten images, and worshipped all the host of heaven, and served Baal; therefore the Lord was very angry with Israel, and removed them *out of his sight;* there was none left but the tribe of Judah only. '*He removed them out of his sight,*' so that they are hid from mankind, especially from the church of God—in other words, lost to the knowledge of the civilized world.

"The fate of Judah was to be different, viz. a dispersion and scattering abroad *in the sight* of all nations. They were not to be hid, but to be seen and known everywhere. No opposition or persecution was threatened to the ten tribes; but this was to be the fate of the two tribes for many long ages: *a proverb, a by-word, etc.; no rest for the soles of their feet, etc.* This difference in their punishment is attributed to the difference of their offences. The ten tribes counterfeited deity by their idolatries; the two tribes murdered him by crucifying the Lord of glory. The ten tribes had no knowledge of the Messiah (except the wise men from the East were a delegation from their nation to learn the meaning of the star which had appeared

to them). The two tribes heard his preaching, saw his miracles, and had full evidence of his divine character, and yet put him to death; and for this they have had to bear reproach, and contempt, and exile for near eighteen centuries. It must be confessed that the crimes of both Israel and Judah were exceedingly aggravated, and that God has shown them no favor, though they are the seed of his ancient friend. He has been faithful to all his threatenings, and, as he said, 'Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee, *but will correct thee in measure*, and will not *leave thee unpunished*.'

"It is a remarkable fact, that almost all the prophecies which speak of the restoration of the children of Israel to the land of their fathers, speak of it as a deliverance from bondage, oppression, contempt, and exile, and as the mercy of God displayed towards a penitent and obedient people. The ten tribes will renounce their idolatry, and the two tribes their enmity to Christ, and both will submit to his authority. Certainly, if those prophecies have been fulfilled *literally* in the judgments they threatened, they will be literally fulfilled in the blessings they promise. By what consistent rule of interpretation can we explain the portion already fulfilled *literally*, and that still to be fulfilled, in a figurative sense? Take, for example, the prophecy of Ezekiel, chap. xxxvi. 16–24, in which he says, 'The word of the Lord came unto me saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways, and by their doings. Wherefore, I poured out my fury upon them for the blood they had shed, and on the idols wherewith they polluted it; and I scattered them among the peoples, and dispersed them through the countries.' Certainly all this has been literally accomplished. 'Wherefore,' he adds, 'I will take you from among the Gentiles, and gather you out of all countries, *and bring you into your own land*' (surely the gathering must be as literal as the scattering), 'and ye shall dwell in the land which I gave to your fathers.' Surely this is no other than the land of Canaan, for what other was given to their fathers?

"So also in the prophecy of Isaiah, chap. xi. 11–13. It shall come to pass that the Lord shall set his hand again the second time (the first was the deliverance from Egypt), 'to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, Cush, Elam, Shinar, Hamoth, and from the islands of the sea, and he shall assemble *the out-*

casts of Israel' (i. e. the lost ten tribes), 'and gather together *the dispersed of Judah* (i. e. the two tribes), 'from the four corners of the earth.' The dispersion here spoken of never took place until after the destruction of Jerusalem. This prophecy has no intelligible meaning, if it refers not to the restoration of the seed of Abraham to the land of Canaan—the two dispersed and the ten lost tribes—and so of all the rest. The same rule of interpretation which applies to the part of a prophecy that is past, must apply to that part of it which is future.

"And why is so much importance attached in Scripture to this event? Because it will show in such a striking light the covenant faithfulness of God, and the certain reliance that may be placed on his word. His promises never fail; though long delayed, they are fulfilled at last. The covenant with Abraham concerning the land of Canaan for an everlasting possession to his seed, though long seemingly inoperative and dead, has still a vitality and energy which will surprise the world, when it begins to work and produce its promised effects. The land and the people, so long separated, will again be united, and the greatest wonder in the history of nations be accomplished, viz. that a people lost for more than two thousand five hundred years shall be found, and a people dispersed and scattered all over the earth for nearly two thousand years, shall be gathered and united, and both the lost and the dispersed be constituted one happy family, in a land which has been out of their possession for so many centuries. The Lord of Hosts hath sworn saying, 'Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand.'

"The wondrous preservation of the Israelitish race through so many ages seems to indicate a glorious future yet in reserve for them. Influences which would have annihilated any other people, have failed to crush them, or extinguish their hopes of national resuscitation and restoration to the land of their fathers. How many nations have been overthrown by war and conquest, and have disappeared from among the families of the earth, while they in the lands of their enemies, have outrode the storm of state, and the political revolution by which kingdoms and empires have been overthrown. Where are the proud Assyrians and Babylonians, the warlike Carthaginians, the learned Egyptians, the Parthians, Lydians, Phenicians, Trojans, ancient Tyrians, Lacedemonians, Spartans, and others whose antiquity is of later date than the Hebrews? They have all passed away, and their descendants cannot be identified. But

the seed of Abraham continue the acknowledged and undoubted descendants of those who occupied the Holy Land eighteen hundred years ago; thus verifying the prediction, 'Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee.' The most powerful nations of antiquity have disappeared and are now known only in history, while the Jewish nation lives in the persons of its scattered children, waiting for that national revivification which he has promised who 'is not a man that he should lie, nor the son of man that he should repent.

"It is a remarkable fact, that whenever the judgment of God has been on the Jewish people for their sins, his curse has also been on their land, especially the curse of barrenness; so that it has been an unproductive country to whomsoever has occupied it. But when his blessing returns to them, it shall also return to the land. The prophet Ezekiel, chap. xxxvi. 28–36, says: 'Ye shall dwell in the land that I gave to your fathers, and I will call for the corn and increase it, and lay no famine upon you; and the desolate land shall be tilled, whereas it lay desolate in the sight of all the heathens that passed by;' and they shall say: 'This land that was desolate has become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced and inhabited.' Surprising change! which will not be owing to natural or artificial causes only, but chiefly to providential agencies; for the prophet declares that the Gentiles shall acknowledge it to be the work of Jehovah."

"Their restoration shall not (as some suppose) be the result of political combinations, or arrangements among the great powers of the earth, delivering their country first from foreign dominion, and then inviting them to reoccupy it. Something of this kind, may, and probably will be attempted, and partially succeed for a time, but in the end will fail, when God's own right hand and stretched out arm will accomplish the work by agencies such as men at present little dream of. So that the deliverance from Egypt, great and marvellous as it was, shall be so far outdone, as to be entirely cast into the shade, as the prophet Jeremiah teaches, chap. xxiii. 7, 8. Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel from the land of Egypt; but the Lord liveth who brought up, and who led the seed of the house of Israel from the north country, and from all the countries whither I had driven them; and they shall dwell

in their own land; that is, their final restoration shall be attended with so many more signal displays of divine power, than their first deliverance from Egypt, that the latter shall no longer be referred to as a proof that he is their God. As the ten tribes have been so long hid from the knowledge of mankind, their return will probably occasion more astonishment to the world than that of the two tribes, who have always been in view of the nations, and have had frequent communication with the Holy Land."—Pp. 32–38.

We have not space to indicate all the points in Mr. Labagh's constructions which we regard as exceptionable. We shall only refer to his views of the two witnesses, in which it will be seen he treats the whole series of the symbols as a literal exemplification in vision of that which they foreshow.

Thus, from the fact that Jerusalem is the scene of the symbolic martyrdom of the witnesses, he assumes that that city is the place in which the martyrdom that is predicted is to take place. The exhibition of a temple in the vision, and direction of the prophet to measure it, he regards as equivalent to a prediction that there is to be a temple in Jerusalem at the time when the events foreshown in respect to the martyred witnesses are to be accomplished. That two witnesses only were seen in the vision, he interprets as denoting that only two persons are to appear at the time to which the prophecy refers, and fill the office and meet the death which are predicted of them. That the witnesses call down fire from heaven and destroy their enemies, he regards as denoting that those whom they represent are literally to call fire from the skies; and he holds that twelve hundred and sixty days are the exact period of their testimony. He proceeds accordingly through his whole construction on the assumption that the places, objects, actors, and events presented in a symbolic vision, are exact examples or copies of those which they represent; and thence that a symbolic is in fact nothing else than a mere language prophecy, with the difference that that which is described in the past tense, is to be interpreted in the future; and that the place, agents, objects, and events denoted by the language are defined and determined by a visionary exhibition of them in the identical form, conditions, and agencies in which they are to appear when the prediction meets its accomplishment.

But this is wholly to mistake the principle on which symbols are used. The medium through which the symbol indicates that which it foreshows, is not exact sameness, but a general

resemblance, in sphere and agency, while differing in nature. The only symbols that denote what they themselves are, are the divine—God and Christ—and they represent themselves, because no created being can properly symbolize them. The only symbols that are employed to denote agents of exactly the same *class* as themselves, are Satan, men, and animals, and they are employed in those cases, because no other symbols could properly represent them in their peculiar conditions and acts. Such are men affrighted at the presence of the avenging Lamb, and slain at the great battle against him; the horses that are slain with them, and the birds that feed on their flesh, Rev. vi. 15–17; xix. 19–21; Satan on being bound, and the dead in being raised and judged, Rev. xx. 1–3, 4–6, 12–15. But far the largest part of the symbols are wholly different in kind from the agents, objects, and events which they represent, and are used on the ground of analogy, or a general resemblance in sphere, agency, and effects. Such are the image, the tree, and the wild beasts of Daniel; and the dragon, the wild beasts, the serpent-tailed horses, the locusts, the bloody rain, the burning mountain, the wormwood star, and most others of the Apocalypse. On the principle on which Mr. Labagh proceeds in his views of the witnesses and the symbols of several other visions, these must be taken as denoting agents exactly like themselves in form and agency; which is not only against nature, but against the interpretations which the revealing Spirit has given of many of these symbols.

Thus the image and the beasts of Daniel are expressly interpreted in the prophecy as symbols of men, and the tree as the representative of Nebuchadnezzar. The horns of the seven-headed beast of the Apocalypse are expounded as symbols of kings, and the beast itself in its last form as the symbol of a single king; a candlestick as the representative of a church; a star the teacher of a church, and a white robe as a symbol of righteousness.

All the symbols accordingly, whose nature and conditions admit it, are to be interpreted as used in this relation.

The fact then, that Jerusalem is the scene of the death and resurrection of the witnesses in the vision, is no proof that it is to be the place of the death and resurrection which theirs foreshows. Instead, the symbol city not only may naturally represent places bearing an analogous relation to the Christian church, in the western Roman empire; but it is indubitable that that is the scene of the testimony and death of those whom

the witnesses denote, from the consideration that the period during which they are to prophecy—a thousand two hundred and three score days—is the period, forty-two months, during which the wild beast of ten horns is to exercise its power, and make war with the saints, chap. xiii. 5–7; and that we know, both from the law of symbolization, and from the long career of the rulers denoted by the beast—is the symbol not of twelve hundred and sixty days, but of twelve hundred and sixty years. The two witnesses, therefore, cannot be mere representatives of two individuals whose ministry is to extend through but three years and a half; but are symbols of a succession of men whose testimony has continued through the whole persecuting career of the powers denoted by the beast: which is at least near twelve hundred and sixty years; and that makes it equally certain that the scene of their testimony is, not Jerusalem, but the western Roman empire, where alone the beast had authority through that long period, and persecuted and slaughtered the ministers of Jesus. The persons accordingly who are to be put to death, are not, as Mr. Labagh imagines, Moses and Elias, nor merely two individuals,—but a large number of faithful preachers of the word. As the beast itself represents not only a long succession, but at every stage a great number of individuals—the whole combination of persons who exercise the civil government of the western Roman empire—so on the same principle the two witnesses who symbolize a long succession must also be taken as representing a great number—and those generally indeed, who, at the period of their slaughter, fill the office of faithful ministers of Christ, in testifying against the unjust arrogations of power by the wild beast, and the false church it sustains, and the idolatrous worship they endeavor to enforce on their subjects.

12. The British Periodicals. Republished by L. Scott & Co.

The Westminster for January has an article on recent inquiries into the effects of alcohol on the human body, that have issued in satisfactory proofs that it neither contributes to the nourishment of the system, nor becomes a fixed element in it, but passes off rapidly through the lungs and other channels. Entering the blood, it is immediately diffused through the frame, and its function ends with the deleterious excitement it produces. The notion had previously prevailed that it passes through a process of combustion in the body, and is an aliment as well as a stimulative. In an article on Biblical Infallibility, a passionate

attack is made on the revised edition, by Mr. Ayre, of Horne's Introduction to the Old Testament, lately issued in place of Dr. Davidson's volume, which was rejected because of its rationalism. The view of contemporary literature is, as usual, highly interesting.

The London Quarterly has a very attractive essay on the iron manufacture, its rapid growth, the vast improvements that have been introduced into it, the difficulties with which it has to struggle, and the important place it holds in the national industry and wealth. The article on Italy is anti-Sardinian in its sympathies, and querulous. The most important article, and the best that has appeared abroad on the theme, is an exposure of the errors and absurdities of the recent Oxford volume of Essays and Reviews, from the pens of Powell, Jowett, Williams, and others of the rationalistic school.

The Edinburgh opens with a Review of a long series of publications on the revision of the prayer-book, and a freer intercourse, especially in the colonies, between Episcopalians and Dissenters, in which the writer urges a modification of the Liturgy, and of the assent which is required to the creed, by which a wider diversity of opinions shall be tolerated. Reviews of much ability and interest follow on Japan, Canada, and Ocean Telegraphy. The latter gives a very discouraging view of the obstacles that are yet to be overcome, ere lines of any considerable length can be successfully laid beneath the sea. All the lines the British Government has guaranteed have failed. No adequate coating has yet been found to protect the electric wire. All thus far employed chafe by the action of currents, and the surfaces if rough on which they lie, corrode, decay, or are expanded and broken, by the action of the electric force; and when the line is to be laid in deep water, the strain from the weight breaks it, or stretches and weakens the sheath in such a manner that the electric charge, instead of transmission, passes off into the sea. Methods may at length be found of obviating these difficulties; but very formidable, perhaps insuperable, obstacles are likely still to exist to an effective and rapid transmission of messages through lines of more than three, four, or five hundred miles in length. A review of recent books, and theories of the glaciers of the Alps, is of much interest. The number closes with a scathing exposure of the inefficiency and confusion of the British Admiralty administration.

The North British, in an article on Large Farms and the Peasantry of the Scottish Lowlands, presents a sad picture of

the vassalage and demoralization of the laborers under the system of land culture that now prevails. The condition of multitudes is as degraded and hopeless as that of the slaves in this country, who are regarded by the Scotch with passionate commiseration. A review of Edmonds and Owen on Necromancy, exposes with effect the follies and impieties of that delusion. Of the other articles, those on India, Lord Dundonald, Dr. Carlisle, and Lord Palmerston and his Policy, are of special interest.

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